

THE
SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars



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ĀHĀNDŌGYA UPANISĀD

WITH THE COMMENTARY OF ŚRĪ MADHYĀCHĀRYA

CALLED ALSO

ĀNĀDATĪRTHA

VOL III

THE UPANISADS—PART II

TRANSLATED BY

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PUBLISHED BY

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DEDICATED

TO

Mrs. ANNIE BESANT

PRESIDENT, THEOSOPHICAL SOCIETY

INTRODUCTION

This Upanisad forms part of a Brâhmana called Chhândogya Brâhmana or the Ritual of the chanters (gṛ) of the Hymns (chhan las) Itajendra Lala Mitra was the first discoverer of this Brâhmana and he describes it thus —

Manuscripts of the work are easily available but as yet we have seen no commentary attached to the Brâhmana portion of any of them. According to general reception the work embraces ten chapters of which the first two are reckoned to be the Brâhmana and the rest is known under the name of Chhândogya Upanisad. In their arrangement and style the two portions differ greatly and judged by them they appear to be productions of very different ages though both are evidently relics of pretty remote antiquity. Of the two chapters of the Chhândogya Brâhmana the first includes eight suktas (hymns) on the ceremony of marriage and the rites necessary to be observed at the birth of a child. The first Sukta is intended to be recited when offering an oblation to Agni on the occasion of a marriage and its object is to pray for prosperity in behalf of the married couple. The second prays for long life kind relatives and numerous progeny. The third is the marriage pledge by which the contracting parties bind themselves to each other. Its spirit may be guessed from a single verse. In talking of the unanimity with which they will dwell the bridegroom addresses his bride. 'What ever is thy heart the same shall be mine and thine my heart shall be thine. The fourth and the fifth invoke Agni, Vayu, Chandramaas, and Sôrya to bless the couple and ensure healthful progeny. The sixth is a mantra for offering an oblation on the birth of a child and the seventh and the eighth are prayers for its being healthy, wealthy and powerful, not weak, poor and a mute, and to ensure a profusion of wealth and milch cows.

The first Sukta of the second chapter is addressed to the Earth, Agni and Indra with a prayer for wealth, health and prosperity. The second, third, fourth, fifth and sixth are mantras for offering oblations to cattle, the manes, Sôrya and Ixer, ditto *minoris*. The seventh is a curse upon worms, insects, flies and other nuisances and the last the concluding mantra of the marriage ceremony in which a general blessing is invoked for all concerned.

The Upanisad consists of the remaining part of the Brâhmana and has thus eight Adhyayas out of the whole ten. The first Adhyaya of the

Upanisad or the third Adhyaya of the Brahmana contains thirteen Khanda or sections. The Khanda first opens with the description of the Supreme God called Udgitha the Most High. It then describes the coming out from Him of the great hierarchy of the Seven namely, Rama, Vayu, Vak, Rudra, Soma, Varuna and Puthivi presiding respectively over the seven planes of the Universe. Though for purposes of salvation the knowledge of the Most High and love for Him are the essential requisites yet unless one knows this cosmic gradation of the Devas, his idea of God would always be limited and not complete. Vayu plays a most important part in the system of Madhva. He is the great Saviour of humanity nay of gods even. The high conception of this, Great Person of the Hindu Trinity (consisting of Udgitha the Most High, Rama and Vayu) will be understood by a close study of this section. The great difference between this Hindu conception of the Trinity and that of the modern Christianity is this that while the latter makes all the Three Persons equal Madhva insists on the fact that Rama and Vayu though supremely high are still inferior to the Most High.

Another point which Madhva brings out more clearly is that names like Brahma, &c. are applied not only to spirits of the good, but to those of evils also not only to the Devas but to the Asuras also. The creation of the universe from the primary dyad Vak and Prana is similar to that mentioned in the Prasna Upanisad where Ravi occupies the same position as Vak or Sarasvati or Rik does in this Upanisad. The word Om is the most secret and holy name of the Lord. Its every letter has a mystic meaning. One must worship the Lord in this Om and through Vayu or Chief Prana. Thus Vayu occupies in Madhva's theology a somewhat analogous position as that of Christ among the Christians. It is this which has made some persons think that Madhva is indebted to Christianity for this doctrine. But to an impartial reader of the Upanisads, it would be clear that the idea of Prana being the first born of God, the great Saviour and Meditator did not originate with Madhva but is fairly deducible from the texts of the Upanisad. One may as well blame the Upanisad of having borrowed from Milton the story of the war in heaven between angels of obedience and of pride as blame Madhva of having borrowed his doctrines of grace and salvation through Vayu from Christianity. The war between Devas and Asuras has always been a favourite topic of description with the Hindu theologians. The second Khanda of the Upanisad mentions this war and shows how the Devas were constantly routed from all their strongholds until they took refuge in the Lord and his Beloved Son Vayu. Another point which Madhva

brings out clearly is the kabalistic explanation of various names. The ancient theory of words is that all words are primarily the names of God and mean God. It is only in their secondary sense that they have come to be the names of Devas and other beings and objects. This theory (which remained merely a theory in the hands of ancient grammarians like Pāṇjali etc.) has been worked fully by Madhva. He shows throughout the book how various names denote the attributes of the Lord when analysed into their constituent parts into letters and syllables. The most striking feature to an occultist and mystic however is the description of Svarūpa Deha as given by Madhva. This highest body of the Jīva is made of Prāṇa. This is the body referred to in the Yoga Sūtras where the author says that in the state of Samādhi one remains in his Svārūpa Deha. This is the body of Christ of the Christian mystic the body that never perishes and which is so poetically described in Mantra 9 of Khanda II of this Adhyāya. One who has fully understood this Prāṇa will never fall into the mistake made by the modern Christians about the nature of Christ or by some neo-theosophists who think that Christ is an individual soul which animated the body of Master Maitreya a disciple of the Lord Buddha. However high this Lord Maitreya may be he cannot be identified with Christ or Prāṇa the Word that was in the beginning and from which the whole world was created. The Prāṇa alone is the Christ of the gnostics and the mystics. It is no limited personality which constitutes Prāṇa but a mysterious entity the Beloved Son of God the Saviour of men and angels.

The sacred syllable Om is also called Udgītha its proper pronunciation is the keynote to the acquisition of all occult powers.

The Third Khanda describes the cosmological aspect of this great Prāṇa and his five forms.

The fourth Khanda is a parable and shows how Durga the destroyer of ignorance forced the Devas by constantly driving them away from every kind of objective worship into the interior realm of subjective worship and thus attaining mukti. Durg in this aspect as the fighter of Devas may not look very amiable but it is her constant hammering on the recalcitrant soul that makes the Jīva turn from outside to inside.

The Khanda fifth shows the meditation on Om either as a single syllable or as consisting of many syllables and their different results.

Khandas 6 and 7 deal with the same meditation on the Lord both in the sun and in the eye cosmological and psychological. Madhva of course is a believer in a Personal God and as such the description of the Golden Person in the sun offers no difficulties to him. Max Muller

makes a slight mistake in translating the word *Pundarikā kapyasa* by "blue lotus", it does not mean blue lotus, but 'red lotus.' The word *kapyasa* is not such a bad comparison after all, as has been made out by Śaṅkara's followers. The meaning given to it by Madhva is more reasonable and less objectionable than the translation 'the seat of the monkey.' This Khanda also shows that *Vāyu* the Great Prana, is the real *Udgata* the Great Singer. It is his song that has built the worlds and universes gross and subtle.

The 8th and 9th Khandas again deal with the hierarchy. The words which are generally translated as tone, breath, food, water, heaven, earth, are explained by Madhva as names of the levels of these hierarchies. Madhva is more consistent here than the older commentators. Even they have all taken the term *Ākāśa* which stands at the end of the above list not to mean 'ether,' but something totally different, namely, the Supreme Brahman. If the last term of the order means Supreme Brahman why should the other terms which are also names of physical objects *in generis* with them, not mean Devas of different grades?

The 10th and 11th Khandas describe the story of a famine-stricken vagrant, but Seer, called *Uśāti* and how he discomfited the proud priests of the king.

The 12th Khanda describes the so-called canine *Udgātha* or the *Udgātha* of the dogs. The dogs are ancient names of guardians of humanity and messengers that carry the dead. The description of the two dogs of Yama as given in the *Iṅg Veda* shows this. But the word *Svan*, which means dog has been taken here in its etymological sense of breath or the breathing one. I have the authority of Śrīyana for this, where in explaining this word in a Vedic Mantra he interprets it as the name of *Vāyu*. If Christ can be called the sheep of God or the lamb of God there is nothing incongruous in calling *Vāyu* the hound of God.

The 13th Chapter deals with the so-called 13 *stobha* syllables, 'sounds used in the musical recitation of the *Sāman* hymns probably to fill out the intervals in the music, for which there were no words in the hymns. These syllables are marked in the manuscripts of the *Sāma Veda*, but their exact character and purpose are not quite clear.' The 13 sounds are identified with the 13 names of the Lord and Madhva finds scope for his ingenuity in explaining how the very letters of these syllables denote the various names and attributes of the Lord.

The second Adhyaya of the Chhandogya takes a step forward. It gives an additional attribute of God — God is not only Impartial or sure to all but He is good to all. He is not only Sama but He is Sadhu. Nature is not only Sama or uniform (for no intelligent person can deny the uniformity of Nature) but it is benevolent also — a fact which many deny. But the thinking portion of mankind are coming to the conclusion that Nature is good as well.

Next the Upanishad teaches a method of meditating on the Lord as Good, and Harmonious. The Lord has five aspects called Pradyumnā, Vasudhā, Narayana, Sahasrahita and Anuruddha. These five forms pervade the whole universe, animate and inanimate. The following table will show the five fold pervasion of the Lord —

Pradyumna	Vasudha	Narayana	Anuruddha	Sahasrahita
1 Earth	Fire	Sky	Sun	Heaven
2 Heaven	Sun	Sky	Fire	Earth
3 Wind	Clouds	Raining	Thunder	Cessing to rain
4 Clouds	Rains	River east	River west	Ocean
5 Spring	Summer	Rains	Autumn	Winter
6 Goats	Sheep	Cows	Horses	Man
7 Smell	Speech	Eye	Ear	Mind

Then follows the seven fold meditation —

Pradyumna	Vasudha	Narayana	Narayana	Anuruddha	Nrisinha	Sahasrahita
Hita	Para	A	U	Prati	Upa	Na
Presunrise	Sun risen	St. gave	Mid-day	Postmeridian	Afternoon	Sunset
Animals	Men	Birds	Devas	Germs	Wildbeasts	Paris

Then follow other kinds of meditations based on this idea of seven foldness. In mantra 2 of khanda 21 occurs the famous formula 'Let him meditate as sarvam asmi'. The words sarvam asmi plainly mean 'I am everything'. But Madhva shows that Sarvam and asmi are both names of the Lord. One must meditate that the Lord is sarvam or Full, and asmi or the 'I AM'. The full discussion on this point will be found at pages 142 to 154. In these pages Madhva advances his reasons for holding that the Chhandogya Upanishad nowhere teaches that the jiva can become God and to any impartial reader not already steeped in the Mayavada of Sankara, they would be found to be very cogent reasons indeed.

The third adhyaya teaches that the Lord is not only Sama and Sadhu but He is the Friend of man. As the Logos of the sun He reveals all truths to mankind. The four Vedas and the fifth, the Secret Doctrine come

out from His five aspects, already mentioned before. The mystery of colour is also revealed here, in the various colours of the Lord. The orthodox followers of Śaṅkara take this as teaching the worship of the physical sun. Madhva combats this wrong notion. He shows first the worship of no inanimate object can give *mukti*. No Christian missionary could have written more strongly against idolatry, than Madhva does at pages 187 to 190. This *adhyāya* is called *madhu vidyā* or the Lord as sweet. The Lord is not only just (Sāma), or good (Śīdhu), but most sweet or Madhu or beautiful. Justice, goodness and beauty combine in Him. This beauty of the Lord appears in various aspects, to the various kinds of devas and men. Next is taught the *Gāyatrī* meditation on the Lord. He is not only in the sun, but in the soul of man. He is not only the ruler of the cosmos, by dwelling in the sun, but of the microcosmos also, by being in the heart of man. As he is five fold in the sun, so is he five fold in the heart of man also. The five *Nādis*, called by various names, are the seats of the five forms of the Lord. The citadel of the heart has five gate-keepers. *Vyāna*, *Apāna*, *Samāna*, *Udāna*, and *Prana*.

In *khaṇḍa* fourteenth, we have another famous formula *sarvam khalu idam brahma*, which does not mean that "all this is verily Brahman," but "this Brahman is verily the Full." This *khaṇḍa* also teaches the meditation on Brahman in the heart.

The rest of the *Adhyāya* is an allegory of the life of man as a sacrifice. In *khaṇḍa* seventeenth we find a reference to one *Kṛṣṇa*, *Devakīputra*, mentioned as the disciple of the *Riṣi* *Ghṛa* of the clan of *Aṅgira*. One is strongly tempted to say that this is a reference to the great teacher of the *Bhāgavadgītā*, the *Avatāra* *Śrī Kṛṣṇa*. But Madhva is against this view. According to him, the reference to *Kṛṣṇa Devakīputra* is not a reference to the *Avatāra*, but to a *Riṣi* of that name. His reasons are given at page 242.

The fourth *Adhyāya* commences with the story of a king called *Janaśruti* and of a holy sage, suffering from stiches, called *Rāṣva* of the car. The king was very probably of a *Sūdra* caste, and ignorant of the rules of discipleship. He expected to be taught the *Brahmanvidyā* by offering gifts to the sage. The *Riṣi* repudiates all these gifts, and when the king serves him like an ordinary disciple, he is taught the mystery of the great dissolution or *Pralaya*. Everything enters into the *Vāyu*, when the great dissolution sets in. In verse eighth of the third *khaṇḍa*, we find again a reference to the perfect number ten. The teaching of the *Brahmanvidyā* to a *Sūdra* shows that when this *Upaniṣad* was composed, there was not

that illiberality of view which disfigures the modern Hinduism. This is strengthened by the story of Satyakāma Jabala also to be found in the *Adhyāya*. He was a foundling brought up by a maid servant called Jabalā. Naturally he does not know whether he is a twice-born or a Śūdra. His foster mother Jabalā was very likely a Śūdrā woman. This boy was anxious to learn the *Brahmavidyā*. He goes to the Rishi Hārīdrumata of the clan of Gautama and says 'I wish to dwell with you as a Brahma-charya Sir, So I have come to you Sir. The Rishi said to him "Of what family art thou my friend?" He replied "I do not know Sir of what family I am. I asked my mother and she answered 'In my youth when I was free to go about as a maid servant (and was not in seclusion) I found thee. Therefore I do not know of what family thou art. I am Jabala by name thou art Satyakāma. I am therefore Satyakāma Jabalā Sir. He then said to him 'A person undeserving of Brahma knowledge is never capable of such speech. Child! Bring the sacred fuel. I shall initiate thee since thou did not swerve from truth. This shows that the only test of the fitness of a person to be initiated was not his birth but his fearless speaking of the truth under circumstances where there are temptations to the contrary.

Satyakāma is initiated and is taught by the devas themselves. In his turn Satyakāma becomes a great teacher and others came to learn from him. One of them was Upakosala Kāmalayana. The method adopted by Satyakāma to develop the intuition of his pupil was the same which he had followed under his teacher Hārīdrumata Gautama namely silence. A curious side-light is also thrown on the social customs of Ancient India by this story. Under the Śākhya system no one is entitled to *Brahmavidyā* unless he embraces the *Sannyāsa Āśrama* or monasticism nor is any one authorised to teach it unless he is a monk. But Satyakāma is a married man and leads a householder's life. While *Janaśruti* is also a householder.

In khanda eleventh occurs another famous formula *so ham asmi at eva aham asmi*. The Advaitins translate it as 'I am he, he verily I am.' But Madhva explains it in its true meaning. *Aham* and *asmi* are well known names of God. The modern Hindus have forgotten these names and great credit is due to Madhva for discovering them. 'I am that I am' is the name of God still among the Parsees and the Jews—*ahim yad ahim*—Jehovah.

In khanda fifteenth is taught the enigmatical doctrine that the person seen in the eye is the Lord. This teaching is a stumbling block

to Virochana, as we shall find later on in Adhyāya eighth. Upakosha, however, does not fall into the same error into which the Asura King Virochana, fell, when Prajāpati taught him this doctrine of the eye

It is in this adhyāya also that we find the famous description of the two paths.—the path of the Gods and the path of the Fathers

In khanda 17 Madhva explains the word *Asva* as applied to God. The word in this connection does not mean "horse" but "wisdom." *Turagānana* or *hryagriva* or *asvānana* would not mean horse-faced or horse-necked, as my friend Dr. Schrader in the *Theosophist* would have me translate, but it would mean Intelligence-faced, or he who has wisdom for his face. It is from the mouth of this wisdom faced Lord, that all the Vedas, &c., have come out. Madhva would certainly be scandalised, if he heard that his favourite deity was called horse-faced.

Note.—The words *Asva* and *Turaga* mean etymologically "fast moving" and are primarily the names of mind or intelligence, and it is secondarily only that they are applied to horse. In fact, the ordinary Dictionary also gives the same meaning to these words. In any other place, than Madhva's commentary, one would have translated *Turaganant* as horse-faced, but with Madhva it is impossible to do so. As I had undertaken to translate Madhva, I could not follow the ordinary course. Hari is no doubt called *Hayagriva* horse-necked, and is represented in ordinary mythology, as having the head of a horse, but the question is, would Madhva, who like his nineteenth century re-incarnation Swami Dayā Kanda Saraswati, was interpreting the Vedas and Upanishads in a strictly monotheistic sense, have tolerated the mythology of the Śāktas who give the following story of how Hari happened to get the head of a horse. The Devas, defeated by the Asuras, went to ask the aid of Hari. They found him resting on his bow and fast asleep, and did not know how to awaken him. When some one suggested that if the bow string was cut, the spring of the bow would awaken the God. Hari, who was seated in a sitting posture, with his head reclined on his bow, did not interfere with the plan of the Devas. The string was cut, but the spring of the bow was so violent, that the head of Hari was separated from his trunk, and was thrown away to a great distance. The Devas were aghast at this mishap, and with the help of the Śakti, they placed the head of a horse on the trunk of Hari and thus Hari came to have a horse face. This story is one pre-eminently of the school of Śakti worshippers, who thus glorify Śakti, at the expense of Hari. Sri Madhva as a devout Vaishnava would hardly have endorsed this view of the Śāktas. It was therefore thought best not to bring in this controversy. As an example how Madhva takes these ordinary names, in an extraordinary sense, I may refer to the word *Hanuman*. *Hanumana* the monkey hero of the Rāmāyana story is a well known character in Hindu mythology. There is not a single Hindu who is not acquainted with his name. Literally the word *Hanu* means "high cheek bone," "the chin." *Hanuman* thus means he whose chin is very prominent. But Madhva has given an extraordinary meaning to this word even. He takes the word *Hanu* to mean wisdom, and *Hanuman* to mean 'wise,' 'he who possesses wisdom.' Would it have been proper to translate *Hanuman* as thick-chinned? Similarly the word *Dhama* has been taken in a different sense by Madhva. For all these reasons it was not thought proper to translate words like *Turagānana* at all.

The fifth Adhyāya of the Upaniṣad enters into the discussion of Prāna and shows that Vyū is the best of all the Devas or senses. It starts with the allegory of the quarrel among the senses or rather among the Devas of the senses, and shows how the supremacy belongs to Prāna (the Christ principle in man). This knowledge of Prāna is so marvellous, that if this is known fully, then a man can make leaves and branches to sprout out of a dry stick.

In the third khanda of this Adhyāya we find the legend of Śvetaketu going to Prajāpata's court and his coming away from that place discomfited. The king asked him five questions —

- (1) Knowest thou that path on which the creatures go from this world
- (2) Knowest thou by what path they return
- (3) Knowest thou the cause of the divergence of the two paths
- (4) Knowest thou how that world never becomes full —
- (5) Knowest thou how in the fifth Ubbātan the water gets the name of man

Śvetaketu could not answer any one of these questions, and going back to his father, blamed him for not teaching him the secret of man's life after death, and the method of re-embodiment. Now Gautama himself did not know this secret, so he goes to the king and asks him to teach this science. The king says "O Gautama this science has never been known to any Brahmana before thee" and the king then teaches him the Panchagni Vidyā—the five forms of the Lord presiding over the re-embodiment cycle of man. This story incidentally shows that the Brahma Vidyā at first belonged to the Kṣatriya race, and not to the Brahmanas. The Brahmanas learnt it from the Kṣatriyas and were not revealers of it in ancient India. It may also be mentioned that Gautama's knowledge of God was not of a very limited nature. The teaching which he gives to his son in the sixth Adhyāya shows that he had a very high conception of the Deity. But that conception was not the highest as is shown by the fact that with all his knowledge as displayed in the sixth Adhyāya, he had to go to Prajāpata to learn the mystery of the five fires. From this it may also be inferred that the Tattvamaṇi of the sixth Adhyāya is not the highest revelation of the Vedānta. The interpretation of Māhātmya, therefore, gets more strength from this consideration also. Gautama taught his son Śvetaketu the famous secret of the Self and the Jīvatmā and showed him that the soul of man was different from God and that the highest duty of man was to worship God while recognising this difference. But the method of the soul's re-embodiment, and the various worlds to which it sojourns after death are not known to Gautama. The fifth Adhyāya, therefore, chronologically comes after the sixth though it is placed before

it, in the text. In this Adhyaya also we find a story, which again illustrates that this Brâhmi Vidyâ was not known to the Brâhminas at first, but to the Kshatriyas. Five Brâhmana scholars held a discussion as regards who is the Self, who is Brahman. They went to Uddâlaka to have their doubts removed. Uddâlaka himself did not know the truth. And so they all go to King Ashvapati, for being taught. This legend also proves the great heartedness of the Brâhminas of ancient India, who did not think it beneath their dignity to learn even from a Kshatriya. The King Ashvapati teaches them the mystery of the Lord Vaisvânara. And he teaches them further the five aspects of Prana, namely the Prana, the Apâna, the Vyâna, the Samâna and the Udâna.

The whole of the fifth Adhyaya may be summarised as a chapter teaching about the God in man and the Christ in man. As the previous Adhyayas taught the God in the world and Christ in the world, so the present Adhyaya teaches the God in man and the Christ in man. The eight Adhyayas of this Upanishad may be broadly divided into two parts the first four teach generally the God and the Christ in the *cosmos*. The remaining four Adhyayas teach the same as in the *microcosmos* or man.

The sixth Adhyaya is the famous chapter in which occurs the great formula *Tattvamasi*. It is a discourse between Svetaketu and his father, as already mentioned before. This teaching given by the father, to his son Svetaketu precedes in time the teaching given to the father himself by Prashana. Svetaketu on his return from his Teacher (Guru), is full of conceit at the learning he has acquired and his father removes this pride by teaching him that the human soul is separate from God and infinitely inferior to Him and therefore no man, truly learned, can ever have any pride and conceit. He also teaches him the triad of colours red white and black. *Śri Vijn* and *Śiva*. *Śri* Malliya of course, does not take the phrase *Tattvamasi* but *atattvamasi*. The formula is not 'thou art that' but 'thou art not that'. Grammatically there is nothing incongruous in this. *Sa Ātma Tattvamasi* may be split up either into *Sah ātma Tat, tvam asi* or *sah ātma atat tvam asi*. Both are valid. Malliya takes the second reading and his reasons would be found fully stated at pages 177 to 182.

The seventh Adhyaya is a discourse between Nârada and Sanatkumara. This chapter deals with the hierarchy of the Devas and in it occurs the well known passage in which Nârada enumerates all the sciences known to him. When asked by Sanatkumara what has he read Nârada replies —

I know, Sir the Rigveda the Yajurveda the Samaveda and the Atharvaveda the fourth the Itihāsa purāna which is a fifth book among the Vedas the science of ancestors the science of numbers the science of Devatās the science of treasure finding the undivided original Veda and its twenty four branches the superhuman Deva science the science of Brahman the science of ghosts the science of politics the science of stars the science of serpents and Deva-officials (Gandharvas) all this I know

Śaṅkumāra then teaches him the inter relation of all these sciences, and how those correlation of sciences can be understood properly only then, when one has understood the gradation of the various Devas who rule the universe

The hierarchy of Devas begins with Puṣkara the lowest and ends with the chief Vayu the highest. The words Nāma, Val, Manas Saṅkalpa, Chitta, Dhyanam, Vipran, Bala, Annam, Apan, Tejas, Āśa, Smara, Āsa and Prāna are explained by Madhva as the names of the hierarchies. Whether these names are to be taken in their literal sense, or as standing for the names of certain Devas, it is clear that the Upanisads do distinctly teach, in unequivocal terms the existence of these hierarchies. Thus in the Taittiriya Upanisad we find a description of the various grades of Devas and the various degrees of Ānanda which they enjoy

Then Madhva enters into a discussion as to the rationale of symbol worship. The great danger in symbol worship is that the idol itself is taken to be the God, and instead of worshipping the God, in the idol, the man ends by worshipping the idol as God. The apologists of idol worship say that they take the idol as help to meditation. But Madhva says — When one thing is meditated upon as something else, such meditation cannot be productive of salvation. There is not only want of the attainment of salvation, but there is a positive danger in such meditation. Just as there is danger in paying Royal Honors to a mere servant of the king, the person who thinks the servant of the king to be the king and by such thinking pays all Royal Honors to him, incurs the displeasure of the king and is destroyed by him because the servant is under the control of the king. Therefore he who meditates upon Nāma and the rest as if they were Brahman is thrown by Brahman along with these Devas namely Nāma and the rest into hell, called blind darkness. Therefore let no one meditate upon these as Brahman. Further on he says let no one meditate or worship any insentient object or in an unworthy way or in an untruthful way. For by such worship there is great disaster to the worshipper.

The apologists of idol worship say that inanimate objects and herbs, &c., have some power of doing good to man, for as medicines they are of

great utility. Madhva meets this objection by saying that even the medicinal effects of these objects are not dependent upon the objects themselves, but upon the spirit in these objects. The strict uncompromising monotheism of Madhva requires that all effects be produced primarily by the Lord Himself, and secondarily by his agents—the Angels, Men, Animals, and Plants. He sums it up thus —

“The insentient objects get all their essential attributes, active powers, and various modifications, from the sentient beings; the sentient beings get their sentience from the Devas; the Devas get their power from the Supreme Prana (the Christ), while the chief Prana gets his power from the Supreme Visnu always. This is the law and nothing can happen, but as directed by them. There is no example of an insentient object, showing any activity, without the direct agency of a sentient being; since we always see all activity emanating from sentient beings in every case, therefore the Unseen things must be judged by the analogy of the Seen. As when we find some grains scattered near an anthill we infer that the ants must have thrown them there, and they did not come there of themselves though we do not see the ants. Thus we infer from known examples that the insentient is always under the control or direction of the sentient.”

The eighth Adhyāya sums up the whole teaching of the Upanisad. It shows that the Lord within the heart of man is the same Lord who is in the heart of the universe. It gives the story of Indra and Virochana, how both these went to Prajāpati to learn Brahma Vidya. Prajāpati taught them in parables, which tested the intuition of these two. Indra came out successful, Virochana, who was not yet ripe to receive this teaching, misunderstood it. He thought that Prajāpati was teaching the Maya Vada, namely that Jiva is the highest entity and that human soul was the God. This Maya Vada doctrine was taught by Virochana to the Asuras, who believe consequently that human soul is identical with God and that there is no other God than man himself. This is a mistake made not only by Virochana, but by the modern Vedāntins also, they have fallen into the same error as Virochana and think that man is identical with God.

But the whole teaching of this Upanisad shows that man is different from God; the difference is not conventional, due to time, space, or causality, but inherent in the very nature of things. Even in Mukti, the man is different from God and there can be no greater proof of this than this last chapter of the Upanisad. In this Adhyāya we find the description given of the state Mukti and contrary to all Advaita expectations, it describes Mukti as a state of happiness in which man retains his separate consciousness. Even Max Müller had to admit the curious nature of this inexplicable fact. He tries to explain it in this way —

These are pleasures which seem hardly compatible with the state of perfect peace which the Self is supposed to have attained. The passage may be interpolated, or put

“Which of the two modes of interpretation represents the true meaning, of the Sûtras” And he gives an unequivocal reply to this, namely, that the interpretation of Rāmanuja is more in accordance with what the author of the Sûtras meant. Thus Bādarayana does not give any evidence in the Sûtras that he held the doctrine of Māya, the principle of illusion, by the association with which the highest Brahman is said to create the universe. The author of the Sûtras not only does not believe in Māya, but believes that the individual soul is *different* from Brahman and is not identical with it, either in the state of release or bondage. Bādarayana in the last book of His Sûtras, describes the state of the individual soul who has attained release, and his idea of Mukta is the same as we find in the last chapter of the Chhândogya Upanisad. On this point the learned doctor refutes the view of Śaṅkara, who holds that the last book of the Sûtra does not describe the state of the Mukta soul, but only of the soul who has acquired inferior knowledge. The whole passage is worth quoting —

“If, now, I am shortly to sum up the results of the preceding enquiry as to the teaching of the Sûtras, I must give it as my opinion that they do not set forth the distinction of a higher and a lower knowledge of Brahman, that they do not acknowledge the distinction of Brahman and Jivara in Śaṅkara's sense, that they do not hold the doctrine of the unreality of the world, and that they do not proclaim the absolute identity of the individual and highest Self.”

Thus the Sûtras of Bādarayana, which may be taken to be the oldest commentary on the Upanisads, do not teach this doctrine of Advaita. Is it then likely that the Upanisads teach that doctrine, when the greatest interpreter of these does not find that doctrine in them? “The Sûtras as well as the latter commentaries claim, in the first place, to be nothing more than systematisation of the Upanisads.” It is, therefore, probable that the Upanisads do not teach the Advaita of Śaṅkara. The explanation of the Chhândogya, therefore, as given by Madhva, from the theistic point of view, deserves a calm hearing. One must approach the study of the Upanisads without any preconceived bias, in favour of any particular theory.

No doubt, Śrī Madhva now and then, gives very forced interpretations of certain Upanisad passages. But what one has to consider is whether Śrī Madhva has given a consistent explanation of the Upanisad as a whole, and not whether his explanation of certain words and passages are forced and unscientific. Before closing this introduction, I may mention a point on which perhaps Madhva is unique, namely, his claim that he is an incarnation of Vāyu. The Vāyu, called also Prana, is the highest being next

to God. He is called "the beloved son of God, the 'servant of God' the mediator between God and man, "the saviour". The functions assigned by Śrī Madhva to Vayu correspond very closely to the Christ principle of the Christian theology. I have, therefore, not hesitated in translating Vayu and Prana by Christ. Some may think that Madhva's idea of Vayu is not the same as the Christian idea of Christ. No one can expect exact similarities in such cases, but the approach is still remarkable. But more remarkable than this, is the claim of Madhva that he is an incarnation of Vayu. Other authors have been more modest, and left it to their disciples to deify them, but Madhva, like Jesus, boldly lays claim to be the incarnation of Vayu the son of God. Those who believe in the doctrine of reincarnation, will find no difficulty in accepting this view. Mrs Besant has declared that Jesus was reborn in India as Ramana. May it not be that Śrī Madhva the greatest Vaishnava reformer, in the direct line of whose disciples we may count Ramananda Kabir, Nanak, Tulsi Dass and the great Chaitanya of Bengal, was himself the incarnation of what he claims himself to be, namely, of Vayu or Christ? May it not be that the modern Hindus are really Christians in its better and truer sense, and need not be ashamed to call themselves Vaishnavas, the worshippers of one True God and Christians or adorers of His beloved Son.

BAREILLY }
14th July 1910 }

S G V



CHHĀNDOGYA UPANISAD

FIRST ADHYĀYA

FIRST KHANDA

Peace chant

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च ॥
 सर्वाणि सर्वं ब्रह्मोपनिषद् माहं ब्रह्मनिराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्व-
 निराकरणमस्तु तदात्मनि निरते य उपनिषन्तु धर्मास्तो मयि सन्तु ते मयि सन्तु ॥
 ओ शान्तिः शान्तिः शान्तिः ॥

ॐ Om, Om आप्यायन्तु Apayayantu, let (them) increase, grow or be perfect
 मम Mama My अङ्गानि Aṅgāni, limbs, members वाक् Vak, speech प्राण
 Prāṇah, breath, sense of smell चक्षुः Chakṣuḥ eye श्रोत्रम् Śrotam, ear अथ
 Atha, and then, another reading is यद् Yāśā, fame बलम् Balam, strength,
 bodily vigour, the organ that concentrates the ojas or odyle force इन्द्रियाणि
 Indriyāṅi, the senses च Cha, and, yea सर्वाणि Sarvaṅi, all सर्वम् Sarvam, all
 ब्रह्म Brahma, Brahman, the Sacred learning the Vedas उपनिषद्म् Upanisadam,
 The Upanisad, secret doctrine मा Ma, not अहम् Aham, I ब्रह्म Brahma, Brahman,
 the Vedas निराकुर्याम् Nirākuryām should cut off, मा Ma, me ब्रह्म Brahma
 Brahman, the Sacred lore, the Vedas मा Ma, not निराकरोत् Nirākarot, cut off,
 leave off, अनिराकरणम् Anirākaraṇam, no break in studies, not cutting off, non-
 removal अस्तु Astu let there be अनिराकरणम् Anirākaraṇam, no break in
 studies, non-removal not cutting off अस्तु Astu let there be इदं I'd,
 (in) that आत्मनि Ātmanī in the self निरते Nirate (in me who is) delighted (in)
 ये Ye, which उपनिषन्तु Upanisatsu in the Upanisads धर्मा Dharmaḥ virtues
 and duties ते Te those मयि Mayi, in me सन्तु Santu, let (those) be ते मयि
 सन्तु Te mayi santu, let them be in me ओम् शान्तिः Om Śāntiḥ, peace

Om! May all my bodily organs and senses those of speech smell sight hearing
 and vigour grow in perfection! May the Vedas and the Upanisads be my all in all! May
 I not abandon the study of the sacred lore may not the sacred lore abandon me! Let
 there never be any break in my studies let there never be any break in my studies!
 Let all the virtues of the Upanisads repose in me repose in me whose sole delight is
 That Self — (Parasārati Gṛhya Sūtra III 16 1 partly.)

MADHVA'S SALUTATION

I meditate upon that Hari, whose bliss is pure, infinite, and unmixed with evil, whose knowledge (Jñāna Śakti) is infinite and great (and all embracing), whose light (flame) of thought is steady (not capable of being distracted from its one-pointed concentration), who is Almighty in His Lordly energy and enjoyment, (whose Ichchhā and Kriyā Śaktis are supreme), who is All powerful (whose Bala Śakti is also infinite). Whose Divine Form is higher than that of Brahma and of the rest, and who is the essence (Ātman) of all other forms. He is the Creator, the Preserver and the Destroyer. He is the Ruler of the Elements. He is the Light of knowledge. He is the Liberator from ignorance, darkness and non release (bondage, Samsara). He is Unborn and Eternal. I worship that Hari alone.

Note—The first line of this stoka has been explained in several different ways by the Commentators Vedānta Śhikṣā. This verse is a summary of the Udgītha Upaniṣad taught in the Chhāndogya Upaniṣad. The Om meaning 'full of all qualities' is expressed by the first epithet of this stoka atyādriktā vidovā sat śakha. The word sat śakha is explained also in various ways e.g. pure pleasure or best pleasure or unending eternal pleasure. Or sat may be a part of vidovā, i.e. vidovāsant meaning which is free from evil. A pleasure is said to be free from dosa or fault when it is not conditioned by beginning &c., beginningless changeless, endless joy. That knowledge is great which knows everything relating to ones own and other selves. The word śakha or all qualifies lordly energy, enjoyment and power. This pleasure or knowledge and thought—= lordly energy and enjoyment—= power (bala)—=

The Goddess Rama praised Ramāpati (Hari) with the verses (of this Upaniṣad) that came out of the mouth of Hṛyagrīva (Hari). Him whose qualities are all extensive (declared in all the Vedas and Upaniṣads) and who sleeps on the couch formed by the snake (when the world is dissolved at the time of-Pralaya).

Note—Thus the Chief Rishi of this Upaniṣad is Hṛyagrīva the subordinate Rishi is Rama the Devatā is the Deva-śayin the Lord sleeping on the couch of the snake of Eternity.

MANTRA 1

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति, तस्योप-
व्याख्यानम् ॥ १ ॥

शब्द Om, The Lord designated Om इति Iti, thus एतद् Etad, the अक्षरम् Aksaram this word generally is understood to mean a letter or syllable. It also means indestructible or imperishable, but it has a third meaning when we analyse it as अक्ष+र the dweller in the senses. The अक्ष or eye being typical of all senses and र means sportng or dwelling, that is अक्षियु इन्द्रियेषु रमयान् अक्षरम्, therefore, the word अक्षर means the nearest of all. Or अक्षर means imperishable, and रा means joy and so अक्षरा=eternal and blissful उद्गीथम् Udgītham,

the Lord is called Udgitha, because He is उद् Ud, the highest of all, because He is गी Gih, sung of, praised of by all, and च Cha, because He is everywhere (सर्वत्र) * The whole word (उद्गीत) Udgitha thus means the highest Lord, praised in all scriptures and who is all pervading उच्यन्त्यात् चत गीतत्वात् गी सर्वत्रघानत्वात् च Uchyatwāt, Ugitatwāt, gitatvāt Gih Sarva, Sīhānatwāt, Sīhah, उपसीत् Upāsita, let I m meditate, ओम् Om, इति Iti thus, हि Hi, because उद्गायति Udgāyati, sings out, that is, that Udgātri priest sings out by uttering the syllable Om, therefore* the Om is the name of the Lord, तस्य Tasya, of His, that is, of the Lord who is called here by the names of Aksara and Udgitha, उपव्याख्यानम् Upavyākhyānam full explanation *

1 Om is the Lord the newest* (or the eternal joy) the Udgitha, i.e., the Highest, the most Adorable, and the All-pervading He must be meditated upon Him the Udgātri sings out as Om About Him is (this whole book) the explanation -I

MADHYAĀ COMMENTARY

Om is the name of the Lord and He is called aksara because He is the newest of all (as dwelling in the senses) He is called Udgitha, because He is high or ut because He is sung or Gita and because He is all pervading or Thu The Lord must be meditated upon as such

Thus it is said in the Mhāsamhitā —

The Goddess Rāmā praised the Lord Rāmapati with the verses which were first chanted by Havagīta and which commence with the word Om in this Chāhālogya Upaniṣad) and which are sung by the singers of the Sama Veda

The meaning of this ऋम् is thus given in the Samanvāya —

Let a person meditate upon the Lord as bearing the name Om, fully understanding its meaning and attributes He is called Om, because He pervades all (ओम् because He protects all (अनन्) and because the three letters उ, म a, u and ऋ denote supremely excellent (अधिक ऋ) supremely high (उ=उच्य) and supremely wise (मान-मा=ज्ञान) because च means bliss or आनन्द उ means power or शोन्म् and ऋ means supporter or protector (मन्त्र)

Note Thus ऋम् has a triple significance and denotes the threefold attribute of the Lord First, He is All pervading All protecting and All knowing Secondly He is supremely excellently High and Wise Thirdly He is All bliss All mighty and All supporting

The In destructible Supreme Person should always be meditated upon as Om because the whole universe is woven (ओम्) or contained in Him and because He is supremely excellent (अति=अ), and because He is supremely high (उच्य-उ) and possessed of infinite attributes (न ह्युच्य)

2 Higher than all beings (like Ribhu, &c) is the presiding deity of the earth, higher than Earth devatā is Varuṇa, higher than Varuṇa is Soma, higher than Soma is Saraswati, higher than Saraswati is the goddess called Rik, higher than Rik is the chief-Piāna, higher than the Piāna is Nārāyana himself. That Udgītha is higher than all the highest, higher than even Ramā and is the eighth—2

* Note—Nārāyana whose name is Om has been said in the last verse to be the highest of all. To understand clearly that it became necessary to know the gradation of deities hence this verse.

Note—This part of the verse shows that Nārāyana is not only higher than the Suman but that His greatness is not comparative, like others but absolute and infinite. In fact there is a vast difference between the greatness of God and of any other Being how high soever. In that sense the words paramah parardhyaḥ would mean supremely great infinitely high. But parardhyaḥ has also another meaning which has been given above: i. e. 'than the goddess Parīrdhi or Ramā'

If in the above enumeration the speech (Vāk) and the Rik be taken as identical, then we have the following gradation:—

Earth (Pṛthivī)	higher than Bhūtas	beings)	i. e.	the Earth is rasa or high
Varuṇa (water)	Earth		i. e.	Is rasa tara or higher
Soma (plants)	Varuṇa		i. e.	Is rasa, tama or highest
Rudra (Purusa)	.. Soma		i. e.	Is Iarṇa-rasa tama higher than highest
Vāk (including Rik)	Rudra		i. e.	Para i. e. para-rasa tara above the higher than the highest
Suman	Vāk		i. e.	Parama parardha rasatama over above the higher than the highest
Rama	Suman		i. e.	Parama parardha rasatama even over-above the higher than the highest
Udgītha	Rama		i. e.	Parama parardhya rasa tama infinitely high

If however the Rik and Vāk be taken separately then the Rik will be Parama parardha rasa tama, the Suman will be Parama parardha rasa tama, Ramā will be Parama parardha rasa-tama and Udgītha will be Parama parardhya rasatama.

MADHYA'S COMMENTARY

This mantra shows in detail, how this Udgītha is the highest (parama) by giving the gradation (of the Devatas). (The Lord is not only the last in this series of gradations but infinitely high, and therefore, the word parama is used. 'Those who know the gradation of the Devatas, and who understand the supremacy (infinitude) of Viṣṇu, are known as okāntinah (monotheists?) and masters of the knowledge of the divine hierarchy. Let those be alone called Ekāntins who know God to be one and, the

highest "What is the necessity of knowing the hierarchy of Devatas, and calling such knowers also Ekāntins?" To this the commentator replies by giving the definition of the word Ekāntin) Since in the above gradation by stating that "this is higher than that," the Lord Hari stands at the end (anta) of the series, and since He is one (ekā) therefore, the Ekāntins (ekā and anta) are said to be those who know the Lord to be verily One alone and as standing at the end of the above series of gradations "this is greater than that? (Hence the knowledge of the series of gradation is necessary to entitle a person to the name of Ekāntin. The word Ekānta is thus the name of Hari, for He as one stands at the end of the above series. Those who possess the knowledge of this Ekānta are designated as Ekāntins.)

Admitted that in order to be called an Ekāntin, it is necessary to have knowledge of the gradation of the Devas, but what is the advantage if one becomes an Ekāntin? To this the commentator answers

Those who know thus the gradation of the Devas and whose sole refuge is always the Lord Ekānta—the one Lord of the hierarchy—enter (in Release) into the supreme God Nārāyaṇa the painless.

But the word Ekāntin means generally the exclusive worshipper or devotee of one God and who does not worship any other how do you give this meaning to it? To this the commentator says that it is not merely the knowledge of gradation that gives Mukti but the worship of the Supreme God after getting such knowledge is the cause of Mukti.

Let the Bhāgavatas thus knowing Hari is the highest and coming at the end worship Hari always and worship also Lakṣmī and others in their due order.

This shows though the word ekāntin means, in some places, the worshipper of One to the exclusion of others for strict ekāntin would not worship even Lakṣmī &c., yet an enlightened Bhāgavata would worship minor deities also knowing all the while that the God is one and infinitely higher than any deity. If so what becomes of the command tarhi pūjayet na anya devatāḥ let him not worship any other deity? To this the commentator says

Let them not offer any sacrifice to any Devatā with the idea that they the Devatās are independent of the Lord or that they deserve any independent worship.

Admitted that the Devatās may be worshipped as subsidiary agents of the Lord but how do you reconcile it with the following text—The Manus and Mānavas are to be worshipped and never the Devatās under the divisions of castes of Brāhmanas Kṣatriyas, Vaiśyas and Śūdras. This text would show that Manus and sons of Manu like the Kṣātrīyas, Vaiśyas, Śūdras, divided under different castes of Brāhmanas &c., are to be worshipped and not Devatās. To this the Commentator says—

The Bhāgavatas worship the Sages called sons of Manu and the Beings called Manu mentioned in the Śrutis as possessing various castes

like Brahmans, &c, and they do not worship the others. They worship the Manus and Sages, because they are the fathers of humanity, its teachers, and visible personifications of all attributes of Bhagavatis. (Compare S B H Mundaka, p 6)

Note—The castes mentioned in the śrutis refer to Brahma &c. The beings called there Manus are Brahma &c, and the sons of Manu are really sons of Brahma i.e the sages like Marichi &c. The castes refer to them. Thus the above text teaches the worship of Devas, for it teaches the worship of Manu and Manu = Brahma, and Manavas does not mean "men but sons of Manu i.e sons of Brahma" i.e, Rishis like Marichi &c. As has been said 'the devas like Brahma and the rest are called Manus because they possess intelligence or Manas in a very high degree, and these Devas are divided into four classes according as they are Brahmanas Kshatriyas &c. their sons called Marichi, &c, are called Manavas because they are sons of Manu or Brahma'. Even these Rishis are not worshipped as Devas but because they are fathers and teachers of humanity. The lower Devas should never be worshipped.

The degraded non Devas should never be worshipped, though they bear the names of Brahmā, &c. They are called Devas, because they are poor and miserable.

The word Devas applied to them is derived from the root \sqrt{d} from which the word dāna is also derived namely from \sqrt{D} to be poor to perish. The word Deva is a generic term and is applied both to Asuras and Suras while the word Manu is confined to Devas only, in the better sense of that word and therefore in the above verse, the word Manu is used and not the well known word Deva. But what is the specific sphere of these two words, Devas as Suras and Devas as Asuras? To this the Commentator replies:

The Vedic Devas (būjas) called Brahma and the rest accept oblations then only, when they are offered to them with devout spirit, while the lower Devas take them when they are not so offered.

Since both Suras and Asuras have got the names of Brahma &c, how is it that an oblation offered with the Mantra Brahmadibhyah Svāhā will go to the Deva Brahma and not to the name Brahma? The reaching of the offering to the Deva Brahma takes place then only when the sacrificer offers it in the spirit of a Bhagavata namely when he knows the gradation of the Devas and realises that Visnu is the highest of all. If he does not do so the asura Brahma and the others take such offering.

An objection is raised it is not proper to say that the means of attaining Mokṣa are the knowledge of the gradation of the Devas and their mutual differences and ekantitva i.e knowledge of the Lord by realising Him to be the only refuge. Because both the gradation and ekantitva may exist in a person and yet the man may be far from Mokṣa. To this the Commentator says:

By the knowledge of the deva gradation by ekantitva and by faultlessness alone the Mokṣa is insured as a rule the other (two) means are mere vexation or waste of energy.

The other means refer to the knowledge of gradation and ekantitva. The only unailing means of insuring mokṣa is acchehidratva—faultlessness in action, want of defectiveness in the performance of religious ceremonies and duties. This word appears to be a technical term of the Mādhvas Vidambana—vexation or deception means, that they alone are not the means of Mokṣa. Thus having described one means of getting

Mokṣa namely aśekhadrāya (combined with the knowledge of gradation and śāntīya) the Commentator mentions a second means of attaining release —

The highest devotion (bhakti) to Viṣṇu is verily a (specific) cause for the attainment of release

Not only the bhakti to Viṣṇu is the cause of Mokṣa but bhakti to the immediate devotees of Viṣṇu such as Rāma &c. is also a cause

So also devotion to his devotees like Rāma and the rest, in due order, after Viṣṇu, is also a cause of mokṣa

The Commentator now mentions a third means of acquiring mokṣa —

The third cause in the attainment of Mokṣa is Vairāgya (dispassion) also. There is no other (fourth) means of getting Mokṣa —

The word third shows that Vairāgya is not equal to the other two—namely Jñāna (knowledge) and bhakti (devotion) or it may show that Vairāgya is a means of getting the other two. The three means therefore are the Jñāna Bhakti and Vairāgya. If these be the only means of getting mokṣa why do the Sastras enjoin the performance of sacrifices &c.? To this the Commentator replies —

Everything other than these (three namely, things like sacrifices, &c.) is ordained (by the scriptures) verily is a means for the sake of attaining these (three)

If the sacrifices &c. be the means of getting Jñāna Bhakti and Vairāgya and thus a means of getting mokṣa what is the necessity of the other three? The Commentator shows that Jñāna &c. are the causes of mokṣa and not sacrifices unaccompanied by these —

One may even perform all (sacrifices) but if he is devoid of these (three or any of them) verily he goes to the lower darkness (or to the nether world and darkness)

This shows that a performer of mere sacrifices who abandons the other three far from getting mokṣa goes to Lower Regions of Darkness. But a person may not perform sacrifices but if he has any one of the other three he will get Release

But he who is firmly established in this (Jñāna &c.) is verily even a Released Eternal though he may have abandoned the other (sacrifices &c.)

This applies to Jñāna Yogins like Śaṅkara and the rest. He who is not yet established in Jñāna should perform sacrifices also

Therefore I shall tell the gradation of the Devas (in the order) as mentioned in the Śruti

The force of therefore is, because the knowledge of gradation is a cause of mukti 'therefore &c.

The Earth is always higher, in all attributes than all Elements (bhūta)

The elements refer to the Elemental Devas called Rībhū &c. Because the Rībhū is the largest in the Earth Devas — says a Śruti

The word *rasa* (translated in the above as *vara* or 'higher') is synonymous with *sāra* (essence) and *vara* (better). All three denote the same idea.

Higher than the Earth is *Varuna*; higher than *Varuna* is *Soma*, the Devatā of plants; higher than that, is *Man*, namely, *Rudra*, because he is the Devatā of virility (the generative organ); higher than *Rudra* is *Sarasvatī*, the goddess of speech; higher than speech, *Rik* (the goddess of *Rik*); higher than the goddess of *Rik* is *Vāyu*, called also *Sāman*. He is called *Sāman*, because he is *same* in all beings, and because he is the presiding deity of all *Sāman* Hymns; higher than *Vāyu* is *Viṣṇu*. He is higher than the highest, from eternity.

The sentence "Sa Eṣa Rasānām Rasatamah paramah parārdhyo' ṣtamo ya Udgīthah" is divided into three parts, namely, 1. sa eṣa rasānām rasatamah, 2. sa eṣa paramah, 3. sa eṣa parārdhyah.

The Commentator now explains these three. He takes up the first, namely, *Rasānām Rasatamah* and explains it thus:—

Vāyu, who is higher than the highest (*Sarasvatī*) is itself inferior to *Sri-tattva*, who is called *parama*; and *Viṣṇu* is higher than this *Śrī* herself. He is all-pervading. He is called the *parārdhya*, because he is accompanied by (or possesses) *parārdhī* (*Śrī*). Thus we find in the *Śtra-nirṇaya*.

The whole of the above is a quotation from the *Śtra-nirṇaya*.

A doubt is here raised. The combination of *para* *Ridhi* will be *parārdhī*, and not *parārdhī*; and the secondary derivative from *parārdhī*, would be *parārdhya*, and not *parārdhyah*, how is then *parārdhya* obtained from *parārdhī*? To this the Commentator answers:—

The force of long *Ā* in *parārdhya* is to denote superlative degree or *Atisaya*. In *parārdhya*, the meaning of the *para* is *parama* or highest. He who has the attribute of having the highest *Ridhi* is called *paramardhyuṅ*. It is a *bahuvrīhi* compound. He who possesses *parārdhī* is called *parārdhya*.

He who possesses the quality of *paramardhi* in the highest degree is called *paramah parārdhyah*.

The second sentence is *Sa eṣa paramah*, and it means 'he is the highest'. The word 'highest' here is not a separate attribute of *Viṣṇu* but qualifies *pudhī*. The meaning of *paramah* is 'in the highest degree'.

An objection is raised that in *paramah parārdhyah* the word *paramah* cannot be an attribute of *Riddhi*, for if it were so, the form would be *parama parārdhyah*. But the *paramah* has the sign of case-affix after it. To this, it is replied that this is no valid objection, because we have such examples in other places also. *Vedāyā Dhikṣu* then gives two such illustrations.

Or the sentence *Sa eṣa, &c.*, may be taken as one sentence, and not three as above; and in that case, its meaning would be what the Commentator next gives:—

Uttamebhyo'py nī-paramottamātamah rasānām rasatamah paramah, parārdhyah

Out of the Best Ones, He is the Best of the best amongst the very High (most excellent) Ones. This is the meaning of the phrase 'of the essences the best essence the highest, the top most'

The meaning of *rasānām* is *uttamobhyah api* 'even among the Best Ones' the meaning of *rasatamah paramah parardhyah* is *ati paramottamottamah* 'the Best of the best among the Very High Ones'

He who is higher (*ati paramah*) than the best ones (*uttamobhyah*) is called *uttamobhyo py ati paramah*. He who is higher (*uttama*) than him is called *uttamobhyo py ati paramottama*. He who is higher (*uttama*) than him even is called *uttamobhyo py ati paramottamamah* i. e., the Best of the best among the Very High Ones. This Being is called the *rasānām rasatamah paramah parardhyah*.

Out of the Best Ones, He is the Best of the best among the Very High Ones

An objection is raised again. The word *rasānām* is in the genitive plural how do you explain it by *uttamobhyah* a word in the ablative plural. Moreover each of the words, *rasatamah paramah* and *parardhyah* appears to be a separate adjective qualifying one and the same word why do you explain them as all *paramottamottamah*— the best among the best among the very high. To this the commentator replies by saying that the word *सकामान्* in the ablative is understood after *स्तानाम्* i. e. Out of the objects of greatness (*rasa*). (It is thus that the genitive is explained by an ablative) —

The sense is that out of all the best (*rasa*) entities even, He is the supremely High (*Parardhya*) the highest entity. Therefore he is called the Best of the Best among the Very High Ones.

The words *रसतम परम परदुर्व्य* are not separate adjectives but one namely *परम परदुर्व्य रसतम* = *अतिपरमोत्तमोत्तम*. The Best of the Best among the Very High Ones.)

Another objection is raised again. If the sentence *स एव स्तानाम्* &c be taken as three sentences as has been done before and if each of these be an attribute of the Lord then the mention of three attributes is superfluous as all of them denote one idea of greatness. One of them would have sufficed. To this the Commentator replies —

The superiority of the Lord is not like (or similar) to the superiority of Pranas &c over the Elements &c. On the contrary, there is a vast difference. To indicate this (unique superiority of the Lord over every other being) the multitude of epithets like *rasānām rasatamah* (*Paramah parardhyah*) have been used in the Śruti.

Having given the sense meaning of the phrases *param parardhya rasatama* the Commentator now gives their literal meanings.

The Earth deity possesses superiority (*rasatva*) over the Elements, Varuna is higher in superiority to Her (*rasa tara-tvam*), Soma is highest in superiority (*rasa tama tvam*). Rudra has extremely highest superiority (*parama rasa tamatvam*). Vah has higher than extremely highest superiority (*paramartha rasa tamatvam*). Pritha has greater than the higher than the extremely highest superiority *parama parardha rasa tamatvam*.

(If Prana is **परमपरार्द्धसतम** greater than the higher-than the extremely highest superior—then the Lord God being above Prana should be called **परम परार्द्धसतम** parama parārdha rasatama. The long **पर** in parārdha would show this comparative superiority. But He would not be called parama parārdhya rasatamah which shows a degree higher still. To this the Commentator replies.]

But this Lord is not (immediately) higher than Prana and therefore He is not called parama parārdhya rasatamah. Because higher than Prana is Ramā who is called param parārdha rasatamah. The Lord is higher even than Rama who herself is the essence (rasa) of Prana Himself therefore the Lord is called Parama parārdhya rasatamah.

But how do you show from the words param parārdhya rasatamah (which is an epithet of the Lord) that He is higher than Ramā called param parārdha rasatamah. For there is nothing in the above epithet to show a comparative for **पर** is nowhere a sign of comparison. To this the Commentator says that the letter **या** in the above is a sign indirectly of the comparative degree.

He who is known through the medium of Parārdha (Śrītatva) is called Parārdhya and therefore Parārdhya is higher than Parārdha, because He is infinitely higher than even this Ramā who herself has an infinity of attributes.

The **वृत्** 'to know' takes the affix **क्** with the force of accusative **परार्ध+क् = परार्ध** 'known through Parārdha'. **य** therefore is a noun here meaning known. The **य** of **य** is elided anomalously. Let it be so but how the name Parārdhya is exclusively applied to the Lord alone? It may be applied to Brahmā &c also for they are also known through the Parārdha. To this the answer is that He is infinitely higher than this namely His own Śrī Tatva. This Śrī Tatva possessing an infinity of attributes is surpassed even by the Lord. But the quality of being known through this innumerable invisible Parārdha belongs to the multitudes of Jivas also why are they not called Parārdhya? To this the answer is that it is applied to the Lord alone who is supremely higher than Śrī tatva.

An objector says in counting from the Elements upwards through earth &c we find that Vak will be parama para rasatama the Rik will be parama-parārdha rasatama and the Lord known through this Parārdha or Iva in will be parama parārdhya rasatamah. This would establish no doubt the superiority of the Lord over Prana but not over Ramā who does not come anywhere in the above gradation. To this the reply is that the above explanation was given by taking Vak and Rik as identical and as not two separate classes. But if Rik (as Sarasvatī) be taken as separate from Vak even then the superiority of the Lord over Rama would be established. Therefore the Commentator says —

If Rik (Sarasvatī) be taken as separate from and higher than Vak even then also counting from the elements (bhūtv) Prana would be only parama parārdha rasatama and not parama parārdhya rasatama. (In the case when Parārdha is applied to Ramā we derive it thus) She who is in every way superior (vidham) to the high (pari) is parārdha. In this case the word parārdhya would denote the Lord. For he who is known through the innumerable attributes of this Śrītatva (called

Parārdha) is designated here as Parārdhyam, namely the Lord (In the other case, Prāna is only Param parārdha rasitama and not parama-parārdha rasatama) For she who is higher than Parārdha (Prana) is called Parārdhi (the force of इ is to denote superiority, because it denotes lordliness ईश्वर) Thus Parārdhi is the name of Śrī He who is known through the innumerable attributes of this Parārdhi is called Parārdhyam Thus the Lord called Parārdhyam is even higher than Śrī Thus is explained the phrase "rasamāṁ rasatamaḥ paramaḥ parārdhyah"

MANTRA 3

कतमा कतमर्कतमत्कतमत्साम कतमः कतम उद्गीथ इति
विमृष्टं भवति वागेवर्क प्राणः सामोमित्येतदक्षरमुद्गीथः ॥३॥

कतमा कतमा Katamā Katamā what what (fem), ऋक Rik, the Rik, कतमम् कतमम् Katamam Kītamam, what, what (neut) साम Sāma the Sāman, कतम कतम Katamam Katamam, what (masc), उद्गीथ Udgithah Udgithah इति Iti, thus विमृष्ट भवति Vimriṣṭam bhavati, is questioned is specially enquired into or is deliberated upon वाक् Vāk, speech, namely the Goddess Saraswati, the presiding deity of all the Vedas The same who has been mentioned as higher than Purusa and Rudra But the Speech here is to be distinguished from the Speech there, in its functions Saraswati has many forms one of which is as the presiding deity of all the Vedas where she has no connection with Prāna The other form is the presiding deity of Rik, where she has connection with Prāna All inspirations come from Saraswati As a general inspirer of all scriptures she is speech of the lower order, as the special inspirer of Rik, which she does in combination with Prāna, she is speech of the higher order Just as Ramā has also two aspects first as the Essence of the Vedas second as consort of the Lord Similarly, Vāk as the consort of Prāna has a higher aspect, than the same Vāk who is not acting as the consort of Prāna एव Ēva, alone ऋक Rik, the presiding deity of Rik प्राण Prānah, the chief Prāna साम Sāma, Sāman, because he is same (सम) in all creatures, and because he is the presiding deity of the Sāmā Veda ओम् Om the highest इति Iti alone एतत् Etat this अक्षरम् Aksaram, the nearest, the Imperishable and Blissful उद्गीथ Udgitha Udgitha Nārāyana the loudly sung

3 Who is then Rik? Who is Sāman? Who is Udgitha? This is the subject for consideration The Rik indeed is Speech, the Sāman is Prāna the Udgitha is the Imperishable, Joyful, Highest alone —3

Note —The deities like Rikhu Earth Varuna Soma and Rudra, are well known as deities of Elements Earth Water plants and animals (men) and no doubt can arise about them, so no question has been put regarding these But the highest three, the Great

Trinity, the Lord, the Speech and the Breath are not so well known. Therefore this question is asked here.

MADHYA'S COMMENTARY.

The Prithvi as the deva of the earth, and Soma and Viruṇā as the Devas of plants and waters, and Rudra as the Deva of the generative organ (animals) are all known deities; (and therefore, require no further elucidation. But not so the rest. Therefore) the Rik, &c., alone are here taken into consideration, by asking 'What is Rik, &c.'

* But the Rik and Soma and Udgītha are also well known terms. Why should they be specifically mentioned here? To this the Commentator says —

Moreover a knowledge of these (Rik, &c.) produces specific fruit (hence they alone are considered here and not the others)

An old objection, however remains unanswered, namely though the knowledge of Prithvi, &c., devas does not conduce to any specific result yet, as the essential nature of these Devas is not well known, it would have been better had the bruti given a detailed description of these Devas of the Earth, water, plants and animals also.

Another objection is, because the knowledge of Rik, &c., produces specific fruit, therefore, they are mentioned here, so does the knowledge of Vāk also produce specific fruit. Why is it not mentioned here? To this the Commentator answers —

But Vāk being well known as Sarasvatī, (is not mentioned here.)

On this reasoning Rik &c. also should not be considered here, for they are also well-known. To this the Commentator answers —

Vāk and Rik are, moreover, identical so Vāk has not been separately enquired into here.

The identity of Vāk and Rik is mentioned in the bruti Vag eva Rik. Therefore, the consideration of Rik includes the consideration of Vāk also.

The old objection still remains that though Vāk and Rik be identical yet as they are different aspects of the same entity, they ought to have been separately described.

Another objection is raised now. It is not proper to identify Vāk with Rik for it is said in the bruti 'Rik is higher than Vāk. How can a thing which is higher than another be identical with it? One cannot be higher than his own self. To which the Commentator answers —

Vāk is called Rik when she is specifically (and highly) united with Prāna. (As the consort of Prāna Vāk or Sarasvatī gets the designation of Rik.)

This is shown from the etymology of rik. It comes from the $\sqrt{\text{rik}}$ to go. Rik literally means gone motion. combination for a motion produces union or combination. Vāk can appropriately unite with Prāna only. And as such union of Vāk with Prāna gives to Vāk, a higher aspect it is called the specific high union. Thus the root meaning of rik itself shows this combination. Thus the Commentator says

From the explanation of the very word rik derived from the root $\sqrt{\text{rik}}$ 'to go' we find that rikṭva means 'union (marriage)'. (Hence Vāk when married is called Rik, when single she is Vāk.)

Similarly, the word Sarasvatī also denotes Rik. It is derived from √सृ, to 'move', hence Sarasvatī means possessing sara or motion, or sarga, 'creation she, who has the abhināna (conceit) of creation or the goddess presiding over creation is called Sarasvatī.'

Vāk is called Sarasvatī because she presides over creation (sarga). The same Vāk is called Sarasvatī when not in this specific union with Prāna (and thus in her married state as Rik, she is said to be higher than her former single state of Vāk). Thus the same Vāk becomes inferior in her single state, to herself when she is in union with Prāna. Thus one and the same Vāk becomes different and has two aspects, first, as not in union with Prāna, second as united with him.

An objection is raised if Vāk and Rik are identical then it is not proper to say that Rik is higher than Vāk. If they are separate, then it is not proper to say 'that which is Vāk is verily Rik'. This objection is also answered by the above considerations, by which Vāk is shown to have a two-fold aspect, as single and married.

Having explained the unity of Vāk, and the union of Vāk with Prāna the commentator now shows the identity of Prāna and Saman.

Therefore the Śruti says, 'Vāk is verily Rik and Prāna is verily Saman.'

The phrase 'Om ity etad aksaram udgīṭhah' is not to be explained as 'this syllable Om is called Udgīṭha'. Its proper explanation is what the commentator now gives.

The word aksaram is a compound of two words Akṣa and Ra. Akṣa means imperishable and Ra means bliss, therefore, the whole word Akṣara means 'he whose essential nature is bliss and imperishableness'. Or it may mean, 'He who takes delight in Akṣa or senses, i.e., He who is present in the activity of all senses'. Therefore, it means the nearest Akṣara, therefore, is the name of Lord Viṣṇu.

He is called Om because he is highest (for Om is equal to Uchcha). The word ity in the above Śruti has the meaning of excluding all other ideas. Therefore, Om ity means 'the only Highest'. Thus he is verily alone the highest. The meaning of the word etad 'this' in the above Śruti means, 'this Lord who always dwells in the heart'. He is called Udgīṭha because he is always sung as the Highest, He is the Lord, the Puruṣottama.

MANTRA 4

तद्वा एतन्मिथुनम् यद्वाक् च प्राणश्चर्कं च साम च तदे-
तन्मिथुनमोमित्येतस्मिन्नक्षरे संसृज्यते ॥ ४ ॥

तद् वा, that वे वा, verily एतद् Etad, this मिथुनम् Mithunam, couple, वाक् Vāk, what वाक् vāk, vāk च Chā, and प्राणश्चर्कं Prāṇaścharkam, Prāṇaścharkam च Chā and, साम Saman Rik, Rik साम Saman तद् Tat, that एतद् Etad, this मिथुनम् Mithunam, couple, ओम् Om Om इति Iti, thus एतस्मिन् Etasmin in this क्षरे Akṣare in the imperishable संसृज्यते Sansṛjyate, become united are supported in the state of Mukti.

4 Now Vāk and Prāna form one couple, and Rak and Sāman another. Those couples are joined or become united in the Imperishable Om (when they are in a state of Sāyujya Mukti) —4

MĀDHVA'S COMMENTARY

Vāk and Prāna even are a couple (and so also Rak and Sāman constitute a couple). They become united in the Lord Janātāna in the state of Sāyujya Mukti:

But in the state of Mukti all get united in the Lord — what is the peculiarity about this couple? To this the Commentator answers —

But all other (Jivās) get union in the state of Release in the Lord, only through the grace of this couple (Vāk and Prāna—the Word and the Life—), after them, (and) through their meditation only, while Prāna alone gets direct union with the Lord Hari.

The Sāyujya Mukti obtained by Prāna is immediate and direct, without the intervention of any other being, the same obtained by others is indirect and mediate always through the grace of Prāna through Vāk.

An objection is raised. The Lord called Udgītha has been described as higher than Sarasvatī and Prāna, who are named here as Rak and Sāman. How is this? Their greatness is proclaimed in brūta, while here they are made to occupy a subordinate position. To this it is replied that this is no valid objection. The Lord is greater even in comparison to them for the Lord is their refuge also though they are Released Ones. Thus Mantra 4 declares that such a high couple as the Word and the Life is supported by the Lord, though they are eternal Muktiās.

MANTRA 5

यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य
कामम् । आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षर-
मुद्रीथमुपास्ते ॥ ५ ॥

यदा Yada when वै Vai, verily मिथुनौ Mithunau those two couples, Vāk and Prāna समागच्छत Samāgacchatah come together एतौ, are united in the Udgītha, the Lord आपयत आपयताह Āpayatah fulfil तान्नामौ तौ Tau, these two अन्यान्यस्य Anyonyasya, of each other कामम् Kāmam desires आपयिता Āpayitā, fulfiller कामानां Kāmānām of desire भवति Bhavati, becomes य Yah, who the admirer एत एतौ, this (couple called Vāk Prāna) एत एतौ, thus (namely, that even in the state of Mukti they are supported by the Lord) विद्वान् Vidvā knowing अक्षरम् Akṣaram the Imperishable उद्रीथम् Udgītham, Udgītham ए नारयान उपास्ते Upāste meditates

5 When verily these couples are united in the Lord, then they fulfil each other's desires. He verily becomes a fulfiller of desires, who knowing thus, meditates on the Imperishable Udgītha, ए, Nārāyaṇa as the Most High —5.

MANTRA 6

तद्वा एतदनुज्ञाक्षरं यद्धि किञ्चानुज्ञानात्थोमित्येव तदाहैषा
एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां भवति य एतदेवं
विद्वानक्षरमुद्गीथमुपास्ते ॥ ६ ॥

तत् Tat, that Om वै Vai indeed एतत् Etit this अनुज्ञा Anujñā, benediction, blessing अक्षरम् Aksaram, word यत् Yat, when हि Hi because किञ्च Kiñcha, some, any अनुज्ञानात् Anujñānti, gives benediction, ओम् Om, Om² इति Iti, thus एव Eva, only तदा Tadā, then. हा Ha verily एष Eṣah, this. Madhva says (एषो एव) एव Eva, only समृद्धिः Samriddhiḥ, gratification, prosperity यत् Yat, which (here ought to be वा because it qualifies अक्षरम्) अनुज्ञा Anujñā, blessing समर्धयिता Samardhayitā gratifier कामानाम् Kamānām, of desires भवति Bhavati, becomes योः Yoh, who एतत् Etit, this एवम् Evam, thus विद्वान् Vidvān, knowing उद्गीथम् Udgītham, udgīthā, &c, Nārāyaṇa उपास्ते Upaste, meditates upon

6 That Om, verily, is a word of benediction, when any one blesses another, he says "Om, may Nārāyaṇa do as thou sayest" Now this (Om of blessing) also denotes gratification ("May Lord gratify your desires") He, who knowing this, meditates on the Imperishable Udgītha Om, becomes indeed a person whose blessings fulfil the desires of others and whose own desires also are gratified—6

MADHVA'S COMMENTARY

In mantra 6 it is said that Om is a word of benediction and people use it in blessing. That mantra appears abruptly and *prima facie* looks irrelevant. The Commentator shows its relevancy now—

Therefore by uttering "Om" these people always give benediction, (because Om is the name of Hari)

Let Om be a word of benediction why should that be a reason to call it a name of the Lord? To this the Commentator replies—

For it is said that Om use | as a benedictive term means "may the Lord Kṛṣṇa do even so as thou hast said," and the ancients used this word Om with this denotation (of blessing) (Hence Om is a designation of the Lord)

But how is it that the moderns do not use the word Om, with this denotation "may Lord bless you?" To this the Commentator answers—

But the ignorant people use Om to give their own permission (or blessing) and say Om is a term of giving permission

The Commentator now explains the phrase "एषो एव समृद्धिः &c"—"this blessing denotes gratification"

This word "Om" means (also) Full, because gratification is verily called Om, *i e*, fulfilment

But how Om comes to denote gratification ' says the Commentator.

Or because " may this thy desire become gratified by Hari " was the form of ancient benediction, when the word Om was uttered, therefore, Om has come to mean God and gratification given by Hari

Note.—Thus Om, primarily used for benediction, has come to mean God and Gratification given by Hari.

Om would simply mean "gratification, "prosperity," How do you make it ' gratification given by Hari? ' This the Commentator next explains

Or (the word Om used as) a benediction may mean " may Hari be the giver of gratification to you "

Note.—This commentary comes just after the commentary on mantra 3, and before that of mantra 1. No satisfactory reason is given by Yedya Bhikṣu for this break in the order, though he mentions it and says ' The order of Śruti text is broken for the sake of facility of considering connected topics together

Thus Om used as benedictive particle meant either (1) May Lord Kṛṣṇa cause that to come to pass which thou hast spoken (2) Or may Hari fulfil all thy desires

MANTRA 7

तेनेयं त्रयी विद्या वर्तते श्रोमित्याश्रावयत्योमिति शशस-
त्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन तेनोभौ
कुरुतो यश्चैतदेवं वेद यश्च न वेद ॥ ७ ॥

तेन Tenā, by Him, *wa*, Viṣṇu called Om इय Iyam, thus त्रयी Trayī, three-fold, (Rik, Yajus and Saman) विद्या Vidya, science वर्तते Vartate, proceeds, is revealed, promulgated. That is, Om is the concentrated essence of the three Vedas. All the mantras of those Vedas are but explanation or expansion of Om ओम् Om, Om इति Iti, thus आश्रावयति Āśrāvayati, gives an order. The Adhvaryu priest by uttering Om gives the command to other priests. Or recites the Āśrāva mantras शंसति Śaṁsati, recite-. The Hotri priest reads the Śaṁsana mantras उद्गायति Udgāyati, sings. The Udgati priest, uttering Om, reads the Udgana mantras एतस्य Etasya, of this, (Lord God) अक्षरस्य Akṣara-ya, Viṣṇu named Om. Impenishable and blissful अपचित्यै Apachityai, for the worship of (God) or glorification महिम्ना Mahimna, by the greatness, by the Full, रसेन Rasena, by the essence by the supremely excellent तेन Tenā, by Him (Om) By the command or direction of this Lord called Om उभौ Ubhau, both, he who knows God and he who does not know God. कुरुत Kurutah, perform, worship इय Iyam and he who एतत् Etat this nature of the Lord एवम् Evam thus, (as described above) वेद Veda knows यश्च Yaścha, and he who, न Na, not वेद Veda, knows

7 Through that Lord Viṣṇu called Om is revealed the three-fold sciences, uttering Om, the Adhvaryu priest recites the Āśrāvāna mantra, uttering Om, the Hotri priest

conducive to endless reward, (not so the worship of the ignorant, whose reward is limited) This is the full explanation of this Ever present Imperishable Om -8

MANTRA 8 - (continued)

अथ ह्य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीत तस्यैतैः
प्राणैरुपव्याख्यानं भवति ॥ ८ ॥

प्रथमस्य प्रथमं खण्डः ॥ १ ॥

अथ Atha now (after having described the meditation on the Lord named Om, we shall mention the place where He is to be meditated) ह Ha, a mere expletive न Yab that एव Eva, alone अथ Atha this (well known) मुख्य Mukhya Prāṇah the Chief Prāṇa न Iam, there, in Him the Chief Prāṇa, उद्गीथ Udgītham the Lord उपासीत Upāsita let one meditate worship हस्य Tasya, of Him (the Chief Prāṇa) इतै इtāi by the others, the lower prāṇas such as the breath in the nose &c उपव्याख्यानम् Upavyākhyānam full explanation भवति Bhavati becomes

8 Let one worship the Lord Udgītha, even in Him who is this Chief Prāṇa, for thus through Him, the other (lower prāṇas) become fully known --8

Note—This portion is not found in ordinary Upaniṣad texts. Vedea's Dhikṣa says This is according to the recension of some teachers

MADHYAS COMMENTARY

There is no Release for the ignorant verily it is for the wise alone (the word Upaniṣad means according to one's capacity appropriate to one and Vidyā means) complete knowledge. The word akṣara means the Lord Viṣṇu. The word upa means that which is, in His presence i. e. the word Om. The word upavākyāna thus means an explanation of upa or Om (the ever presence of the Lord). Thus the great Śānti declares. This is in Tātuvā

By taking Vāk as separate from Rik four grades have been mentioned namely 1 Pararddham 2 Parādītham 3 Pararddhi 4 Pararddhyam. The meanings of these words not being well known the Commentator explains them —

Pararddham is higher than Parama (highest) Pararddham is higher even than Pararddham. Pararddhi is higher than Pararddham, higher than Pararddhi is Pararddhyam

[The Commentator now quotes an authority for the explanation of these words that he has given]

Says Śānti Nūnava —Vāva is called Pararddhi because it is above that who is higher than Parama (the highest). The Godless Śānti is called Pararddhi the Lord Hari is Himself the Pararddhi

FIRST ADHYĀYA.

SECOND KHANDA.

MANTRA 1

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध वेवा
उद्गीथमाजहुरनेनैनानभिभविष्याम इति ॥ १ ॥

देवासुरा Devāsuraḥ. Devas and Asura- ह Ha वै Vai, once indeed. यत्र Yatra, when. संयेतिरे Saṁyētir, struggled together उभये Ubhaye, both प्राजापत्याः Prajāpatyāḥ, the race of Prajāpati तन् Tat, then ह Ha, verily देवाः Devāḥ, the Devas, उद्गीथम् Udgītham, Om called Viṣṇu प्राजाहार Ajāhāra, took, or भाजह् भाजruh, forced (Him); made (Him) fulfil desires. अनेन Anēn, with it, i.e., the worship of Viṣṇu एनान् Enān, these Asuras अभिभविष्याम Abhibhavīṣyāmaḥ, we shall conquer, we shall defeat

1. When the Devas and Asuras fought together (for their inheritance, because both were the children of Kaśyapa Prajāpati) then the Devas took shelter under Viṣṇu (Udgītha) thinking they would defeat the Asuras with His help.—9.

Note.—The Asuras were more numerous than the Devas and bankers had also given them the boon of invincibility.

But the Devas did not know the best method of worshipping Viṣṇu. They began to worship Him in their various organs of senses such as those of smell, hearing, sight, etc., till they found by experience and repeated failure, that the best and only true method of meditating on Viṣṇu was in the Chief Prāṇa.

MANTRA 2

ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे तद्दहासुराः
पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च
पाप्मना ह्येष विद्धः ॥ २ ॥

ते te, they इ.e., Devas नासिक्यम् Nasīkyaṁ, in the nose, the accusative case everywhere is to be taken as if it was a locative case प्राणम् Prāṇam, Prāṇa, breath, i.e., the son of the Chief Prāṇa, who presides over the air in nose, इ.e., the faculty of smelling, or breath उद्गीथम् Udgītham, The Lord Viṣṇu उपसांचक्रिरे Upasāncakrīre, meditated on तन् Tam, ॥ असुराः Asurāḥ, Asuras, पाप्मना Pāpmanā, with evil विविधुः Vividhuh, pierced तस्मात् Tasmāt, therefore तेन Ten, by that उभयम् Ubhayaṁ, both, जिघ्रति Jighrati, smells, इ.e., the Jiva smells ह्येष Surabhi, good smelling दुर्गन्धि Durgandhi, bad smelling च Cha,

and पाप्मना Pāpmana, with evil हि Hi because एष I-ah, this breath in the nose विद्धा Viddhā, was pierced

2 They meditated on Viṣṇu in the lower Vāyu, the presiding deity of the scent in the nose. But the Asuras tainted him with evil. Therefore, the Jīva smells, both what is fragrant and what is foetid. For the lower Vāyu was tainted by evil—10

MANTRA 3

अथ ह वाचमुद्गीथमुपासांचक्रिरे ताःहासुराः पाप्मना
विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा
विद्धा ॥ ३ ॥

अथ Atha, then ह Ha, verily वाचम् Vācham, in the goddess Agni presiding over the speech उद्गीथम् Udgītham, Viṣṇu उपासांचक्रिरे Upāsāncchakrīre meditated on ताम् Tam, her असुराः Asurāḥ, the Asuras पाप्मना Pāpmana, with evil विविधुः Vividhuh, pierced तस्मात् Tasmāt therefore तेन Iena with that speech उभयम् Ubhayaṃ, both वदति Vadamī speaks सत्यं Satyam truth च Cha, and अनृतम् Anṛtam, falsehood पाप्मना Pāpmana with evil हि Hi एष Eṣā the goddess Agni विद्धा Viddhā, was pierced

3 Then the Devas meditated on Viṣṇu in Agni, the presiding deity of the speech, in the mouth. But the Asuras tainted her with evil. Therefore the Jīva speaks both what is true and what is false. Because Agni was tainted with evil—11

MANTRA 4

अथ ह चक्षुरुद्गीथमुपासांचक्रिरे तद्हासुराः पाप्मना विविधु-
स्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्वि-
द्धम् ॥ ४ ॥

अथ Atha then ह Ha, verily चक्षुः Chakṣuh in the god Śarva presiding over the eyes उद्गीथम् Udgītham Viṣṇu उपासांचक्रिरे Upāsāncchakrīre, meditated on तम् Tam at the eye एतेन तेन the god Śarva the presiding deity of the eyes ह Ha verily, असुराः Asurāḥ the Asuras पाप्मना Pāpmana with evil विविधुः Vividhuh, pierced तस्मात् Tasmāt therefore तेन Iena, with that eye उभयम् Ubhayaṃ both पश्यति Paśyati sees एतेन तेन the Jīva see दर्शनीयम् Darśaniyam beautiful sightly च Cha and चादर्शनीयम् Chādāśaniyam, ugly unsightly पाप्मना Pāpmana, with the evil हि Hi, because एतम् Etam this, विद्धम् Viddham, was pierced

4. Then they meditated on Viṣṇu in the Sūrya, the presiding deity of the sight in the eye. But the Asuras tainted him with evil. Therefore the Jiva sees both what is beautiful and what is ugly. Because Sūrya was tainted by evil—12.

MANTRA 5

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे तद्वासुराः पाप्मना.
विविधुस्तस्मात्तनोभयश्च शृणोति श्रवणीयं चाश्रवणीयं च
पाप्मना ह्येतद्विद्धम् ॥ ५ ॥

अथ Atha, now इ Ha, verily श्रोत्रम् Śrotram, in the god Soma the presiding deity of the eye, उद्गीथम् Udgītham, Viṣṇu, उपासांचक्रिरे Upasāmachakrīre meditated on सत् Sat that, १ २, the god Soma इ Ha, verily असुराः Asurāḥ, the Asuras पाप्मना Pāpmanā, with evil, विविधुः Vividhuh, pierced तस्मात् Tasmāt therefore, तेन Ten, by that, १ २, by the ear, उभये Ubhāyāḥ, both. शृणोति Śṛṇoti, hears, १ २, the Jiva hears, श्रवणीयम् Śravāṇīyam, melodious अपश्रवणीयम् Aśravāṇīyam, discordant च Cha, and, पाप्मना Pāpmanā, with evil हि Hi, because एतत् Etat, this Soma विद्धम् Viddham, was pierced

5. Then they meditated on Viṣṇu in Soma, the presiding deity of the hearing in the ear. But the Asuras tainted him with evil. Therefore the Jiva hears both what is melodious and what is discordant. Because Soma was tainted by evil—13.

MANTRA 6

अथ ह मन उद्गीथमुपासांचक्रिरे तद्वासुराः पाप्मना
विविधुस्तस्मात्तनोभयश्च संकल्पयते संकल्पनीयं चासंकल्पनीयं च
पाप्मना ह्येतद्विद्धम् ॥ ६ ॥

अथ Atha, now इ Ha, verily, मन Manah, in the mind, १ २, the Rudra, Śaśa, and Garuda, the presiding deities of the mind उद्गीथम् Udgītham the Udgītham, १ २, Viṣṇu उपासांचक्रिरे Upasāmachakrīre, meditated on सत् Sat that, १ २, those Devas इ Ha, verily असुराः Asurāḥ, the Asuras, पाप्मना Pāpmanā, with the evil विविधुः Vividhuh, pierced तस्मात् Tasmāt, therefore उभये Ubhāyāḥ both संकल्पयते Saṅkalpayate, conceives, thinks संकल्पनीयम् Saṅkalpanīyam, good thought असंकल्पनीयम् Asaṅkalpanīyam, bad thought, च Cha, and पाप्मना Pāpmanā, with evil हि Hi because एतत् Etat, this manas, १ २, the presiding deities of the mind विद्धम् Viddham, was pierced

6. Then they meditated on Rudra, Śesa and Garuḍa, the presiding deities of the mind in the brain. But the Asuras tainted them with evil. Therefore the Jiva conceives both what is good thought and what is bad thought. Because they were tainted by evil.—14

MANTRA 7

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचकिरे तश्-
हासुरा ऋत्वा विध्वंसुर्यथाश्मानमाखणमृत्वा विध्वंसैतेवम्
॥ ७ ॥

अथ Atha, then ह Ha, verily य Yah, who एव Eva, indeed मुख्य Mukhyaḥ, Chief प्राण Prāṇiḥ, Vayu तम् Tam, in him (Literally it means "him" but here it is construed in the Locative, i.e., in him, in the Chief Prāṇa) उद्गीथ Udgītham, Vison उपासांचकिरे Uptasāñchakīre, meditated on तम् Tam, him ह Ha, verily असुरा Asurāḥ the Asuras ऋत्वा Ritva, having come, विध्वंसुः Vidhvansaḥ, pierced, when they pierced the Chief Prāṇa they were themselves pierced यथा Yathā, like अश्मान Aśmānam, stone आखणम् Ākhaṇam, hard, solid ऋत्वा Ritvā, having approached विध्वंसते Vidhvansi-eta, may be destroyed एव Evam, thus

7. Now the Devas meditated on the Udgītha Viṣṇu, in him the Chief Prāṇa (what is called Sāman). But the Asuras having approached him, attempted to pierce him with evil. When they did so they themselves were pierced; just as a pot of clay striking against a hard stone is itself broken into pieces.—15

MANTRA 8

यथाश्मानमाखणमृत्वा विध्वंसते एव ह वै स विध्वंसते
य एवं विदि पापं कामयते यश्चेनमभिदासति स एषोऽश्मा-
खणः ॥ ८ ॥

यथा Yathā like अश्मानम् Aśmānam, stone आखणम् Ākhaṇam, solid एव Eva, thus ह Ha, verily एव Eva, certainly स Sah, he, विध्वंसते Vidhvansi-eta, is destroyed य Yah, who एवमिदि Evamidi, against the person who knows it पापम् Pāpam, evil कामयते Kāmayate wishes यश्चेनमभिदासति Abhidāsatī, persecutes, wishes to give (pain), स Sah, he the Chief Breath एव Evaḥ, this अश्मानम् Aśmānaḥ, solid stone.

8 Thus, as a pot of clay is broken to pieces when striking against a solid stone will he be destroyed who wishes evil to one who knows this or who wishes to give (pun) to him, for the (Chief Prāna is a solid stone (unperturbed His worshipper) — It

MADHYAS COMMENTARY

In the first verse of the first Khanda It has been said that the Lord Vishnu should be meditated upon. But all cannot worship Vishnu directly (or through Our for they have not the capacity for it. They require a concrete symbol. Hence the symbolic worship of God. But the worship of God through ordinary symbols is not so efficacious as through the highest. But what is that highest symbol? This the Upanishad says is Vāyu the Chief Prāna and therefore says the Commentator

Vāyu alone is the highest symbol (pratimā) of Vishnu called Udgitha.

Therefore, when, with the knowledge that Vāyu is highest of all beings one worships the Lord in the sanctuary of Vāyu (realising that He, the Lord is superior even to Vāyu) then the Lord grants the highest fruit (Release). This is shown in the present Khanda by the Reverend of the Śruti (Veda Purusa). For says the Lord Himself (The Sun, the Fire the Brahman, the Cow, the Vasava) the Indriam and all living beings are the best symbols to worship me in but the highest is Vāyu, worship with the knowledge that Vāyu is the highest. (Bhagvata Purana?)

Were Vāyu not the highest symbol of Vishnu why would then the knowledge that Vāyu is the highest be the best worship of Vishnu? This the Commentator shows by quoting an authority —

Thinking that Vāyu is higher than the entire universe and Vishnu is higher than even such Vāyu and that if Vishnu be worshipped in Vāyu (as a symbol) then He would be highly pleased thus thinking all the Devas worshipped the Lord Janardana in Prāna the Sinless in order to get victory over the Dityas. The Asura is pierced (tainted) with sin all the Devas namely the Deva of Breath in the nose, who is the son of Vāyu, the Deva of Speech called even Agni, the Deva of Hearing called Soma the Deva of Sight called Sūrya, the Deva of Emotions and Desire (manas) called Rudra, the Deva of Will (ahankara) called Śeṣa and the Deva of Thought (Chitta) called Garuda. Since all of these were tainted with sin by the Asuras so none of them is sinless, and they became sinful. But when the Devas worshipped (or meditated) on Vishnu named as Udgitha in the highest Vāyu, within the body and in the sun then the Asuras attacked this Chief Vāyu also. But when they attacked the Chief Prāna they themselves became scattered. As a bill of clay is broken

into pieces when thrown against a solid stone, so the Asuras were scattered when they attacked Prāna the most beloved (object or) symbol of Viṣṇu.

Therefore, let one worship Viṣṇu the best and the highest of all Devas, as a radiant image, higher than even Vāyu. Let him worship the Lord in the illustrious symbol of Vāyu who is the most powerful and wise among all created beings, and as residing in a smileless body and in the sun.

By worshipping him, the Devas and the Risis obtained their respective (titles and) names such as Indra (the powerful), Brihaspati (the Lord of Speech), Śambhu (the auspicious), and other names and titles, yea by singing the praises of the Lord, through Prāna, they obtained all these names (and titles).

But Indra etc. are the names of these Devas (and Risis) how do you say they got the names by worshipping God through his beloved son the Prāna? To this we reply these are not their original names but they are the names of the Chief Prāna and of Viṣṇu and by worshipping Him they have got these names.

These were and are originally words denoting various names of Prāna and all mean Prāna, and they also denote primarily the name of Viṣṇu. Thus we find in Pradhyaṅga.

An objection is raised that the word *Apārah* (1 3 1) means 'took possession forcibly', and it appears that the Devas took possession of Viṣṇu called *Udgītha* by violence and forced Him to fulfil their desires. This objection has no force. The Devas did not force Viṣṇu, for a being who is coerced has always his mind unfavourably inclined towards those who use force and it is a well known thing that unless the mind is at peace no good fruit can result or grace shown. Therefore the above word does not mean 'forcible possession' but means 'caused him to give them their desires, to fulfil their wishes, through worship' and therefore the Commentator says

They made Viṣṇu, the Supreme called *Udgītha* to fulfil their desires quickly by means of prayers (the moving of the will of another through prayers is not called using force).

But if Viṣṇu be not worshipped in the sanctuary of Vāyu will He not give reward to His worshipper? To this the Commentator replies —

Still he becomes well pleased when worshipped in the Prāna alone. So also it is said — 'As all the Asuras were scattered when they fell upon (the rampart of) Prāna' so becomes broken and scattered he who plans harm to the worshipper of Prāna and wishes to give him pain, &c. Undoubtedly by knowing him (the Chief Prāna) alone, one will attain Release from the worldly bondage (*Samsāra*).

If the knowledge of Prāna leads to Mukti it contradicts the saying 'the knowledge of God alone is the cause of Mukti'. To this the Commentator answers —

The knower of Prāna (inevitably) comes to know at last the Lord Viṣṇu, as a matter of course.

The sense of the whole passage is that first the Chief Prāna should be known, and at the end Viṣṇu also must be known for salvation depends upon the combined knowledge of God and His Beloved Son Prāna. The commentator next explains the phrase *Viśvāśādaśā eva antastāh of mantra 7*

The syllable *vi* denotes Viṣṇu, because he is the most excellent (*viśvāśā*) of all in every respect. The knower of Prāna knows Him even afterwards (*śā*, after the knowledge of Prāna), through his grace.

But is it an invariable rule that the knower of Prāna should also know Viṣṇu? Is it not conceivable that one may know the Life and not know the God—know the Son and not the Father? To this the commentator answers that there must be some confusion of ideas as to what is meant by knowing Prāna. He therefore describes that knowledge.

Only those are said to know Prāna who know that Lord Viṣṇu is higher than Prāna and that all the Jivas are even lower than Prāna. They only know Prāna and none else who-so-ever. (In short, the knowledge of Prāna presupposes a knowledge of Viṣṇu, for it means, to realise that Prāna is lower than God and higher than all creatures.) Such a knowledge inevitably leads to the knowledge of God.

The word *॥ him* in verse 7 is in the accusative case and literally it would mean 'He who worships him the Chief Prāna as Udgītha (a meaning by the by given to it by Śankara and others). But such a meaning would be evidently wrong for Prāna is not Udgītha. He is two degrees lower than Udgītha. This word *॥* therefore must be construed in the locative *॥ e* in Him" *॥ हिम् ॥* 'He who worships the Udgītha in Him, the Chief Prāna. Therefore the commentator says —

The word *॥ him* in the accusative case has been explained (by us) in the locative (in our above explanation when the Devīs meditated on the Lord in the Chief Prāna). It is on the analogy of the explanation given of the words in the nominatives by locatives, as the words *Prānaḥ* in *Prāna Udgīthaḥ*, &c, and *nāma* in *nāma Brahma*, &c, which are in the nominative case, have been elsewhere explained as words in the locative case. Therefore, in the sentence *prānam udgītham*, &c, the word *prānam* though in the accusative case has been construed as if in the locative.

MANTRA 9

नैवेतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येव तेन
यदश्नाति यत्पिबति तेनेतरान् प्राणानवत्येतमु एवान्ततोवि-
स्योत्क्रामति व्यावदास्येवान्तत इति ॥ ९ ॥

n Na, not *एव* Eva certainly *एतेन* Etena by this Chief Prāna *सुरभि* Surabhi fragrant, good smelling; *दुर्गन्धि* Durgandhi, fetid, bad smelling; *विजानाति* Vyānāti knows, distinguishes *अपहतपाप्मा* Apahatāpāma, free from

evil हि Hi, because एष Esah, he तेन Jena, therefore यत् Yat, which, अस्मति Aśmāti, eats यत् Yat, which पिबति Pibati, drinks. तेन Jena, through that इतान् Itān, others प्राणान् Prāṇān, devas presiding over the organs अदति Avati, supports एतम् Etam, this (Chief Prāna) उ U even=api, also, moreover. एव Eva, certainly, अन्ततः Antatah, *next, at the end, after the knowledge* of Prāna वित्वा Vittvā, knowing उक्त्रामति Utkramati, becomes free from the world. व्याददाति Vyadadati, fully knows विष्णु Vi=the highest, therefore, विष्णु, ādadati=know, understand, एव Eva, certainly, अन्ततः Antatah, at the end, finally इति Iti, thus

9. Verily through this (Svarūpa deha made of Prāna) one smells neither the good nor the bad smells (but only fragrant smells), because this (Prāna) is free from sin. Therefore, whatever he eats, whatever he drinks; through that he supports the lower Prānas. Moreover knowing this (Prāna, one) finally comes to know Viṣṇu also, and then he crosses over (the ocean of Saṃsāra), for finally he understands the Most High undoubtedly—17

Note—This verse shows the difference between the Mukhya Prāna and Nāyika Prāna—the Chief Prāna and the vital breath. Or it shows the effect of Mukhya Prāna being free from sin. Because this Chief Prāna is untouched by sin, therefore, through Him alone, through the best final vehicle called the Svarūpa deha (auric egg) of which this Chief Prāna is the presiding deity, one does not smell good scent nor bad scent, that is to say, that the Pranic body of which Svarūpa deha is made scents *only* the fragrant smells and not bad smells. Such is the constitution of this highest vehicle that no discordant vibrations can enter through it. The smell is taken here as illustrative of all other vibrations. In this Svarūpa deha one is incapable of telling a falsehood. Thus this Mukhya Prāna is the chief and best of all the Devas.

Another reason of its being the best of all the Devas is that impelled by this Chief Prāna, whatever the Jiva eats or drinks, all that goes to nourish the other inferior Prānas, the Devas of the senses.

The third reason for the superiority of this Chief Prāna is that on knowing this Mukhya Prāna one gets certainly release from the bondage of Saṃsāra. All scriptures say so. There is no conflict in this point, and finally, he comes to know the Lord Viṣṇu Himself and realises that He is the most High and thus gets salvation.

MANTRA 10

तद्वाङ्मिरा उद्गीथमुपासांचक्रे एवाङ्गिरसं मन्यतेऽङ्गानां

यद्रसः ॥ १० ॥

तद् Tam, in him, in the Chief Prāna इ He, verily वाङ्मिरा Aṅgirāh, the RISHI named Aṅgirā उद्गीथम् Udgītham, Viṣṇu उपासांचक्रे Upāsāñchakre, meditated on, worshipped एतम् Etam, this Chief Prāna, उ U, only. एव Eva, certainly वाङ्गिरसम् Aṅgiraśam, Aṅgiraśa मन्यन्ते Manyante, hold it. The wise

hold so अग्राणा Angṛāṇā of organs, senses, members, or subordinates such as Ribhu, &c, up to Sarasvatī यद् Yā, because रस Rāsa, essence, controller, director, chief तेन tēna therefore

10 In this (Chief Prāṇa) the Rasi Aṅgṛā worshipped the (Lord Viṣṇu called the) Udgītha This Chief Prāṇa is also verily held (by the wise) to be Aṅgrasam, because He is the Controller of all the senses (and Chief of all subordinate members of the hierarchy from Ribhu up to Sarasvatī) —18

Note—It has already been said that the Devās accomplished their end and gained victory over the Asuras by worshipping the Lord in the Chief Prāṇa Now this verse shows that even the Rasi got their names and titles by worshipping this Chief Prāṇa

The Rasi called Aṅgṛā worshipped the Lord, in the Chief Prāṇa Therefore, that Rasi got the designation of Aṅgṛā But Aṅgṛā is the original and well known name of the Rasi why do you say that the Rasi got this name by worshipping the Lord in the Prāṇa? Aṅgṛā was not originally the name of any Rasi It etymologically means the Controller (Rasi) of all organs (aṅga) i e Prāṇa on whom depends the activity of all organs Or chief (rasi) of all subordinate (aṅga) entities, from Ribhu up to Sarasvatī Thus the Chief Prāṇa is the real Aṅgrasā, the Controller of bodily organs and the Head of the Hierarchy

MANTRA 11

तेन तद्ब्रह्म बृहस्पतिरुद्गीथमुपासांचक्र एतमु एव बृहस्पतिं
मन्यन्ते वाग्धि बृहती तस्या एष पतिः ॥ ११ ॥

तद् I am, in Him, in the Chief Prāṇa इ Ha, verily. बृहस्पतिं Brihaspatiḥ, Brihaspati उद्गीथम् Udgītham The Lord Viṣṇu called Udgītha उपासांचक्रे Upāsāncakre, meditated on, worshipped एतम् Etam, Him, the Chief Prāṇa उ U, also एव Eva, certainly बृहस्पतिम् Brihaspatim, Brihaspati मन्यन्ते Manyante, hold it The wise think वाक् Vāk the goddess Sarasvatī the presiding deity of speech हि Hi, because बृहती Brihatī, this word is a feminine of ब्रह्म and means 'full' Sarasvatī is called Brihatī because she is full of all feminine qualities तस्या Tasyā, of her, of Sarasvatī एष Eṣa, He, the Chief Prāṇa, पतिं Patim, Lord

11 In this (Chief Prāṇa) the Deva Brihaspati worshipped the (Lord Viṣṇu called the) Udgītha This (Chief Prāṇa) is also verily held (by the wise) to be Brihaspati, because Vāk is (called) Brihatī, and this Chief Prāṇa is her Lord —19

MANTRA 12

तेन तद्ब्रह्मायास्य उद्गीथमुपासांचक्र एतमु एवायास्यं
मन्यन्त आस्याद्यव्यते ॥ १२ ॥

तम् Tam, in Him, in the Chief Prāna; हं Ha, verily अयास्य Ayāsya the Risi called Ayāsya उद्गीथि Udgithā, the Lord Viṣṇu called Udgithā उपासार्थकं Upāsāmr̥thakre, meditated on, worshipped एतम् Etam, Him उ U, also, एव Eva certainly अयास्यम् Ayāsyam, Ayāsyā मन्वन्ते Manyante, they hold आस्यत् Āsyat, from the mouth, the lung यत् Yat, because अयते Ayate, comes out, goes, : e, entering the mouth, regulates it, comes in and goes out as inspired and expired breath तेन Tena, therefore

12 In this Chief Prāna, the Risi Ayāsya worshipped the Lord Viṣṇu as Udgithā The wise hold him to be also Ayāsya, because by entering the lung, He regulates the respiration, therefore (He is called Ayāsya) —20

MANTRA 13

तेन तद्गृहं वक्रो दालभ्यो विदांचकार ॥ सह नैमिषीयाना-
मुद्गाता बभूव स ह स्मैभ्यः कामानागायति ॥ १३ ॥

तम् Tam, Him, the Chief Prāna हं Ha verily, because वक्र. Baka, the Risi called Vaka दालभ्य Dalbhiyah the son of Dalbha विदांचकार Vidān-
chākara, knew, Another reading स Sah, he हं Ha verily, therefore नैमिषीयानाम् Naimiṣīyānām, of Naimiṣya sacrificers उद्गाता Udgāta, singer बभूव Babbhūva, was, became स Sah he, हं Ha, verily स्म Sma, an expletive denoting wonder एभ्यः Ebhiyah to those Risis कामान् Kāmān, desired objects, wishes आगायति Āgāyati, sings to obtain for them

13 Because Baka the son of Dalbha knew Him, therefore he became the Udgītā of the Naimiṣya sacrificers, and lo! he obtains for them all their wishes by (the mere magic of his) singing —21

Note—In every practical magic (Jaṅṅ) the mighty Viṣṇu should be invoked as the real Udgītā—but if He cannot be had then one who knows Him must be engaged for such a person alone can make the magical rite successful and procure the wishes of his clients

MANTRA 14

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गी-
थमुपास्त इत्यध्यात्मम् ॥ १४ ॥

प्रथमस्य द्वितीयः खण्डः ॥ २ ॥

आगाता Āgāta, singer the procurer, the bringer, or by singing can procure हं Ha indeed वै Vai verily कामानां Kāmānām, of desires, or wishes भवति Bhavati, becomes य Yah, who एतद् Etat, thus एवम् Evam,

thus विद्वां Vidvān, knowing. अक्षरम् Akṣaram, imperishable and blissful, the nearest and dearest, the pupil of the eye. उद्गीथम् Udgītham, the Lord. उपास्ते Upāste, meditates on, worships इति Iti, thus अक्षरम् Akṣaram, the physiological teaching; the relation of Prāṇa with the body; and meditation in the body.

14. He who knows the Chief Prāṇa thus and meditates on the Imperishable Udgītha i. e., Nārāyaṇa, obtains all wishes by singing. So far the psychological teaching about Prāṇa and Udgītha.—22.

FIRST ADHYAYA

THIRD KHANDA

MANTRA 1

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा
एष प्रजाभ्य उद्गायति उद्यश्स्तमोभयमपहन्त्यपहन्ता ह वै
भयस्य तमसो भवति य एवं वेद ॥ १ ॥

अथ Atih, now, *ie*, after teaching the meditation of Udgitha in Chief Prāna अधिदैवतम् Adhidaivatam, the cosmological, the worship of Udgitha in the Chief Vāyu is now being taught य Yah, He एव Eva, certainly असौ Asau, that who is in Aditya (आदित्य, or Sūrya is the Chief Prāna तपति Tapati, shines तम् Tam in Him उद्गीथम् Udgitham the Udgitha, God Om उपासीत Upāsita let him meditate उद्यन् Udyan, rising एव Esah this Chief Prāna, in the sun प्रजाभ्य Prajābhyaḥ, for the sake of all creatures उद्गायति Udgāyati, sings out उद्यन् Udyan, rising तम् Tamah, darkness *ie*, ignorance भयम् Bhayam, fear (from darkness, *ie*, ignorance) अपहन्ति Apahanti: destroys अपहन्ता Apahantā destroyer: ह Ho indeed वै Vai, verily भयस्य Bhayasya, of fear, तमसः Tamasah of (fear produced from) ignorance भवति Bhavati, becomes य Yah who एव Evam thus वेद Veda knows

1 Now the Cosmological Let one meditate upon Udgitha, as in the Chief Prāna, in yonder (sun) who shines thus Thus (Prāna in the sun) rising sings out, for the sake of all creatures, and he rising destroys darkness (of ignorance) and fear (produced from the same) He becomes indeed a destroyer of darkness (of ignorance and fear) who knows Him thus—23

MANTRA 2

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इती-
ममाचक्षते स्वर इति प्रत्यास्वर इत्यमुं तस्माद्वा एतमिमाममुं
चोद्गीथमुपासीत ॥ २ ॥

समान Samānah equal same उ U, indeed एव Eva verily अयं Ayam, this the (Ch of Prāna in the body) च Cha, and असौ Asau, that the (Chief Prāna in the sun) च Cha, and उष्ण Uśah, hot अयं Ayam, this (the Chief

Prāṇa in the body) उष्णः Uṣṇah, hot असौ Asau, that (the Chief Prāṇa in the sun) स्वराः Svarah, devoted to Viṣṇu स्व means Viṣṇu It is a name of the Lord because He is svatantra (self dependent), and रा ra means रतं rata, devoted Svara is the name of the Chief Prāṇa, because he is devoted to Viṣṇu इति Iti, thus इमम् Imam, thus (the chief Prāṇa in the body). प्राचक्षते Āchakṣate, say (the people) प्रत्यास्वर Pratyasvarah, it is a compound of (प्रत्या+स्वर) Pratyā+svarah; while pratyā itself is a compound of prati+ā (प्रति+आ) Every one seeing the sun, says "the sun is fully (ā) in my direction (प्रति प्रति मां प्रति) " Thus "pratyā" would mean the sun, i. e., the Chief Prāṇa in the sun, and "svara" also has the same meaning as Prāṇa. "Pratyāsvara" means the Chief Prāṇa in the sun This is an appositional compound अमुम् Amum, that, (the Solar Prāṇa) प्राचक्षते Āchakṣate, say (the people) तस्मान् Tasmāt, therefore (because the Adhyatma and Adhidaiva Vāyus are identical) वै Vai, indeed एतम् Etam, this (Udgītha or Lord Hari) इमम् Imam, in this (in the Chief Prāṇa in the body) अमुम् Amum, in that (in the Chief Prāṇa in the sun). Here the two accusative cases are used for the locative cases उपसीत Upaśīta, let him meditate, worship

2. This (Chief Prāṇa in the body), and that (Chief Prāṇa in the sun) are indeed equal or same. This (Chief Prāṇa in the body) is hot, and that (Chief Prāṇa in the sun) is also hot. The Chief Prāṇa in the body is called Svara, i. e., the Lord-devoted; and the Chief Prāṇa in the sun is also called the Pratyāsvara or devoted to the Lord in the sun. Therefore (the Chief Vāyu in the body and the Chief Vāyu in the sun being the same) let one worship this (Udgītha, Lord) both in this (bodily) and in that (the solar Prāṇa)—24.

Note—This shows that there is no difference in the Adhyātman and the Ādhidivya aspects of the Chief Prāṇa. The Lord must be worshipped in both these forms

MANTRA 3

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो
यदपानिति सो अपानोऽथ यः प्राणापानयोः सन्धिः स व्यानो
यो व्यानः सा वाक् तस्मादप्राणन्नपानन्वाचमभिव्याहरति ॥३॥

अथ Atha खलु Khalu, Or (in the alternative) indeed, व्यानं Vyānam, in the principle Prāṇa, in His aspect of Vyāna The Vyāna is also an external symbol of the Lord, एव Eva, alone उद्गीथम् Udgītham, on Viṣṇu called Udgītha उपसीत Upaśīta, let one meditate In order to prove the specific greatness of Vyāna as a vehicle of the Lord, the Śruti describes the other two aspects of the

Chief Prāna, i e, Prāna and Apāna यद् Yat, who प्राणिति Prāṇiti, carries upwards functions in the upper part of the body, or presiding over the sensory organs स Sah he प्राण Prāṇah, is prāna-aspect of the Chief Prāna This is the name of Śesa यद् Yat, who अपानिति Apāṇiti, carries downwards presides over the lower functions of the body, i e, excretory functions, is Apāna, the deity called Vindra अथ Atha, now य Yah, who प्राणपानयोः Prāṇapānayoh, of Prāna and Apāna सन्धि Sandhi, union, the maker of union who brings about the union स Sah, हे व्यान Vyānah, is called Vyāna य Yah, who व्यान Vyānah, Vyāna (or principle Prāna aspect called Vyāna) सा Sā, she वाक् Vāk, speech, he is inside speech named Vāk and producer of speech In fact, Viṣṇu dwelling in Vyāna is the producer of speech Vyāna is dwelt by Viṣṇu is the real promoter of speech The Śruti next shows how Vyāna is producer of speech, तस्मात् Tasmāt, therefore अप्रानम् Aprāṇam, without functioning of Prāna, without the help of Śesa, when Śesa does not function or is not active अनपानम् Anapānam, when Vindra is not active or without the help of Vindra वाच Vācham, speech अभिव्याहरति Abhivyāharati, one utters Thus neither Prāna or Apāna is the maker of speech but Vyāna alone

3 O! let him indeed meditate on the Lord as dwelling in the Vyāna (aspect of Prāna) He who presides over the sensory organs is Prāna or Śesa, He who presides over the excretory functions is Apāna He who brings about the union of Prāna and Apāna is Vyāna That which is Vyāna is also speech therefore, when Prāna and Apāna cease to function, then one utters speech —25

MANTRA 4

या वाक्सर्कत्स्मादप्राणन्नपानवृचमभिव्याहरति यर्कत्साम
तस्मादप्राणन्नपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्रा-
णन्नपानन्नुद्गायति ॥ ४ ॥

या Yā, who वाक् Vāk speech, वा Vyā is as matter or promoter of speech and called speech, and is inside Vāk सा Sā she वाक् Vāk, is Vāk, वा Vyāna is the promoter of Vāk dwelling in Vāk, and called Vāk Here also Viṣṇu must be taken as the real worker inside the Vyāna तस्मात् Tasmāt, therefore अप्रानम् Aprāṇam without functioning of Prāna अनपानम् Anapānam, without functioning of Apāna वृचम् Rucham the Vāk अभिव्याहरति Abhivyāharati, one utters य Yah who वाक् Vāk Vāk तद् Tat, that साम Sāma is Sāman, तस्मात् Tasmāt, therefore अप्रानम् Aprāṇam, without the functioning or help of Śesa, without functioning of Prāna अनपानम् Anapānam, without the functioning or help of Vindra साम Sāma, the Sāman गायति Gayati, one sings यद् Yat, who साम Sāma is Sāman, वा Vyāna who through Vyāna is the promoter of Sāman, and

therefore, called Sāman सः, He, Viṣṇu उद्गीय Udgīthah. It is a sub-division of Sāman, a kind of Sāman तस्मान् Tasmāt, therefore अप्रानम् Aprānan, without functioning of Prāna अनपानम् Anapānan, without functioning of Apāna उद्गायति Udgīyati, sings out

4 He who is (the promoter of) speech is also (the promoter of) Rik. Therefore, when Prāna and Apāna cease to function, then one utters Rik. He who is the promoter of Rik is also the promoter of Sāman. Therefore, when Prāna and Apāna cease to function, then one sings out the Sāman. He who is the promoter of Sāman, is also the promoter of Udgītha. Therefore, when Prāna and Apāna cease to function, then one sings out Udgītha —26

Note—Though in the former part Vak Rik Sama and Udgītha were said to be typical of lower barivati, higher Sarasvati Prāna and the Supreme Self, yet that meaning not being appropriate here Vak means here the Vedas in general Rik means the Rik Veda, Sama means the Sama Veda and Udgītha means that portion of the Sama Veda which is called Lalgītha Veda or special deities of these Vedas.

MANTRA 5

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः
सरणं दृढस्य धनुष अयमनमप्राणव्रनपानस्तानि करोत्येतस्य
हेतोर्व्यानमेवोद्गीथमुपासीत ॥ ५ ॥

एतत् Atha from the above mentioned works of speaking, & यानि Yāni, which अन्यानि Anyāni, other. वीर्यवन्ति Vīryavanti, requiring strength कर्माणि Karmāni, works यथा Yathā, as अग्ने Agneḥ, of fire मन्थनम् Manthanam, production by rubbing अजे Ajeḥ, of the race of the goat, of the battle सरणम् Saranam, running going or marching दृढस्य Dṛḍhasya, of a strong धनुष Dhanuṣah of a bow अयमने Ayananam, stringing, curving, stretching अप्रानम् Aprānan, without Prāna function अनपानम् Anapānan, without Apāna function तानि Tāni, them कर्माणि Karmāni, he does एतस्य Etasya, of this हेतोः Hetoh, of reason य्यानम् Vyānam, in the Vyāna उद्गीथम् Udgītham, Lord Viṣṇu called Udgīthā. उपसीत Uptisita let one meditate upon

5 Other works requiring strength, than those (mentioned above), such as ignition of fire by rubbing, marching to a battle, or stretching a strong bow, are performed through Vyāna, when Prāna and Apāna cease to function. Therefore, let a man meditate on the blessed Lord Viṣṇu in Vyāna —27

MANTRA 6

अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन
 ह्युत्तिष्ठति वाग्गीर्वाचो ह गिर इत्याचक्षतेऽन्नं यमन्ने हीदम्
 सर्वम् स्थितम् ॥ ६ ॥

अथ खलु Athakhalu, or indeed उद्गीथाक्षरणि Udgithāksaram, the syllables of the word Udgitha the forms of the Lord dwelling in the Devatās denoted by the various syllables of the Udgitha उपासीत Upāsita, let one meditate उद्गीथ Udgithah the Ud, the Gi the Tha इति Iti thus प्राण Prānah, the Chief Prāna एव Eva, even उद् Ut, is ut, i e the syllable ' ut ' denotes the Chief Prāna प्राणेन Prāneṇa, through Prāna हि Hi, because उत्तिष्ठति Uttiṣṭhati, arise, this world originates from Prāna वाक् Vāk the goddess Sarasvatī गी Gi, is Gi the syllable "gi" denotes Sarasvatī वाच Vāchah, words speeches हि Hi, because गिर Girah are called गु इति Iti, thus आचक्षते Āchaksate, say (the learned or wise) अन्नम् Annam food, vs, the four faced Brahmā presiding over food यम् Yam, the syllable tha अन्ने Anne, in food, i e in Brahmā हि Hi, because इदम् Idam this सर्वम् Sarvam, all स्थितम् Sthitam subsists

6 Or indeed let him meditate on the various forms of the Lord as existing in the deities denoted by the syllables of the word Udgitha, i e, ut gi-tha Prāna verily is " ut " because this world originates (uttisthati) from Prāna Sarasvatī is " gi," because the learned call speech gir Brahmā, the presiding deity of food, is " tha " because in Brahmā, this whole universe subsists (sthitā) —28

MANTRA 7

द्यौरिवोदन्तरिक्षं गीः पृथिवी यमादित्य एवोद्वायुर्गीराग्निस्थम्
 सामवेद एवोद्यजुर्वेदो गीः ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो
 वाचो दोहोऽन्नवानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्ष-
 राण्युपास्त उद्गीथ इति ॥ ७ ॥

गी Dyauh the heaven The Deva loka एव Eva, verily उद् Ut, is ut अन्तरिक्षम् Antariksam, the sky, the firmament, the Pitrī loka गी Gi, गी पृथिवी Prthivī, the earth the Physical plane यम् Yam, tha आदित्य Ādityah, the sun. एव Eva, verily उद् Ut, ut वायु Vayuh, the air एव Eva, verily गी Gi, गी अग्नि Agnih the fire एव Eva verily यम् Yam, tha सामवेद Sāmā Vedah, the Sama Veda एव Eva verily उद् Ut, ut यजुर्वेद Yajur Vedah, the Yajur Veda. गी Gi, गी ऋग्वेद Rik Vedah, the Rik Veda यम् Yam, tha दुग्धे Dugdhe, milks out, vs, gives the reward. The Lord as Vāk or speech gives the

reward to the worshipper, अस्मि Asmai, to him, : e, the worshipper वाग्देहं Vāgdeham, the milk of speech, वसु, moha, the reward of speech or the knowledge of the Lord य Yah, who वाच Vāchah, of speech देह Dohah, milk अन्नवान् Annavān, rich in food अन्नाद् Annādah, able to eat food भवति Bhavati, is, becomes य Yah, who एतानि Etāni, these, एवम् Evam, thus, विद्वान् Vidvān, knowing, उद्गीयाद्यस्य Udgīhāksarasya, the syllables of Udgītha उपस्ते Upaste, meditates on उद्गीथ Udgītha, Udgītha U-gi-tha. इति Iu, thus

7. The Lord dwelling in heaven is ut, in the sky is gī, and on the earth is tha He dwelling in the sun is ut, in the air is gī, and in the fire is tha He dwelling in the Sāma Veda is ut, in the Yajur Veda is gī, and in the Rik Veda is tha The Lord gives to him Release, which is the milk of speech, who thus meditates on Him He becomes rich in food, able to eat food, i.e. healthy; who knowing these thus, meditates on ut-gi-tha, the three syllables of Udgītha —29

Note —By heaven, etc., is to be understood here, the Lord dwelling in the deities who preside over heaven, etc

MANTRA 8

अथ खल्वशीः समृद्धिरूपसरणानीत्युपासीत येन साम्ना
स्तोप्यन्स्यात्तत्सामोपधावेत् ॥ ८ ॥

अथ खलु Atha Khalu, or indeed, अशी समृद्धिः Āśhī-samriddhah (आशिः समृद्धिः) fulfilment of desires He who is the cause of the fulfilment of desires उपसरणानि Upasarāṇāni, those which give the desired object, the various forms of the Lord subsisting in the Sāma and other Vedas उपसीत Upāśīta, let one meditate येन साम्ना Yena-sāmna, by what particular Sāma Veda स्तोप्यन् Stosyan, praising, स्यात् Syāt, may be तत् Tat, that साम्ना Sāmna, the Sāma उपधावेत् Upadhāvet, take up, : e, knowing Hari as the highest and residing in the Sāma Veda; let him take up the particular hymn of the Sāma Veda with which he wishes to sing the praises of the Lord

8 Next let him meditate on the various forms of the Lord as existing in the Sāma Veda and which give all desires and fulfil all prayers Let him take up that particular Sāma, with the hymn of which he wants to praise the Lord.—30

MANTRA 9

यस्यामृचि तामृचं यदार्पयं तमृपिं यां देवतामभिष्टोप्य-
न्स्यात्तां देवतामुपधावेत् ॥ ९ ॥

यस्य Yasyām, in which ऋचि Rīchi, in the Rik तम् Tam, that ऋचम् Rīcham, Rik यद् Yat, what ऋषेय Ṛṣeyam, the Rishi who saw it first तम् Tam, that. ऋषि Rīṣim, the seer यम् Yam, what देवताम् Devatām, devatā, the topic of a hymn, the chief subject matter of a hymn अभिष्टोष्यन् Abhiṣṭosyan, praising fully स्यात् Syāt, may be तम् Tam that देवताम् Devatām, the devatā, the topic उपधावेत् Upadhāvet, let know fully

9 Let him thoroughly know the particular Rik in which that Sāma occurs, the particular Rishi by whom it was composed, the particular Devatā whom he is going to praise —31

MANTRA 10

येन छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन
स्तोष्यमाणः स्यात्तश्स्तोममुपधावेत् ॥ १० ॥

येन Yena, by which छन्दसा Chhandasā, by metre such as Gāyatri, Anustup, Pankti, etc स्तोष्यन् Stosyan praising स्यात् Syāt may be तम् Tat, that छन्द Chhandah, metre उपधावेत् Upadhāvet, let him fully know येन Yena, by which स्तोमेन S omena, tune the particular music or tune स्तोष्यमाणः Stosyamānaḥ Syāt, is going to praise त स्तोमम् Tam Stomam, that tune उपधावेत् Upadhāvet, let him know fully

10 Let him know fully the metre in which he is going to praise Let him know fully the tune in which he is going to sing —32

MANTRA 11

यां विशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ॥ ११ ॥

याम् Yām what दिशम् Diśam quarter *s e* presiding deity of the quarter अभिष्टोष्यन् Abhiṣṭosyan Syāt is going to praise ताम् Tām, that दिश Diśam, direction quarter *s e* the presiding deity of the quarter उपधावेत् Upadhāvet let him fully know

11 Let him fully know the particular deity of the quarter whom he is going to praise —33

Note —This teaches the worship of various deities and not of one Lord. Lest one should think that the Upaniṣad teaches polytheism the next mantra shows that in worshipping these subsidiary deities one must never forget that the Lord is the Highest Deity and the Best of all and that honour is paid to these deities, merely as the agents of the Lord.

MANTRA 12

आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्या-
शो ह यदस्मै स कामः समृद्धयेत यत्कामः स्तुवीतेति ॥ १२ ॥

प्रथमस्य तृतीयः खण्डः ॥ ३ ॥

आत्मानम् Ātmānam the Supreme-Self, the Lord अन्तत Antatah, as the highest, i. e., Ultimate उपसृत्य Upasṛitya, having known, स्तुवीत Stuvita, let him praise (the inferior deities) कामम् Kāmam, the desired objects ध्यायन् Dhyāyan, reflecting, meditating अप्रमत्तः Apramattah, free from heedlessness, making no mistake, अभ्याशः Abhyāśah, quickly इ Ha, verily यत् Yat, because अस्मै Asmai, to him स Sah, that काम Kāmah, desire समृद्धयेत Samṛiddhyeta is fulfilled यत्काम Yatkāmah, the man having that as his desire, with a strong desire स्तुवीत इति Stuvita Iti, let him praise

12 Let him praise the inferior deities, knowing that the Supreme-Self is the Highest or the Ultimate Let him meditate on the desired object, without heedlessness; because the desires of such a worshipper become quickly fulfilled. So let him praise with a strong desire —31

Note—The method of getting any desire fulfilled is laid down in this verse It consists, firstly, in thinking strongly of that desire without heedlessness Secondly, in praising that particular deity who has jurisdiction over that desired object Thirdly, knowing that all the lower devatās are agents of the Lord and that he alone brings about the fulfilment of all desires Fourthly, he must praise as a "yathā ma" with a strong desire

NĀDHVA'S COMMENTARY

It has already been mentioned before that the worship of the Lord in the vehicle of Prāna is the best It consists in realising that He is the Highest of all, and that the Prāna is the highest vehicle Such worship was called Adhyātma or appertaining to the soul, in other words seeing the God in the soul Now the Bruti describes the worship of God in nature, or Adhidaivic worship of the Lord

The Bruti passage "That yonder sun which shines let him meditate on the Udgītha in it" has been explained by former commentators as enjoining the worship of the Udgītha, in the sun and that the sun is a self luminous body The Commentator shows that the sun is not a self luminous mass, but that it owes its light to the Chief Prāna (cosmic electricity) —

It is Prāna, that residing in the sun, constantly gives out light and heat and not the latter, (the physical sun) As (when the fire enters) the wood (the latter) gives out heat and light, so does the sun, (when the Prāna enters it)

If it is the Prāna that really shines, and not the sun, then why is it said, that it rises and sets? The Prāna in the sun is a constant quantity, it never sets. To this the Commentator says —

The Prāna (Vāyu) residing in the solar orb, is above all rising or setting it is only with regard to Prajās or creatures (dwelling on

earth) that it is said to rise or set. It is for their sake that the Chief Prāna sings out the praises of the Lord Janārdana.

The Commentator now explains Mantra 2.

The Vāyu (Prāna) who is in the sun, is verily the same who is in the body of all living beings, for it is the presence of life (Prāna) in the body that gives it its vital heat, (and when the life departs, the body becomes cold,) so the heat of the sun also must be due to the presence of the Prāna in it. Therefore, let one worship the Lord Janārdana, called Udgītha, both in the Prāna here (within the body) and in the Prāna there (in the solar orb) and nowhere else in order to accomplish all his desires and to obtain Release.

Now the Commentator explains the words Svaya and Pratyasvaya of the same mantra.

The Lord Kṛṣṇa is called Svaya because He is independent (svatantra), he who is devoted (prati) to the Lord, i.e., the Chief Prāna, is called Svaya or Lord devoted. Thus svaya means Vāyu. It is the name of the Prāna in the body of living beings. While Pratyasvaya is the name of the Prāna in the sun, because it (his prati) is parallel (prati) to every one, for every one says or rather thinks that the sun is towards him (prati).

[The Commentator now explains the Mantra 3 words. He who brings about the union of Prāna and Apāna is Vyāna. What are these Prāna and Apāna? Are they different aspects of the same Prāna or different from it? Since Vyāna is said to be higher than these both Prāna and Apāna so the latter two cannot be the same as the Chief Prāna. The Commentator explains the pentad of lower prāna] —

The pentad of Prāna (Āpāna, Vyāna, Samāna, Udana) is three fold. The First or the Chief Pentad consists of the Chief Prāna, the Chief Apāna, the Chief Vyāna, the Chief Samāna and the Chief Udana. This highest Pentad is only another aspect of the Chief Prāna. The second Pentad is called the Gauda Pentad while the lowest Pentad is that which is known as Prāna, &c. and which are the sons of the Chief Prāna, &c. This is one division. But there is another division which is four fold and not three fold like this. It consists of (1) Prāna and Apāna, (2) Sesa and Vindra, (3) Udana and Samāna and (4) Rudra and Indra, higher than this four fold Pentad is the Vyāna Vāyu. Therefore, let one meditate on the Supreme Lord Hari called Udgītha in this Vyāna Vāyu. Because Vāyu residing in Vyāna is the same which resides in Vak, Rik and Sāmana always. That one alone is also in Udgītha (a division of the Sama Veda) therefore all that action, namely, singing of the Sāma song by reciting loudly the hymns is the action of Vyāna. The Lord called Udgītha dwells in the Pentad of Vyāna (namely Vak, Rik,

Sāma, Udgitha and Vyana) (The Lord dwells in the four, namely, Vak, Rik, Sāma, and Udgitha, in fact he is in the Vyana, which pervades these four, because Vyāna has Vi-nu within him and it pervades Vak, etc., therefore, Vi-nu pervades Vak, etc.)

[The Commentator now explains the words of Mantra 6 'therefore the works which require strength are performed through Vyana']

Since it performs all works of strength (virya) it is called Vyana (They are performed really by the Lord dwelling in Vyana alone) Therefore, let one always worship Vi-nu residing in Vyāna (and nobody else)

[The question arises are the forms of the Lord as dwelling in these Vyana etc. different or not different if they are different then the saying that the Lord is one alone in all these is contradicted if the form is not different then the saying that 'the names and forms are different' is contra-hite! If the Lord is different in different bodies in some his glory being less in others great then the Lord would be liable to modification. If he is the same in every body then His effects ought to be the same every where. This dilemma the Commentator answers thus—]

The Lord is verily one and identical, in all times and in all objects he is unlimited (Nirviseṣa or does not possess any specific viśeṣa energy) and His glory never increases and decreases, with the objects in which He may be. Still owing to the differences in His activities He gets different names and forms though He Himself is not different and is one in His Full lordliness everywhere. He on account of his infinite power produces different results in different bodies, without himself undergoing any change. The Lord is verily devoid of any particular power (Aviśeṣa) because he is All power, and therefore, He produces always the effects of particular forces though Himself remains unmodified and uncontaminated by pleasure and pain.

[The Commentator now explains the words "the Lord talks for him the milk of speech" of Mantra 7—]

He who knows Hari to be one though dwelling in the letters of Udgitha or in the vehicles of Prana etc. or in the causes of the fulfilment of desires yet even in everything verily obtains all desires.

The syllable Ut is the name of Prana etc. the syllable giḥ is Vak etc. the syllable thā is food etc. therefore Hari is said to dwell in all these and consequently in Udgitha.

[The Commentator now explains the words "having known the Highest Self let him praise" of Mantra 8—]

The word Atmanam of this Mantra means the Supreme Self. The word Antataḥ means as the Highest. Thus knowing Him everywhere, let one worship minor Devas (if he likes).

FIRST ADHYĀYA

FOURTH KHANDA

MANTRA 1

ॐमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योपव्या-
ख्यानम् ॥ १ ॥

ओम् Om, the Lord इति Iti, thus एतद् Etat, this अक्षरं Akṣaram, imperishable उद्गीथं Udgītham, Nārāyaṇa उपासीत Upaśīta, let meditate ओम् Om, Lord इति Iti, thus हि Hi, for उद्गायति Udgāyati, sings तस्य Tasya, of him उपव्याख्यानम् Upavyākhyānam, full explanation

Note—This is exactly the same as the first mantra of the Khanda First For fuller word meaning see page 2

1 Om is the Lord, the Imperishable, the Udgītha, He must be meditated upon Him the Udgātri sings out as Om About Him is this full explanation—35

MANTRA 2

देवा वै मृत्योर्विभ्यतस्त्रयीं विद्यां प्राविशस्ते छन्दोभिरा-
च्छादयन्त्यदेभिराच्छादयस्तच्छन्दसां छन्दस्त्वम् ॥ २ ॥

देश Devā, the Devās वै Vai, verily मृत्यो Mr̥tyoh, from death, from Durgā, the goddess of death (Maraṅgā Mr̥tyoh Iukṭā Durgā) Mr̥tyoh is called Durgā because she destroys all ignorance विभ्यत Vibhjatah, being afraid त्रयीं Trayīm, the three fold Vedās प्राविशन् Prāvīśan entered into fully, ऽत्, the devas being afraid of Durgā without meditating on the Lord Viṣṇu, in the deity presiding over the three fold knowledge, (three Vedas) न Te they (Devas) छन्दोभि Chhandobhih with metrical hymns, by means of the meditations on the Lord in Vedic hymns आच्छादयन् Ācchhādāyan, covered (themselves), they covered themselves with the armour of the Chhandas यत् Yat, because इति Ebih with these (hymns) आच्छादयन् Ācchhādāyan, covered themselves इति Iti, therefore छन्दसां Chhandasām, of the Chhandas छन्दस्त्वम् Chhandastvam ऽत्, therefore the hymns are called Chhandas

2 The Devas verily being afraid of the Goddess Durgā, entered into the three Vedās They covered themselves with the metrical hymns (as if with an armour) Because they covered themselves with these (hymns), therefore the hymns are called Chhandas—36

MANTRA 3

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं प्रयपश्य-
दृचि साम्नि यजुषि । ते नु वित्त्वोर्ध्वा ऋचः साम्नो यजुषः
स्वरमेव प्राविशन् ॥ ३ ॥

तान् Tan, Devās concealed within the three Vidyās उ U, also. तत्र Tatra, there मृत्युः Mrityuh, Durgā the goddess of death यथा Yathā, as मत्स्य Matsyam, fish उदके Udake, in the water परिपश्येद् Paripaśyet, might observe (the fish catcher) एवं Evam, thus, पर्यपश्यत् Paryapaśyat, observed Durgā, the goddess of death is the nominative of it ऋचि Rishi, in the Rik. साम्नि Sāmani, in the Sāman यजुषि Yajusi, in the Yajur Veda ते Te, they, *ie*, Devās (Knowing that Durgā has found them out) नु Nu, even वित्त्वा Vitta, knowing or seeing ऊर्ध्वा Urdhvāh, superior; qualifies Devāh The phrase ūrdhvāh Devāh means 'the intelligent Devās'—"the Devās because they were intelligent, found out so." They were not like fish who does not know its catcher ऋचि Rishi, from the Rik साम्नि Sāmani, from the Sāman यजुषि Yajusi, from the Yajur Veda स्वरा Svaram, in the Chief Vāyu named Svara (Sva=Lord, ra=devoted), and meditated therein on the Lord called Svara, the Independent (Sva=self, ra=relying; delighting) एव Eva, indeed प्राविशन् Praviśan, entered + worshipped or meditated on

3 As the bird, called the fish-catcher, might observe a fish in water, so Durgā, the goddess of death, observed the Devās (covered with the metrical hymns, *ie*.) in the Rik, Yajus, and Sāman. As the Devās were intelligent, so they knew that the goddess of death had found them out, so they leaving (the worship of Hari in the presiding deities of) the Rik, Yajus, and Sāman, worshipped the Lord called Svara, the Independent, in the Chief Vāyu called Svara or the Lord-devoted.—37.

MANTRA 4

यदा वा ऋचमाप्तोत्योमित्येवातिस्वरत्येव च सामैवं यजुरेप
उ स्वरो यदेतदचरमेतदमृतमभयं तत्प्रविश्य देवा अभृता
अभया अभवन् ॥ ४ ॥

यदा Yada, when देवा Vā, verily ऋचि Risham, the Rik आप्तोति Āpnoti, gets (learns), recites. When the people recite the Rik they add Om to those hymns ओम् Om, उ उ इति Iti, thus एव Eva, verily. अतिस्वरानि Atisvarāni,

pronounce. Adds or prefixes Om to the Rik-mantra एव Evam, thus साम Sāma, the Sāma Veda. He adds Om to the Saman song एव Evam, thus यजुः Yajus, the Yajur Veda. The hymns of the Rik, Yajus or Sāman have no protective efficacy unless preceded by the syllable Om. Therefore the japa of every mantra is with Om in the beginning. एव Esah, thus उ U, alone स्वर Svarah, the self-dependent, the Independent. यत् Yat, because एतत् Etat, this (the nearest of all) and therefore called Etat 'this or 'nearest अक्षरम् Aksaram the Imperishable एतद् Etad, this (nearest) अमृतम् Amritam, the Immortal अभयम् Abhayam, free from fear, (fearless), or Giver of fearlessness तत् Tat, that Lord प्रविश्य Praviśya, (lit.) having entered (taking refuge under) देवाः Devāḥ, the devās अमृताः Amritāḥ, immortal अभवन् Abhavan, became

1 Therefore when one learns a Rik (stanza) he prefixes an Om (to it in reciting it), so (when he sings) a Sāman hymn, (he chants out Om first), and so (when he utters) a Yajus formula, (he pronounces first Om). This is the Independent. Because He is the Nearest, the Imperishable, the Immortal, and the Giver of freedom from fear. The Devās by entering into (and worshipping) that (Lord) became Immortal, i e, released —38

MANTRA 5

स य एतदेवं विद्वानक्षरं प्रणोत्येतदेवाक्षरं स्वरममृतमभयं
प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥ ५ ॥

चतुर्थे खण्डः ॥ ५ ॥

सः Sah he य Yat, who एतत् Etat, this i e, the Lord called Om एव Evam, thus, i e, He is the giver of Immortality to the Devās विद्वान् Vidvān, knowing अक्षरम् Aksaram, the Imperishable, this is the name of Viṣṇu श्रयोति Prānūti praises with pranava (Om) एतत् Etat, this एव Eva, only अक्षरम् Aksaram, Viṣṇu स्वरम् Svaram, the Lord called Svara—the Independent, the Delighter in (one's) own self अभयम् Abhayam free from fear प्रविशति Praviśati, enters, i e, take-refuge under तत् Tat that, i e, the Lord प्रविश्य Praviśya, having entered यत् Yat as अमृताः Amritāḥ, immortal देवाः Devāḥ, the Devās तत् Tat, s. It is equal to tina, is correlated to जट् जतिम् अमृतम् Amritam, immortal भवति Bhavati becomes

5 He who knowing this Lord thus (as the giver of immortality to the Devās) meditates on the Imperishable with pranava and takes refuge under the Self-dependent, the Immortal and the Giver of freedom from fear, becomes free from death, just as the Devās became Immortal —39.

MADHYA'S COMMENTARY

(It was not mentioned before what was the fruit of worshipping the sacred syllable Om which is the symbol of Lord in Vāyu. The text now mentions that by such worship one gets release from the bondage of the samsara and a story is being related to that effect.)

In Mantra 3 it is said the Devas entered Svara. This word Svara requires explanation and the Commentator therefore says —

Svara is the name of Vishnu because He takes delight (sva) in Himself (Sva). Vāyu is called Svāna because He is devoted to Svā or Vishnu. Vishnu is called Sva because He is Independent. Svara also means Vāyu. Thus both Vishnu and Vāyu are called Svara — Vi nu because He alone is independent, and Vānu, because He is devoted to Svā or the Lord.

Admitted that both Vishnu and Vāyu have the names of Svara but it does not follow that in Mantra 3 the entering of the Devas into Svara refers to their entrance into Vāyu and Vishnu. For it is said there that by entering into it the Devas become immortal. This is wrong because in deep sleep (Sushupti) and in dissolution of the universe (Pralaya) all beings enter into Svara (God) and ought to become immortal. But we do not see so. The Commentator explains the sentence the Devas became immortal of the Mantra 4 thus —

In the Svara called the Vāyu the Devas worshipped the Svara called Vishnu, whose another name is Om. By such worship of the Svara, in the Svara, the Devas obtained immortality, namely, Mukti or salvation, which is absence of death and the fear of death.

In the Mantra 2 it is said the Devas were afraid of mṛtyu or death. The old commentators have explained the word mṛtyu as Yama but this is wrong because all devas are immortal and so have no fear of Yama.

Therefore the Commentator explains the word mṛtyu —

The Goddess Durgā is called mṛtyu because She causes death.

Through fear of this Goddess the Devas worshipped Om and obtained the highest immortality, i. e., Lord Vi nu himself. Thus in Sandhyāna.

The word Urdhva in Mantra 3 has been explained wrongly by old commentators. It really means superior, best and does not mean risen above.

The fish does not know or recognise its catcher, but the Devas knew that Durgā was their enemy and consequently, the Devas were certainly superior to fish hence Urdhva is an epithet of the Devas meaning they were possessed of great intelligence. In other words, Urdhva Devah mean "the intelligent (lefty) Devas."

FIRST ADHYĀYA

FIFTH KHANDA

MANTRA 1

अथ खलु य उद्गीथः सः प्रणवो यः प्रणवः स उद्गीथ
इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरन्नेति
॥ १ ॥

अथ खलु *Atha khalu*, now indeed this indicates the beginning of a mantra य *Yah*, who उद्गीथ *Udgithah*, *Viṣṇu* called *Om* स *Sah*, he प्रणव *Prṇavah*, the pranava य *Yah*, who प्रणव *Prṇavah* the Pranava स *Sah*, He उद्गीथ *Udgithah*, the Udgitha called *Viṣṇu*, *ī e*, the Udgitha is called Pranava and the Pranava is called Udgitha, there being no distinction between Pranava and Udgitha. Because the followers of the *Rik Veda* chiefly use Pranava and the followers of *Sāma Veda* chiefly use Udgitha. Both words are intended for *Viṣṇu इति Iti* thus. It indicates the end of the mantra. The quotation ends here. The *Śruti* next gives the etymological meaning of these two words, Pranava and Udgitha असौ *Asau*, thus वै *Vai*, verily, आदित्य *Ādityah*, the sun called *Āditya*, next the Chief *Vāyu* presiding over the sun, and lastly, the Lord *Hari* who is inside that Chief *Vāyu* उद्गीथ *Udgithah* is Udgitha, *ī e*, *Hari* who is inside that Chief *Vāyu* in the sun is Udgitha because He is sung as the most High एष *Esah*, He who is inside the Chief *Vāyu*, the presiding deity over the sun प्रणव *Prṇavah* is called also *Prṇava* because He is superior (*pra*) to all; because He is Leader (*ṇa*) of all, and Goal (*va*) of all. Therefore though Udgitha was the name given to the Lord in His aspect as dwelling in man, He should be worshiped under that name as dwelling in the Solar *Prāṇa* also ओम् *Om*, *Om* called *Viṣṇu इति Iti*, thus द्वि *Dvi* *Iti* because एष *Esah*, *Viṣṇu* who is inside the Chief *Vāyu* the presiding deity of the sun स्वरन् *Svaran*, sounding, reciting. The Lord moves through the universe reciting His own name *Om*, in order to teach others to do the same इति *Etī*, notes.

1 "Now indeed (says a Mantra) "He who is Udgitha is (also) *Prṇava*, He who is *Prṇava* is (also) Udgitha." Thus Lord residing in the Solar *Prāṇa* is verily Udgitha and He also is *Prṇava*. He goes sounding *Om* (to teach all creatures His Ineffable Name)—40

Note—The meditation (worship) on Pranava and Udgitha has been mentioned already. But lest one should think that these two are different, the *Śruti* now declares their identity, by quoting a Mantra. *Yah Udgitha sa Prṇavah, Yah Prṇavah sa Udgitha*. The

repetition in the converse form indicates absolute co-extensiveness of these two propositions. Otherwise their identity would not be established. To prove the identity of A and B we must assert not only all A is B but also all B is A.

He who meditates on this one syllable Om gets one son and also gets release. But he who meditates on Udgitha as residing in these rays of the Solar Prana obtains many sons as well as release.

It has been mentioned just now that by worshipping the Lord in the Solar Prana the worshipper gets one son while worshipping Him in the rays of the Solar Prana he obtains many sons. In order to make this statement credible, the Śruti gives a narrative in the next mantra.

MANTRA 2

एतमु एवाहमभ्यगासिपं तस्मान्मम त्वमेकोऽसीति ह
कौपीतिकिः पुत्रमुवाच रश्मीश्स्त्वं पर्यावर्तयाद्बहवो वै ते भवि-
ष्यन्तीत्यधिदैवतम् ॥ २ ॥

एतम् Etam, this, (Visṇu who is inside the Chief Vāyu, the presiding deity over the orb of the sun) इ U, indeed एव Eva, only अहम् Aham, Kausitaki, अभ्यगासि Abhygāsisi, sang out fully (the praises of Visṇu) worshipped entirely तस्मात् tasmāt, therefore मम, Mama my एव Tvam, thou एक Ekah, one only असि Asi, art इति Iti thus इ Ha indeed कौपीतिकि Kausitakih, the son of Kusitaka पुत्र Putram, to his son उवाच Uvacha said रश्मीन् Rasmiṅ, rays, Visṇu who is inside the Chief Vāyu, (the presiding deity over the rays of the sun) एव Tvam, thou पर्यावर्तयतात् Paryāvartayāt, do sing praises to revolve, meditate or constantly revolve on the rays बहव Bahavah, many दे Vai, indeed then ते Ie, thy (sons) भविष्यन्ति Bhavisyanti will be इति Iti, thus अधिदैवतम् Adhidaivatam this is adhidaivatam fruit of the worship of the Lord.

२ "As I sang praises to this (aspect of the Lord) alone, (i e., that Visṇu who is inside the Chief Vāyu, the presiding deity over the orb of the sun and not to that Visṇu who is inside the Chief Vāyu, the presiding deity over the rays of the sun), so I have got thee as the only son," thus said Kausitaki to his son "Do thou sing praises to (Visṇu who is inside the Chief Vāyu the presiding deity of the rays of the sun), then many sons will be born to thee." This is the fruit of adhidaivata worship, (or this is the adhidaivata fruit of worship)—||

MANTRA 3

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति
क्षेप स्वरज्ञेति ॥ ३ ॥

अथ श्रव्यात्म्यं Atha-adhyātman, now with reference to the body, Psychological. The fruit of worshipping the Lord in the body is now mentioned. य Yah, who एव Eva, only. एव Ayam, this. मुखे Mukhyah, in the mouth or lungs, Chief प्राण Prāṇah, Prāna; the deity inside the body इय Iam, in him (in that Chief Prāna) उद्गीथम् Udgītham, Viṣṇu called Udgītha उपासीत Upāṣīta, let one meditate upon ओम् Om, Om इति Iti, thus. द्वि Iti, because. एव Esah, He स्वस्व Svaran, reciting, sounding. एति Eti, moves, goes.

3 Let him meditate on Viṣṇu as Udgītha presiding in the Chief Prāna, in the mouth, for reciting Om moves Viṣṇu. This is adhyātma (psychological) — 42

Note — The sentence ' Now indeed, He who is Udgītha is Prāna. He who is Prāna is Udgītha ' is further explained in this mantra. That sentence should be read as a part of this mantra also.

MANTRA 4

एतमु एवाहमभ्यगासिपं तस्मान्मम त्वमेकोऽसीति ह
कौपीतकिः पुत्रमुवाच प्राणाश्स्त्वं भूमानमभिगायताद्भवो वै
ते भविष्यन्तीति ॥ ४ ॥

एतम् Etam, this ए U, indeed. एव Eva, alone अहम् Aham, I. अभ्यगासिपं Abhygāṣiṣam, sang fully out (the praises of Viṣṇu) तस्मात् Tasmāt, therefore. स्व Tvam, thou मम Mama, of me एक Ekah, one only अति Asi, at इति Iti, thus ह Ha, indeed कौपीतकिः Kausītakih, the son of Kusītaka पुत्रम् Putram, to his son उवाच Uvācha, said प्राणां Prāṇān, the prānas (i.e., Viṣṇu as dwelling in many senses). स्व Tvam, thou भूमान Bhūmatum, great, full of all qualities अभिगायताद् Abhygāyatād, fully sang out.

1 " I sang praises to this (Viṣṇu in the Chief Prāna) alone, therefore, thou art my only son," said Kausītaki to his son. " But sing thou fully the praises of the Infinite Lord, in all the Prāṇas, for thereby verily many sons will be born to thee " — 43

MANTRA 5

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ
इति होतृपदनाद्धैवापि दुरुद्गीथमनुसमाहरतीत्यनुसमाहरतीति
॥ ५ ॥

अथ खलु Atha Khalu, now indeed, thus indicates the beginning of a mantra स Yah, वाः रूमीय Udgithah, (Visnu called Om) स Sah, हे प्रणवः Pranavah, the Pranava स Yah, who प्रणवः Pranavah, the Pranava स Sah, हे उद्गीतः Udgithah, the Udgitha, called Visnu, *i e*, the Udgitha is called Pranava, and the Pranava is called Udgitha, there being no distinction between Pranava and Udgitha because the followers of the Rik-Veda chiefly use Pranava and the followers of the Sama-Veda chiefly use Udgitha. Both words are intended for Visnu इति Iti, thus, this word is used to denote the end of the mantras quotation होतृसदानः Hotrisadanāt, from (meditating on) Hotri sadana, meditating on the Lord Visnu who presides over the fire इ हा, verily एव Eva, even अवि Api, also दुर्दृशीत Durudgitam, incorrect singing, mistake अनुसमाहति Anusamaharati, rectifies इति Iti, thus अनुसमाहति Anusamaharati, rectifies इति Iti, thus

5 He who knows that the Pranava is the Udgitha and the Udgitha is the Pranava, *i e*, there is no distinction between Pranava and Udgitha, meditating on the Lord who presides over the fire, rectifies the mistakes, *i e*, rectifies the mistakes of wrong singing—44

Note—The old commentators have explained the word Hotri Sadanāt as “rites appertaining to the Hotri priest” and they mean that he rectifies the evil effects of wrong singing from the works done by the Hotri priest. This is wrong. It means ‘the refuge of the Hotri priest, *i e* the Lord dwelling in the fire is said to be ‘Hotri Sadana’. The force of the relative *evam* indicates that a word like Dhyātvā is understood here. This verse teaches the meditation in order to remove the sin caused by wrong singing through mistake or heedlessness or dropping proper accent.

MADHYAS COMMENTARY

Having described the worship of the Supreme Lord called the Udgitha, in the Chhāndogya both psychologically, and cosmologically, this Khanda relates a story as to the fruit of the worship. Having recited a Text showing the identity of Pranava and Udgitha and having answered the doubt as to what is Udgitha and what is Pranava this Khanda mentions the fact that the Lord in the Solar Prāna is both Udgitha and Pranava—

The Vayu resides in the Sun, (in his one aspect), and Hari, the Lord, resides in such Vayu and is called Pranava, because He is the highest (prā), because He is the Leader of all (netri), because He is the goal (ya) of all. The Lord is called Udgitha, because He is praised or sung (giya) fully or highly or as the best of all (udgithah). He is the highest of all persons, called the Para-ottama. He who dwells within the Prāna in this body, He is verily (the Lord Hari called Pranava and the Udgitha). In this body, constantly reciting Om, He is the Lord that moves in all, therefore, meditating on this One Imperishable Lord, one obtains one son and gets salvation. He who meditates on Him in the

rays of the Prāna, gets many sons and also salvation, therefore let him meditate thus on the Supreme

The phrase "praise the great Prāna the Bhūmanam" in the Mantra 4 does not mean that Prāna is the Bhūmā - a mistake which has been made by older commentators, therefore, the Commentator says -

Let him praise the Lord of all, as Bhūmā, the Infinite the Full, in the Prāna or as dwelling in the Prāna

Though in the Śruti the word Abhigayitā is in third person singular, yet it must be explained as in the second person, because the word Tuam or Thou precedes it Hence the Commentator has explained this word in the second person by using -

"Abhigāya" "Sing Thou or Ye," the Infinite as residing in the Prāna

In the Mantra 5, the words Hotṛi Sudanā, etc. have been explained by former Commentators as sitting from the seat of the Hotṛi Priest he rectifies any mistakes committed by the Udgṛi Priest if he has sung wrongly. This explanation is incorrect. The word Dur Udgṛam Anusamāhṛati do not mean rectifies the mistake of wrong singing but it means makes it propitious or favourable so that this wrong singing may not produce evil effect but may become favourable. This He does by meditation on the Lord

The word Hotṛi Sadana means "the Lord dwelling in Agni, which is the Sadana or Home or refuge of the Hotṛi priest." By meditating on this Lord dwelling in the fire, and called a dweller in the Home of the Hotṛi priest, He makes mistakes turn out to be no mistakes. As we find in the Taitvidya -

He removes the evil effects of wrong singing by meditating on the Lord, the Supreme Hari, as residing in fire, therefore, let one meditate always on the Lord, as dwelling in the fire

FIRST ADHYĀYA

SIXTH KHANDA

MANTRA 1

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मा-
दृच्यध्यूढः साम गीयत इयमेव साऽग्निरमस्तत्साम ॥ १ ॥

इयम् Iyam, this earth, *i e*, the deity presiding over the earth एव Eva, only, indeed ऋक् Rik, named Rik, Sarasvatī, presiding over the Rik and pervading the earth अग्नि Agni, fire, the deity of fire pervading fire and named Agni साम Sāma, the presiding deity of Sāman called also Sāman, *i e*, Vayu तत् Tat, that एतत् Etat, this, (Sāman, pervading fire and called fire) एतस्याम् Etasyām in this (earth in this Sarasvatī pervading the earth) ऋचि Richi in the Rik अयुदे Adhyudham, rests, is refuged For it is a well known fact that fire rests on earth *i e* manifests itself through matter If there is no solid matter, the heat radiation is not manifested तस्मात् Tasmāt, therefore; because these two are so related ऋचि Richi, in the Rik. अयुद Adhyudham refuged साम Sāma, the Sāman गीयते Giyate is sung, even the exoteric Sāman, the hymns of the Sāma-Veda are sung as based on the mantras of the Rig Veda, by the singers of the Sāma Veda The matrix of the Sāma Veda is the Rig-Veda इयम् Iyam, this earth एव Eva, indeed सा Sa Sa the syllable अग्नि Agni, fire. अम् Amā Amā, the syllable तत् Tat this (makes) साम Sāma, the Sāman

1 (The Devi Sarasvatī called) Rik verily (pervades) this (earth) (the Deva Vāyu called) Sāman (pervades) fire, thus thus (fire is seen to) rest on that (earth), therefore, the Sāman is sung as resting on the Rik Sā is this earth, and Amā is fire and that makes Sāman—45

Note—Separately Sarasvatī and Vāyu have their places in earth and fire as I see separately known by those names but when combined they give rise to a single body, a deity called Ardhanārī Of this Ardhanārī or anrogynous Being (Adonai?) the Sarasvatī part is called Sā the Vāyu part is called Amā This Ardhanārī rests also in earth and fire, the Sarasvatī part is called Sā because it is Sāra or essence, the Vāyu part is called Amā (A=not, mā=measured) because it is unmeasured Thus Sāma would mean "limitless to essence"

MANTRA 2

अन्तरिक्षमेवर्वायुः साम तदेतदेतस्यामृच्यध्यूढः साम
तस्मादृच्यध्यूढः साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥ २ ॥

अन्तरिक्षं Antarīksam, sky, the goddess Sarasvatī as presiding over the sky. (The deity of the middle region) वायुः Vāyuh, air, the god Vāyu presiding over the external Vāyu. The other words are the same as in the last verse.

2 (The Devi Sarasvatī as presiding over) sky is verily Ṛik, (the Deva Vāyu as presiding over) air is Sâman. This Sâman is refuged in that Ṛik; therefore, the Sâman is sung as based on the Ṛik. The sky is Sâ and the air is Ama, and thus the Sâma is made.—16.

MANTRA 3.

धौरेवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढं साम तस्मा-
दृच्यध्यूढं साम गीयते धौरेव सादित्योऽमस्तत्साम ॥ ३ ॥

धौः Dyauh heaven, dwelling in heaven; the third region The Goddess Sarasvatī as presiding over Heaven. आदित्यः Âdityah the sun, the god dwelling in the Sun The god Vāyu as presiding over the sun

3. The Heaven (Sarasvatī) is verily Ṛik, and the Sun (Vāyu) is Sâman, this Sâman is refuged on that Ṛik, therefore, the Sâman is sung as based on the Ṛik, the Heaven is Sâ and the Sun is Âma, thus Sâma is made.—47.

MANTRA 4.

नक्षत्राण्येवर्क् चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढं साम
तस्मादृच्यध्यूढं साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्सामाक्षि

नक्षत्राणि Naksatrâṅi, the goddess Sarasvatī dwelling in the stars चन्द्रमाः Chandramâh, the god Vāyu dwelling in the moon

4. (The Devi Sarasvatī dwelling in) the stars is verily Ṛik and (the Deva Vāyu in) the moon is Sâman; This Sâman is refuged on that Ṛik Sâ is the stars; Ama the moon, and thus Sâma is made—48

MANTRA 5

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं
तत्साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं साम गीयते
अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं
तदमस्तत्साम ॥५॥

आदित्यस्य Âdityasya, of the god Âditya युक्तेः Śaklam, white. वाः Bhaḥ, light, heat, tejaḥ नीलः Nīlam, blue पर Parah, truly; not figuratively blue, but really blue कृष्ण Kṛṣṇam, black; the word parah may qualify Kṛṣṇam, then it will mean "very black," "deep black."

5. Now that which is the white light of the Sun that indeed is Rīk, again that which is the blue, exceeding dark light of the Sun, that verily is Sâman; this Sâman (darkness) is refuged in that Rīk (brightness); therefore, the Sâman is sung as refuged on the Rīk. Now the Sâ is the white light of the Sun; and the blue and deep dark is Ama, and that makes Sâma—49.

MANTRA 6.

अथ य एषोऽन्तरादित्ये हिरण्यमयः पुरुषो दृश्यते हिरण्य-
शमश्रुर्हिरण्यकेश आग्रखत्सर्व एव सुवर्णः ॥६॥

अथ Atha, now It indicates that a new topic is commenced. यः Yah, what. एष Esah, this. अन्तर Antar, inside आदित्ये Âditye, in the sun, i. e., in the Sarasvatī and the Vāyu residing in the sun हिरण्यमय Hiraṇmayah, Hiraṇya means 'gold' as well as 'transcendental happiness,' "in effable, complete joy, different from all worldly joys;" therefore, Hiraṇmaya means either 'golden' or 'full of intense joy,' ha=placed, containing; ra=delight; na=bliss, joy In whom are contained the highest joy and delight is called so पुरुषः Puruṣah, person दृश्यते Dṛśyate, is seen (in contemplation or through vision of wisdom and not by ordinary sight) हिरण्यकेशम् Hiraṇyakeśam, golden bearded Every limb and member of the Lord is golden or made of bliss-matter हिरण्यकेश Hiraṇyakeśah, golden-haired: or whose hair is also made of bliss. आग्रखत्सर्व Â-pra-nakhāt, from the tips of the nails throughout the whole body सर्व. Sarvah, all एव Eva, even. सुवर्णः Suvarṇah, gold or joy

6. Now that (Being residing inside Vāyu and Sarasvatī) which is seen in the sun, (in meditation), as full of intense joy, with joy as beard, joy as hair, joy all together to the very tips of his nails—50.

Note—Well, the majesty and greatness of Vāyu and Sarasvatī have been described in the previous five mantras, as rulers of earth, fire, sky, air, heaven, the sun, the stars, the moon, the visible and invisible rays of the sun, separately as positive and negative energies, and also conjunctly as the neutral energy called the cosmic Androgyne (Arihanān) but what is the good of all this knowledge? The Brūhi next shows that even such High Beings as these worship the Lord, and consequently the Lord must be the Most Majestic. Therefore it now describes this Majestic Form Divine called Udgītha.

Though all members are of the color of gold, the eyes of the Lord are of different color. They are, therefore, separately described next.

MANTRA 7

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम
स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो
य एवं वेद ॥ ७ ॥

तस्य Tasya, his, of that person who is within Vāyu and Sarasvatī who are in the solar orb यथा Yatha, as कप्यास Kapyāsam, unfaded, fresh, ka-water, pa-
ta drink, kapi that which drinks water, वा, the stalk of the lotus, आस to sit
Kapyāsa seated on the stalk, not removed from the stalk, therefore, fresh and
unfaded पुण्डरीक Pundarikam, red lotus एव Evam, like अक्षिणी Akṣinī, two
eyes तस्य Tasya, His उद् Ut, U: इति It, thus नाम Nama, name, the secret
name स एष Sa eṣh, he, thus the person within Vāyu and Sarasvatī of the solar
orb सर्वेभ्यः Sarvebhyah, pāpmabhyah, from all sins उदित Uditah, has risen
above, उदेति Udeṭi, rises above ह Ha verily वै Vai, indeed सर्वेभ्यः Sarve-
bhyah पाप्मभ्य Pāpmabhyah, from all sins य Yah, who, एव Evam, thus वेद
Veda, knows

7 His two eyes are like fresh red lotus His (mystic)
name is Ut, for He has risen (udita) above all sins He also,
who knows this, rises verily above all sins—51

Note This being seen between Vāyu and Sarasvatī in the solar orb is the Lord
Hari His color is golden so also all His bodily limbs except the eyes His mystic name
is Ut

MANTRA 8

तस्यर्क् च साम च गेषौ तस्माद्गृहीथस्तस्मात्त्वेषोद्गीतैतस्य
हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे देवका-
मानां चेत्यधिदैवतम् ॥ ८ ॥

पठ्यः खण्डः ॥ ६ ॥

तस्य Tasya His र्क् Rik the Rik (Sarasvatī) च Cha, and साम Sām,
the Sāma (Vāyu) च Cha, and गेषौ Geśau, two singers, वा, He is sung in
Rik and Sāma verses by these two तस्माद् Tasmāt, therefore उद्गीथ Udgīthah,
because his name is Ut and Rik and Sāman sing (ga, gesan) His praises
तस्माद् Tasmāt, therefore, when such Mighty Persons as Sarasvatī and Vāyu are
His singers, panegyrists, minstrels तु Tu but, and एव Eva, even, उद्गीता
Udgātā, the Udgātrī priest, the singer एतस्य Eṭasya, of this, of Ut, hi verily
गाता Gātā, singer स एष Sa eṣa, He who, वा, the Lord called Ut, हि dwelling in
(Vāyu and Sarasvatī) ये Ye, those which, वा, the worlds above the astral plane,
अमुष्मात् Amuśmāt, than that, वा, than the astral plane पराञ्च Parāñchah, above,
beyond लोका Lokah, worlds, such as Svar Mahar, Jana, etc तेषां Teṣam, of
them, च च्छे Chhṣe, and rules देवकामानां Devakāmanām, the desires of the devas,

vis, He rules, in order to give to the devas their desired objects इति It, thus. अधिदैवतम् Adhidāivatam, the adhidāivata, the cosmological

9. Rik and Sāma (i e, Sarasvatī and Chief Vāyu) are the minstrels of the Lord; therefore, He is called Udgītha (He who is praised as Ut); and, therefore, he also who sings Him is called Udgātri. He, (the Lord, called Ut) is the Ruler of the worlds above that (above the Heaven plane.) He rules those worlds, and awards the desired objects to the Devas This is adhidāivata or cosmological.—52.

This Khanda shows how Prāna and Vāk, otherwise called Sarasvatī and Vāyu, go to form the various lokas, such as earth or the physical, antarīkṣa or the astral, and dyu or the heaven; as well as worlds above these. It also describes how the Lord permeates these worlds and how He is the golden Person, full of intense joy, seen by the devotees in his meditation. There arises a stage in the course of meditation when the darkness is removed, and brilliant light, in the form of a solar disk, is seen in Dhyana. In this solar disk, is seen this Person of joy, called the Brahmaya Puruṣa. It is this being, who is the Ruler of all worlds above the heaven, and of all the wishes of the Devas, inhabiting those worlds. Of course, the physical sun is also a centre, in which the Lord dwells.

MADHYA S COMMENTARY

It has been said that higher than Vāk is Rik, and that higher than Rik is Sīman. Thus Rik and Sīman fall in the category of Īśvaras or God, and so the psychological and cosmological meditation and worship pre-suppose the worship of these High Ones. The present chapter and the next teach the worship of Udgītha, as surrounded by these two High ones. In other words, they teach the worship of the Lord as a Trinity, i e, of God (Udgītha = the Most High), of Vāyu and Rik. These three form an entity by themselves.

Of these two chapters may be taken as teaching, that God, the Udgītha, is higher than the other two Persons of the Trinity. Though God the Udgītha is higher than Rik and Sīman, yet it has not been declared, in what consists the special glory of God, and in what is He different from the other two Persons of the Trinity. These are points which have not been as yet explained; hence it became necessary to mention the respective powers and glory of these two Persons, Rik and Sīman. Thus these two Khandas show this. Says the Śruti "Rik is this earth and Sīman is fire." This verse apparently means that earth, etc., are identical with Rik. To remove this proud false notion, it became necessary to explain the five sentences, namely, (1) Rik is this earth and Sīman is fire, (2) the Rik is the sky, the Sīman air, (3) the Rik is heaven and the Sīman is sun, (4) the Rik is the stars and the Sīman the moon, (5) the Rik is the white light of the sun and Sīman, the exceedingly blue light of the sun. The Commentator explains these five sentences thus:—

The Vāyu, the presiding deity of the Sama Veda dwells in fire, (air, the sun, the moon, and in the exceeding blue darkness in the sun.) While Sarasvatī, the presiding deity of the Rig Veda, resides in the earth (the sky, heaven, the stars, and in the white light of the sun.)

Although in the Śruti passage, the Rik is mentioned first, and the Sīman next, yet as Sīman is higher, it has been explained first by the Commentator.

Next the Commentator explains the five sentences (1) Śī is this earth, and Ama is fire, etc., (2) Śī is the sky and Ama the air, (3) Śī is heaven and Ama the sun, (4) Śī is the stars and Ama the moon, (5) Śā is the white light of the Sun and Ama the dark ray of the Sun.

The goddess Vāk is verily called Sa, the wife; while prāna is called Ama or husband. Thus these two, as a pair, get the single name of Sīman (thus Sīman is a collective name denoting Prāna and Vāk joined indissolubly)

This describes the Ardhanāri form of Vāyu which is half male and half female. Ās says a verse "Vāyu is sometimes described as a dual entity, half male and half female"

The Commentator next explains the five passages "this Sīman rests on that Rik . . . Therefore Sīman is seen resting on the Rik."

Therefore, verily this Sīma Veda is described as consisting of both Rik and Sīman verses (verses to be sung and verses to be merely recited)

Vīṣṇo, the deity of Sīman, dwells in Agni or fire, and Sarasvatī, the deity of Rik dwells in earth and thus Sīman rests on that Rik, therefore this Sīman is described as consisting of both Rik and Sīman

The Commentator next explains the śruti text "Now with reference to the body, Rik is speech, Sīman breath, etc."

These two Vāk and Prāna, thus reside always in speech (eye, ear, the white light of the eye, the person in the eye, the breath, the self, the mind, the blue light, etc.)

The Commentator next explains the two verses "that golden person who is seen within the Sun" and "in the person who is seen in the eye." These two verses apparently mean that the Lord is in the Sun and in the eye. The Commentator removes this misconception —

The Lord Viṣṇu is inside these two (Vāk and Prāna). The Lord Viṣṇu is inside of Vāyu, which pervades the Sun, and inside of Sarasvatī (that pervades the eye)

The Commentator next explains the phrase "Rik and Sīman are his Geṣṇau." The word Geṣṇau has been explained as "joints" by old commentators. This erroneous interpretation is set aside —

And these two (Vāk and Prāna) are (his panegyrists, the singer of his praises), His minstrels

Thus Geṣṇau means the two singers of praises, two minstrels, and not two 'joints.' They sing his praises, through the hymns of the Rik and the Sāma Vedas, and therefore, they are called geṣṇau or minstrels. The Commentator next explains the phrase His name is Uṭ, because He has risen above all evil

He is higher than Rik and Sīman, therefore He alone is called Uṭ or the Most High (Uṭ = Uchcha) and above all sins. This is in Sītatra

The whole of the above metrical commentary is from a book called Sītatra. In Mantra Sixth, Khanda Sixth, we find — "Whose eyes are like Kapyāsa lotus." The word Kapyāsa has been taken by old commentators to mean 'monkey (kapi) seat (śa),' namely, of the colour of monkey's haunches. This is wrong. The Commentator explains this word thus —

The word Kapyāsa means fresh stalk-seated, namely unfaded. Whose eyes are like fresh red lotus.

Ka means water, Pi means drink, Kapi means the stalk through which water is drunk and Āsa is seat, so the whole word Kaprāsa means 'a flower seated on the stalk that still drinks water, i e, which has not faded and fallen away from its stalk.'

He is in the Sun and He is in the eyes as well

In the Mantras 7 and 8 of Khanda 7 occur some words which have been wrongly interpreted by old commentators as " He obtains through the one the worlds beyond that, and the wishes of the Devas, and He obtains through the other the worlds beneath that, and the wishes of the men " This would mean as if the singer of the Udgītha obtained both the divine and human wishes and worlds. The Commentator corrects this wrong notion.

He who is the singer of that Viṣṇu may (can) give heavenly and human desires (to others) if he is a human being ; but if (such a singer) is Vāyu himself, he gives salvation, even both to gods and men ; therefore, Vāyu is the chief Udgītā

In the previous passage it was mentioned that Vāyu is the minstrel singing the praises of the Lord. Thus He is the principal Udgāta. This Vāyu gives salvation to men and gods both for He is the chief singer of the Lord and His most-beloved. While a human Udgīta can never give salvation, but through the magic of his singing can accomplish the desires of his pajamans by procuring all heavenly objects of desire for them.

In Mantra 8 Khanda 6 it is said the Rak and Saman are his joints, and therefore he is Udgītha. The force of 'therefore' is not very clear here so the Commentator, explains it

Therefore He is called Udgītha, because He is high (ut) and because he is sung (gīyate), i e, He is sung as the Most High

This is another etymology of the word Udgītha

FIRST ADHYĀYA.

SEVENTH KHANDA

MANTRA 1

अथाध्यात्मं वागेवर्कं प्राणः साम तदेतदेतस्यामृच्यध्यूढं साम
तस्मादृच्यध्यूढं साम गीयते वागेव सा प्राणोऽमस्तत्साम ॥१॥

अथ Atha, now अध्यात्म Adhyatmam, psychological वाक् Vāk, speech, the devī Sarasvatī presiding over the organ of speech एव Eva, indeed ऋक् Rik, the Rik, र र, the Sarasvatī presiding (identy) over the Rik, and named Rik, the presiding deity of the earth प्राण Prāṇah, the breath of respiration, the deva Vāyu dwelling in the air of breath साम Sāma, the presiding deity of Sāman called also Sāman सत् Sat, that एतन् Etat, this, एतस्या Etasyām, in this earth ऋषि Rishi, in the Rik अण्डर Adhyāṭham rests, is supported सान Sāma, the Sāman गीयते Giyate, is sung वाक् Vāk, the presiding deity of the speech एव Eva, indeed सा Sā, is Sā प्राण Prāṇah as he dwelling in Prāna अन् Amah is called Ama सत् Sat, that सान Sāma, (makes) Sāma

1 Now the psychological (The Devi Sarasvatī called) Rik (pervades the organ of) speech, (the Deva Vāyu called) Sāman (pervades the organ of) respiration Thus respiration is seen to rest on (the organ of) speech, therefore, the Sāman is sung as resting on the Rik Sā is (the organ of) speech and Ama is (the organ of) respiration That makes Sāma —53

Note—The Cosmic forms of Rik Sāman &c have already been described, this Khandā describes the psychological form of these Devatās and ends with the worship of the Udgātha—the Most High

MANTRA 2

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्य
ध्यूढं साम गीयते चक्षुरेव सात्माऽमस्तत्साम ॥ २ ॥

चक्षु Chakshu, eye, the devī Sarasvatī residing in the organ of sight एव Eva, indeed ऋक् Rik the Rik र र, Sarasvatī residing in the Rik. आत्मा Atmā, the Self Jivātma the individual Self residing in the Jivātma साम Sāma, the presiding deity of Sāman, called also Sāman सत् Sat, that एतन् Etat, this, एतस्या Etasyām in this ऋषि Rishi, in the Rik अण्डर Adhyāṭham, rests, refuged सान Sāma, the Sāman तस्मात् Tasmat, therefore ऋषि Rishi, in the Rik अण्डर Adhyāṭham, resting सान Sāma, the Sāman गीयते

Giyaṭe, is sung चक्षुः Chakṣuḥ, the eye, the Devi Sarasvatī residing in the organ of sight एव Eva, indeed सा Sā (is) Sā आत्मा Ātmā, the Jīvātmā अमं Amāḥ, (is) Ama तद् Tat, that साम Sāma, (makes) Sāman

2 (The Devi Sarasvatī residing in) the eye is called Rik, and (Vāyu residing in the Jīva) is Sāma, this Sāma is seen to rest on the Rik, therefore, the Sāma is sung as resting on the Rik Sā is the eye and Ama the Jīva, that makes Sāma —51

MANTRA 3

श्रोत्रमेव ईमनः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मा-
दृच्यध्यूढꣳ साम गीयते श्रोत्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥

शेष Srotram, ear, Sarasvatī residing in the organ of hearing एव Eva, indeed अक्षुः Rik, the Rik, ए, Sarasvatī residing in the Rik मन Manah, mind, ए, Vāyu residing in mind साम Sāma, the presiding deity of Sāman तद् Tat, that एतन् Etan, this एतस्या Etasyām, in this श्रुधि Richi, in Rik अश्रुद् Adhyūḍham, rests, refuged साम Sāma, the Sāman, तस्मान् Tasmāt, therefore श्रुधि Richi, in Rik अश्रुद् Adhyūḍham, resting, refuged साम Sāma, the Sāman गीयते Giyaṭe, is sung श्रोत्रम् Srotram, the ear, Sarasvatī residing in the organ of hearing एव Eva, indeed सा Sā, (is called) Sā मन Manah, the mind अमं Amāḥ (is called) Ama तद् Tat, that साम Sāma (makes) Sāman

3 (The Devi Sarasvatī residing in) the ear is called Rik, and (the Vāyu residing in) the mind is called Sāma, this Sāma is seen to rest on that Rik, therefore, the Sāma is sung as resting on the Rik Sā is the ear and Ama is the mind That makes Sāma —55

MANTRA 4

अथ यदेतदक्षयः शुक्लं भाः सैवर्गय यन्नीलं परः कृष्णं
तत्साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम
गीयते अथ यदेतदक्षयः शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं
तदमस्तत्साम ॥ ४ ॥

अथ Atha, now यत् Yat, what एतद् Etad, this अक्षयः Akṣay of the eye, शुक्लं भाः Śuklam Bhāḥ, the white light, tejas सा Sā, she एव Eva indeed, Sarasvatī residing in that अक्षुः Rik, Rik अथ अथ Atha Yat, now what नीलं परः कृष्णं Nīlam Parah Kṛṣṇaḥ, deep blue or black तद् साम Tat Sāma, That is Sāman, Vāyu residing in that is Sāman The rest as above.

4. (Now the Devī Sarasvatī residing in) the white light of the eye is indeed Rīk; again (the Deva Vāyu residing in) the blue exceeding dark light of the eye is Sāman. This Sāman is refuged in that Rīk. Therefore the Sāman is sung as refuged in the Rīk. 'Sā is (Sarasvatī in) the white light of the eye, Ama is (Vāyu in) the blue exceeding dark light, and that makes Sāma —56.

MANTRA 5

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्कतत्साम
तदुक्त्यं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य
गेणौ तौ गेणौ यन्नाम तन्नाम ॥ ५ ॥

अथ Atha, now य Yāh, who, एष Esah this अन्तर Antar, inside, interior क्षिणि Aksni, in the eye पुरुष Puruṣah, person दृश्यते Dṛśyate, is seen (in meditation), सा Sā, she; here feminine is used because Rīk is feminine, it qualifies Rīk. ऋक् Rīk, the Rīk, because He is all-knowledge तत्र Tat, He, That साम Sāma Sāman, because he is always the same तद् Tat, He, that उक्तम् Uktam, hymns to be recited, as Sāman are sung, and Yajus are muttered The God is called uktha, because He raises or elevates all from their sins, (उत्थापकत्वात्) utthapakatvāt तत्र Tat, He, that यजुष्य Yajus, called Yajus, because He is adorable (सायवरूपत्वात्) śājasvarūpatvāt तत्र Tat, He, that ब्रह्म Brahma called Brahman, because He is all full (पूर्णरूपत्वात्) pūrṇarūpatvāt तस्य Tasya, His एतस्य Etasya, of this तदेव Tat-eva, this verily, the same रूप Rūpam, form यद् Yat, which अमुष्य Amuṣya, of that, etc, of the Person in the sun रूपं Rūpam, form यौ Yau, who two अमुष्य Amuṣya of Him. गेणौ Geṣṇau, two singers, etc, Sarasvatī and Vāyu, the minstrels तौ Tau, they two गेणौ Geṣṇau, two singers, the two minstrels यद् Yat, what नाम Nama, is name, etc, Ut तद् Tat, that नाम Nama, name, etc, His name.

5 Now the Person that is seen in the eye is All-wise, All-harmonious and Uplifter of all (or Wisdom, Equality and Veneration) He is All-adorable, He is All-full. The form of that Person in the eye is the same as the form of the other Person in the sun the minstrels of the one are the minstrels of the other, the name "U" of the one, is the name of the other —57

MANTRA 6

स एष ये चैतस्मादवाञ्चो लोकास्तेषां चेट्रे मनुष्यकामानां चेति
तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः॥६॥

स Sah, he एष Esah, this, the Lord in the eye दे Ye, which च Cha, and एतस्माद् Etasmāt, from this eye, physical अर्वाच Arvachah, downwards, lower लोका Lokāh, worlds, viz, Pātāla, & तेषा Iesām, of them च Cha, and ईष्टे Īste, rules He is the Lord of them also मनुष्य कामना Manusya kāmānām, object desired by men च Cha iti, and thus इति Iti, thus It shows the end of the description of Lord's epithets इत् Tat therefore, in order that the Lord may give desired objects to mankind and because He is competent to give such objects दे Ye, who इमे Ime, these, secular singers वीणाया Vīṇāyam, on the lyre, harp गायन्ति Gāyanti, sing (in the presence of kings, etc) एत Etam, Him the Lord in the eye दे Ie, they गायन्ति Gāyanti, sing तस्मात् Tasmāt, therefore, because they are the musicians of the Lord, ते Ie, they धनसन्धय Dhanasandayah, obtainers of wealth

6 He is (the Lord) who rules the worlds beneath (the physical), and awards all the wishes of men Therefore all who sing on the (harp before kings really) sing to Him, and thus from Him really they obtain all wealth (though outwardly the human king, &c, gives it) —58

MANTRA 7

अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति सोऽमुनैव स एष
ये चामुष्मात्पराब्ज्यो लोकास्ताधश्चाप्नोति देवकामा धश्च ॥७॥

अथ Atha, now य Yah, who (the Udgāta) एतद् Etat, this, viz, the adhidāivata and adhyātma aspects of God in the Sarasvati and Vāyu pervading the sun and the eye एष Evam, thus विद्वान् Vidvān knowing सानि Sama, the Sama hymns गायति Gāyati, sings उभौ Ubhau, both, ऽ ए, the Lord in the sun and in the eye स Sah, he गायति Gayati, sings out (not through his own power but through the Lord) स Sah, he अहम् Amunā, by that, ऽ ए, according to the grace of the Lord or through the impulsion of the Lord because He wills it so and inspires him to it एष Eva verily, स Sah, he एष Esah, this (singer of the laud to the Lord) दे Ye, which च Cha and अमुष्माद् Amusmāt, from that, ऽ ए, above the antariksa loka पुरथ Parāthah, the higher, & लोका Lokāh, lokās, worlds heavens like Svarga, &c., Vairūṅṭha, & सान् Jan, those च Cha, and, not only this world but the higher worlds, objects desired by Devas, etc आप्नोति Āpnoti, obtains that is by his singing he causes the deserving to obtain them देवकामान् Devakāmān, objects desired by Devas च Cha and, not only in this world but in the higher worlds also

7 Now he who knowing this (viz, adhidāivata and adhyātma aspects of the Lord) sings a Sāman, sings to both (adhyātma and adhidāivata, that is to the Person in the sun and to the Person in the eye) He verily sings (as inspired) by

him, and obtains, (through the grace of the Lord) the worlds beyond that and the wishes of the Devas (for his Yajamānas) —59

MANTRAS 8 and 9

अथानेनैव ये चैतस्मादवर्ज्वो लोकास्ताधश्चोप्नोति मनुष्य-
कामाधश्च तस्मादुहैवंविदुद्गाता ब्रूयात् ॥ ८ ॥

कं ते काममागायानीत्येव ह्येव कामगानस्येष्टे य एवं विद्वा
न्साम गायति साम गायति ॥ ९ ॥

सप्तमः खण्डः ॥ ७ ॥

अथ Atha, now अनेन Anena, by this, viz, through the grace of the Lord dwelling in the eye एव Eva, indeed, only ये Ye, which यू Cha, and एतस्माद् Etasmāt, from this, viz, the physical plane अर्वाक्ष Arvāchah, lower, downwards लोकं Lokah, worlds तान् Tān, them उपोति Ūpōti, obtains, procures for his Yajamānas मनुष्य कामान् Manuṣya kāmān, desires of men तस्माद् Tasmāt therefore उद् U, ha, indeed एवविद् Evamvit, thus knowing he who knows thus (the great power of the Udgātri) उद्गाता Udgātā, the Udgātri singer ब्रूयात् Brūyāt should say, (to his Yajamāna) क्व Kam, what ते Te, thy कामान् Kāmān, wish desire आगायानि Āgāyāni, may I sing out इति Iti, thus हि Hi, because एव Eva, verily कामगानस्य Kāmaganasya, of the desire song, viz the song by which desired objects are obtained इष्टे Iṣṭe, rules (√इष् To, rule, to be capable of accomplishing) य Yah, who एवम् Evam, thus विद्वा Vidvān, knowing साम Sām the Sāman गायति Gāyati, sings out साम गायति Sām gāyati, the Sāma sings out

8 Now through this alone (i e, through the grace of the Lord dwelling in the eye) he obtains all the lower worlds and the desires of human beings Therefore, the Udgātri who knows this should say (to his yajamāna) "To accomplish what particular desire of yours, shall I sing out" For he, who knowing this, sings out the Sāman, is able to accomplish the desires (of his Yajamāna) through his song, yea, through his song —60

Note.—There are two Udgātris in this world, the divine and the human The divine Udgātri is Vāyu himself called the Chief Prāna He by his songs accomplishes the desires of the angels of heaven and all the higher worlds are under his jurisdiction The human Udgātri is the knower of the Sāma Veda, the true priest who knows how to praise the Lord The prayer of such a priest is heard by the Lord, and he accomplishes the desires of his Yajamānas or congregation

A human Udgātri can lead his fold only up to the Svarga-loka. The divine Udgātri leads the men and the Devas above the Svarga-loka. For the principal Udgātri of the Lord is Vāyu; the subordinate Udgātās are human beings, holy men, Masters of wisdom and compassion.

MADHYA'S COMMENTARY.

In the passage "the eye is even Rik, the Ātman is Sāman," the word Ātman has been explained by some as the "Shadow-self." This explanation is wrong, and, therefore the Commentator says:—

'The Ātman here means the Jiva Ātman—the individual soul (not the shadow-self).

How do you get this meaning? Can not the meaning given by Śāṅkara be also valid? To this the Commentator replies by quoting an authority:—

It is thus written in the Mānasa:—"Sarasvatī verily dwells in the eye, and Vāyu is said to dwell in the Jiva; thus knowing these two Devas, let one meditate always on the Lord Hari as dwelling in these two."

It has been said in the Mantras 1.6.5 and 1.7.5.—"Now that golden Person who is seen within the sun" and "now the Person who is seen in the eye" are one and refer to God and mean that God is visible. An objector says 'this is not right. For God is not seen by the eyes, and there are many texts which declare Him to be invisible. Therefore these two verses are opposed to the general teaching of the Upaniṣads.' The Commentator answers this objection thus:—

So also:—"He who is seen by the eye of wisdom (not ordinary sight but by the vision of the illumined sage) as residing in the sun and in the eye, is the sole Monarch, (the one Lord); called Rik because He is All-wisdom; called Sāman because He is equal to all (He makes no distinction of races or of individuals) or He is Equality itself (or He is *same* always); He is called Uktham, because He is the Up-lifter of all (sinners, or animating all); He is called Yajus because He has the essential nature of being worthy of worship namely Adorable, and lastly, He is called Brahman, because He is Full of all attributes. Thus all names belong to Him and He is called by all terms."

The above also explains the verse "He is Rik, He is Sāman, He is Yajus, He is Brahman." It does not mean that He is Rig Veda, etc., or that He is the presiding deity of Rig Veda, etc. These words are to be taken in their etymological sense here. The word Rik comes from the $\sqrt{\text{Ri}}$ 'to know,' 'to go'; and so Rik means wisdom. Sāman comes from the word Sāma meaning 'same'; and hence equality. The word Yajus comes from the $\sqrt{\text{Yaj}}$ 'to sacrifice,' 'to worship'; hence Yajus means worshipful, adorable, sacred. The word Brahman comes from the $\sqrt{\text{Bṛh}}$ 'to grow,' 'to increase'; therefore, the word Brahman means 'fully grown,' 'full,' 'infinite.' Thus the above two sentences do not apply to any Jiva, whether dwelling in the sun, or in the eye; but to the Supreme Lord Himself. Had it applied to Jiva, then the next sentence would not be appropriate, which says "He the golden Person in the sun is the Lord of the worlds beyond the sun and of all wishes of the Devas; and He the Person in the eye is the Lord of the worlds beneath and of all wishes of men." For though it may be said that some Jiva may be so highly evolved, that he may become the Lord of the worlds beyond the sun, yet there is no Jiva who is Lord of the worlds beneath, namely, of Pātāla.

Another objection is raised, if the Lord is the Ruler of the worlds beyond the sun, how can He be said to be the Ruler of the worlds beneath the earth, namely of Patāla, if He is light how can you call him darkness; if He is Lord of Heaven, how can He be the Lord of Hell? To this the Commentator says:—

Só also:—“As one Viṣṇu is called both the Lord of Badarikā (Badarikā Nātha) as well as the Lord of Dvārikā (Dvārikā Nātha), so here also, He is called both the Lord of the regions above the sun, and of those below the earth.”

FIRST ADHYĀYA

EIGHTH KHANDA

MANTRA 1

त्रयो होद्रीथे कुशला बभूवुः शिलकः शालावत्यश्चैकितायनो दाल्भ्यः प्रवाहणो जैविलिरिति ते होचुरुद्रीथे वै कुशलाः स्मो हन्तोद्रीथे कथां वदाम इति ॥ १ ॥

त्रयो Trayah, three इ Ha उद्रीथे Udgithie, in Udgitha, in the matter of the knowledge of the Lord called Udgitha कुशला Kuśalah skilful well versed. बभूवुः Babhūvuh, were शिलक Śīlakah, named Śīlaka शालावत्य Śālavatyah, born in Śālavati चैकितायन Chaikitāyanah descendant of Chaikitayana दाल्भ्य Dalbhyyah, of Dālbha gotra or named Dālbhya प्रवाहण Pravāhanah named Prāvāhana जैविलि Jaibilih, descendant of Jibila इति Iti, thus ते te they कचुः Ūchuh said to each other उद्रीथे Udgithie, in Udgitha वै Var, verily कुशला Kusalah, skilful, well versed स्म Smah, (we) are हन्त Hanta, if you give permission, then उद्रीथे Udgithie, in Udgitha कथाम kathām, discuss a story like the stories of holy men free from passion वदाम Vadāmah we speak इति Iti, thus

1 There were three men well versed in Udgitha, viz., Śīlaka born in Śālavati, Chaikitāyana of Dālbhya gotra, and Prāvāhana, descendant of Jibila They said to each other "We are well skilled in Udgitha, let us have a talk about Udgitha"—61

MANTRA 2

तथेति ह समुपविविशुः स ह प्रवाहणो जैविलिरुवाच भगवन्तावप्रे वदतां ब्राह्मणयोर्वदतोर्वाचश्श्रोष्यामीति ॥ २ ॥

तथा Fatha, all right let it be so इति Iti, thus इ Ha verily समुपविविशुः Samupavivishuh, sat down सः Sah he इ Ha, verily प्रवाहण Prāvāhanah, named Prāvāhana जैविलि Jaibilih, descendant of Jibila उवाच Uvācha, said (to the other two) भगवन्तो Bhagavantau, you two respected Sirs अप्रे Agre first वदताम् Vadatām, say ब्राह्मणयोः Brāhmanayoh of two Brāhmanas This shows that Prāvāhana was a Kṣatriya वदतोः Vadatoh saying वाचम् Vācham, speaking word श्रोष्यामि Śroṣyāmi, I will hear इति Iti thus

2 They said 'let it be so', and sat down Then Prāvāhana Jaibilih said "You two, respected sirs, speak out first, for I wish to hear what two Brāhmanas have to say"—62

MANTRA 2.— CONTINUED)

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त
त्वा पृच्छानीति पृच्छेति होवाच ॥ २ ॥

स Sah, he (Śilaka Śālavatyā) ह Ha, verily शिलक शालावत्य Śilakah Śālavatyah, called Śilaka Śālavatyā. चैकितायनं दाल्भ्यं Chaitāyanam Dālbhyaṁ to Chaitāyana Dālbhya उवाच Uvācha, said. हन्त Hanta, well, if you permit, then त्वा Tvā, to you पृच्छानि Pṛicchāni, let me ask इति Iti, thus पृच्छ Pṛicchha, ask. इति Iti, thus ह Ha, indeed उवाच Uvācha, said (Dālbhya)

2. Then Śilaka Śālavatyā said to Chaitāyana Dālbhya, "with your permission I will ask you" "Ask," said Dālbhya—63

MANTRA 3

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गति-
रिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवा-
चान्नस्य का गतिरित्याप इति होवाच ॥ ३ ॥

का Kā, what साम्नं Sāmnah, of Sāman, namely of Fire, the presiding deity of Sāman and called also Sāman, because it equally (Sāmvāt) burns that which is good and auspicious, and which is bad and inauspicious गति Gatih, goal, the end reached by Agni when he gets mukti इति Iti, thus स्वर Svarah, Varuṇa, sva—Visṇu is=he who takes delight in, in whom Visṇu takes delight, i e, Varuṇa इति Iti thus ह Ha, indeed उवाच Uvācha, said स्वरस्य Svarasya, of svara का Kā, what गति Gatih goal इति Iti, thus प्राण Prānah, the'sun, because by his rising he regulates (pranetra) the world, and because he presides over lower prāna इति Iti, thus ह Ha, indeed उवाच Uvācha said. प्राणस्य Prānasya of Prāna का Kā, what गति Gatih, goal इति Iti, thus अन्नम् Annam, Dakṣa, because he was eaten (opposed as an enemy) by Rudra and because he is the presiding deity of food इति Iti thus. ह Ha, indeed उवाच Uvācha, said अन्नस्य Annasya, का Kā, गति Gatih, what is the goal of annam or Dakṣa आप Āpah, water इति Iti, ह Ha, उवाच Uvācha. he replied Āpah means Indra because he fully protects all (Ā-pāna) and because he is the presiding deity of water

3 "In what does Agni merge in mokṣa," & "In Varuṇa," he answered "In what does Varuṇa merge?" "In Sūrya" "In what does Sūrya merge?" "In Dakṣa," he replied "In what does Dakṣa merge?" "In Indra," he answered—64

MANTRA 4

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य
का गतिरिति न स्वर्गं लोकमतिनयेदिति होवाच स्वर्गं वयं
लोकश्सामाभिसंस्थापयामः स्वर्गसंस्ताव हि सामेति ॥४॥

अपां का गति इति Apān ka gatih iti, what is the goal of Indra. असौ लोक
Asau lokah, इति ह ववाच Iti ha uvācha, he said, 'that Loka or the Light, or
Intelligence or illuminator (ā-loka) dwelling in Asu, the chief Prāna " Asau
lokah, therefore, means 'he who dwells in Asu or life, and is illuminator (loka) ;
the name of Rudra' Asau loka does also mean 'that world,' or 'heaven,'
because Rudra is the presiding deity of 'that world' अमुष्य लोकस्य का गति
Amusya lokasya ka gatih, what is the goal of Rudra इति Iti, thus न Na,
not स्वर्गम् Svargam, Rudra Svar is the name of Vāyu or Chief Life ; so called
because he takes delight in sva or independent or Vishu He who takes delight
in Vishu is called Vāyu or Svar, he who goes (ga-gacchhati) to svar or Vāyu
to mukti is called Svarga (svar-merging) It is thus the name of Rudra लोकम्
Lokam, the light or illuminator, the luminous अतिनयेत् Atmajet carry beyond,
transcend इति ह ववाच Iti ha uvācha, he said, / e, let know one think that
there is any being higher than Rudra Though the Rishi Dālbhya knew that
Hari is higher than Rudra, yet he calls Rudra here the highest, in order to
bring out, through discussion, the Glory of Hari स्वर्गम् Svargam, to Rudra
दयम् Vayam, we लोकम् Lokam, the luminous साम Sāma, the Samān, the Sāma
Veda अभिसंस्थापयाम Abhi sam-sthāpavām we know as establishing the
worship or expounding the worship of Rudra स्वर्गसंस्ताव Svarga samstāvam,
the extoller of Rudra, the presiding deity of svarga हि Hi, because साम
Sāma, Sāmān Iti, इति thus

4 "In what does Indra merge, in moksa?" He re-
plied "in Rudra (the Intelligence that merges in Life or
Prāna, and is the presiding deity of svarga)" "In what does
Rudra merge?" He replied "let no man think, that there is
any higher than Rudra, for we recognise that the Sāma
Veda expounds Rudra alone, because its hymns are songs
in praise of Rudra alone" 65

MANTRA 5

तं ह शिलकः शालावलयश्चैकितायनं दाल्भ्यमुवाचाप्रति-
ष्ठितं वै किल ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपत्तिप्य-
तीति मूर्धा ते विपत्तेदिति ॥ ५ ॥

तम् Tam, him इ Ha, indeed किल्व कालावत् Śhukah Śālāvatyah, the Rishi called Śilaka Śālāvatyā. चैकिवाचनम् दाल्भ्यम् Chaikitāyanam Dālbyham, to the Rishi named Chaikitāyana Dālbyha उवाच Uvācha, said अप्रतिष्ठितम् Apta-
tīṣṭhitam, not firmly established, incomplete, not full वै Vai, indeed किल
Kala, certainly दाल्भ्य Dālbyha, Dālbyha ते Te, thy साम Sama, the Sāma,
the object treated as the highest in the Sama Veda according to thy idea of it
य Yah, who नु Nu, ever. एतर्हि Etarhi, now. ब्रूयात् Brūyat, were to say मूर्धा
Mūrdhā, head ते Te, thy, of thee who sayest that there is no higher than Rudra
The sin of thy blasphemy is so great, that if any one were to say to thee,
"may your head fall off," surely it would now fall off. If any one were to
say. "You must bow down your head in shame," you will have to do so
विपतिष्यति Vipatīsyati, surely fall off. The sense is, because I love thee,
therefore, I shall not say so I will not humiliate thee इति Iti, thus मूर्धा
Mūrdhā, head ते Te, thy विपतेत् Vipatet, may fall इति Iti, thus

5 Then Śilaka Śālāvatyā said to Chaikitāyana Dāl-
bhya "O Dālbyha, thy idea of the highest taught in the
Sāman is imperfect and incomplete (Thy blasphemy is a
mortal one) and if any one were to say, may your head fall
off (may you be humiliated), surely your head will fall off"
(You will be humiliated) —66

MANTRA 6

हन्ताहमेतन्नगवत्तो वेदानीति विद्धीति होवाचामुप्य लोकस्य
का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति
न प्रतिष्ठां लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकःसामा-
मित्तःस्थापयामः प्रतिष्ठासःस्तावः हि सामेति ॥ ६ ॥

हन्त Hanta, well then अहम् Aham I एतन् Etat, this *viz*, the highest taught
in the Sāman भगवत्तु Bhagavattih from your reverence वेदानि Vedāni, let
me know इति Iti thus said Dālbyha विद्धि Viddhi, know it इति Iti, thus इ,
Ha indeed उवाच Uvācha, said असुष्य Asusya, of that लोकस्य Lokasya, of
the intelligence of the illuminator, of Rudra का Ka, what गति Gatih, goal
इति Iti thus अयम् Ayam the earth लोक Lokah, the Intelligence, *i e*, Brahmā,
whose name is Ayam Loka because ayam loka also means this world, *viz*, earth,
because Brahmā is he presiding deity of the earth He is called 'Ayam, 'this,
because he is inside of all the Devas,—subtler than they इति Iti, thus इ Ha,
indeed उवाच Uvācha said अस्य Asaya लोकस्य Lokasya, of this Resplendent
One *viz*, of Brahmā का गति Kā gatih what goal इति Iti, thus न Na, not
प्रतिष्ठा Pratiṣṭhām the support of all, *viz*, the earth or rather Brahmā presiding
over the earth लोकम् Lokam, the resplendent, illuminator. अतिनयेत् Atina,yet,
transcend इति Iti, thus इ Ha, indeed, उवाच Uvāch, said. प्रतिष्ठा Pratiṣṭhām

the support of all, in Brahmā यद् Vyam we लोकम् Lokam, the illuminator सान् Sāma, the Sāma Veda अभिलषायाम् Abhishamsthāpayāmāh, we know or recognise as expounding the worship of Brahmā, प्रतिष्ठा Pratistā, the support, i e, Brahmā सस्ताव Samstāvam, the extoller of Brahmā the presiding deity of the earth हि Hi indeed सान् Sāma, the Sāma Veda इति Iti thus.

6 Then Dālbya said "well then, let me learn this from your venerable self." "Learn it," said Sālāvatya "What is the goal of Rudra?" He replied "Brahmā" "What is the goal of Brahmā?" asked Dālbya He replied "Let no man think that there is any higher than Brahmā, for we recognise that the Sāma Veda expounds Brahmā alone, because its hymns are songs in praise of Brahmā alone"—67

MANTRA 7

त ह प्रवाहणो जैविलिरुवाचान्तवद्वै किल ते शालावत्य साम
यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति
हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाच ॥ ७ ॥

अष्टमः खण्डः ॥ ८ ॥

त I am him ह Hi, indeed प्रवाहणं प्रवāhanah, Jaibūh, the Rishi उवाच Uvāch, and अन्तवद् Antavāt, finite वै Vāi, indeed किल kila, certainly ते Te, thy, शालावत्य Sālāvatyāh O Sālāvatya सान् Sāma, the Sāma य Yah, who तु Tu, even इति Iti, now ब्रूयान् Brūyat, may say मूर्धा Mūrdhā, head, ते Te, thy विपतिष्यति Vipatisyati, will surely fall इति Iti, thus मूर्धा Mūrdhā, the head विपतेद् Vipatet, may fall इति Iti, thus हन्ता Hanta, well then. अहम् Aham, I एतद् Etat, this भगवन् Bhagavatah, from your reverence वेदानी Vedāni, let me know इति Iti, thus विद्धि Viddhi, know इति Iti, thus ह Ha, verily उवाच Uvācha, said

7 Then said Pravāhana Jaibūh to Śilaka Sālāvatya "O Śilaka Sālāvatya! your idea of the highest taught in the Sāman is finite (Thy blasphemy is a mortal one) and if any one were to say, 'May your head fall off,' surely your head will fall off" Then Sālāvatya said "Well then, let me know this from you, Sir" "Know it," replied Jaibūh—68

MADHYAM COMMENTARY

The Lord called Udgriha has been described as the best of all This is illustrated now by a story, in the form of a discourse in the next two khandas In this Khanda the words Sāma Svāra Prāna Apa and Dya are used one higher than the other and they generally

mean the Sîma Veda, the tone or articulate sound, breath, food, water, and heaven. The Commentator shows, by quoting an authority, that these words have different meaning here.

As it is in the Nāvṛitta —“Agni is the presiding deity or has the abhimāna of the Sāman (and is denoted by the word Sîma) Svata or articulate sound denotes Varuna, i. e., the essential nature of Varuna is Svata; and Sūrya is described as the presiding deity or has the abhimāna of the lower Prāna (that is, of respiration), Diksa is the presiding deity or has the abhimāna of food, Indra has the abhimāna of water, and Sîva, of heaven; each succeeding is higher than the one preceding it (The word ‘goti’ in Mantias I 83, &c., does not mean here ‘going’, but gradual mukti); They get Muktī, gradually, in the order mentioned above

Each attaining the one higher gradually, in the order mentioned above; each merging into the one above it in order, when it gets release

(The Sāman is identified with Agni) because Agni is the essence (ātman), of the Vedic speech and Lord of the organ of speech, (and the singing of Sāma depends upon speech, thus Agni is said to be the Lord of Sāma)

The Svata or articulate sound manifests different letters, from different places, such as throat, palate, teeth, &c., by the tongue coming in contact with the waters of those places and no articulate letter can be pronounced if there be no moisture in the mouth

(Therefore) Varuna is identified with articulate sound or Svata, because tone depends upon water

Food is identified with the Prajapati Diksa and breath with the sun because of the following ruti

‘Sūrya verily is Prāna and food is Prajapati’

Water is identified with Indra and heaven with Rudra, because of the text

“Apa eva Indra Dyau Vāva Rudra’ water is Indra and heaven is indeed Rudra, &c

Every Rishi knows that Viśnu is the highest, how is it then that these two Rishis, Dilībhya and Sūkya, praise Rudra and Brahmā as the Supreme in these two chapters? We find the reason of it thus given *

Says the Brahma Tarka —‘Though Devās and Rishis know (in a general way) that Hari is the Supreme, yet they sometimes describe others, as the Highest Self, in order to learn specifically and in more detail, the knowledge of Brahman

In the sentence * Svargam vāyam lokam Sāma abhisamsthāpāmah,” the word svarga may mean either heaven or Indra, the Lord of heaven, and it may be translated as “we recognise the Sāman as identical with svarga or Indra. Lest one should fall into this natural error, the Commentator explains that Svarga here means Rudra

‘We recognise that the Sāma Veda expounds Rudra alone, because its hymns are songs in praise of Rudra alone’ This is the proper translation of the above sentence, because Rudra is the presiding deity of svarga. That is to say, the Sāma Veda is verily in his praise

The sentence "Murdhā te vipatīṣyati iti mūrdhā te vipatet" should be construed as mūrdhā te vipatet iti yah kvāchit brūvāt chet vipatīṣyati." In other words, 'vipatet' should be taken first and 'vipatīṣyati' in the future tense, as the last; and it should be translated thus:—

If any one were to say 'may your head fall off,' surely your head *will* fall off."

The word "Ayaṁ loka" means Brahmā, because he is the presiding deity (ātman) of the earth (which is 'this world' *par excellence*.)

Note.—Moreover if the word 'Svarga' in this chapter is taken in its ordinary meaning as 'Heaven;' then the following incongruity will arise:—In answer to the question "what is the substratum of that world," the Uṣi says "This world." Thus this earth would become the substratum of heaven, which is an absurdity. If it be said, 'this world (earth) supports that world (heaven) by means of sacrifices, gifts, offerings, &c.," then this is also not a fact, for that world is not nourished by sacrifices, &c. If it be urged that the Uṣi says — 'Thus the devas live upon gifts.' And so this world supports that world; or if it be argued that it is a well known fact that this earth is the support of all creatures and therefore it is the support of that world also; we reply that by 'this world' you also then do not mean 'this earth,' but sacrifices, &c., done here. You have recourse to lakṣaṇa interpretation; which is to be resorted to in extreme cases only. Your second argument about perceptible fact is self refuted; for though ordinary creatures all are supported by the earth; we do not see heaven to be so supported. If you say 'that which is below, supports that which is above it, (as the floor supports the table) and so the earth supports the heaven, we reply, 'Your argument is based on false analogy and it contradicts this Upaniṣad as well.' For when asked 'what is the support of this world,' the Uṣi answers 'ether.' Thus ether which is above the earth is said to be the support of the earth which is below it. The incongruities in Śaṅkara's interpretation are these:—(1) Earth is made the support of heaven. (2) Ether is made the support of earth. (3) Recourse is had to lakṣaṇa. All these difficulties are removed by the above interpretation of Madhva.

FIRST ADHYĀYA

NINTH KHANDA

MANTRA 1

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि
ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं
यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् स एव
परोवरीयानुद्गीथः स एषोऽनन्तः ॥ १ ॥

अस्य A sya, of this लोकस्य Lokasya of the world, re the presiding deity of the earth of Brahmā का गति इति Kā gatih it, what is the goal आकाश Ākāśa, Visnu because He is all (ā=all) luminous (kāśa=light) इति इ उवाच Iti ha uvācha, thus he (Pravāhna) said सर्वाणि Sarvāni, all इ वै इमानि Ha vai imāni, verily indeed these भूतानि Bhūtāni, beings, like Brahmā, Rudra &c आकाशाद् Ākāśāt from the All luminous एव Eva, even सम् उत्पद्यन्त Sam utpadyante, are produced, take their rise आकाशम् Ākāśam, in the All luminous प्रति Prati, in अस्तम् Astam, setting, return They merge in Him in Pralaya, and in Release यन्ति Yanti go आकाशम् Ākāśam, the All-luminous इति Iti, because एव Eva, alone एव Ebhyaḥ, than these than Brahmā, &c ज्यायान् Jyayān, greater आकाश परायणम् Ākāśam Parayanam, the All luminous is the highest refuge स एव Sa esah, he verily परोवरीयान् Parovariyān, Higher than the high, Greater than the great उद्गीथ Udgīthah the Udgītha sung as the Most High स एव Sa esah, He indeed अनन्तः Anantah, the Endless, the Infinite

1 Then Śilāvatya asked "What is the goal of Brahmā?" "The All-luminous Visnu," replied Pravāhna "For all these (mighty) Beings take their rise from the All-luminous and have their setting in the All-luminous. The All-luminous is greater than these, the All-luminous is their great refuge. He indeed is higher than the high. He, the Udgītha is the Infinite—69

MANTRA 2

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य
तदेवं विद्वान्परोवरीयाश्चसमुद्गीयमुपास्ते ॥ २ ॥

परोवरीय Parovariyāh, Greater than great the Lord Viṣṇu called the Most High इ Ha, indeed अस्य Asya, of him, the worshipper भवति Bhavati, he comes, the Protector परोवरीयस् लोकान् Parovariyasah, lokān, worlds greater than the great, such as Vaikuntha, Anantāsana and Śvetadvīpa जयति Jayati, conquers, obtains य Yah, who एतम् Etam, this एवम् Evam thus विद्वान् Vidvān knowing परोवरीयस् उद्गीय Pirovariyaṣam Udgīthā, the Greater than the great उपस्ते Upāste meditates on

2 He who meditates on Udgītha as the Greater than the Great, knowing it thus to be the Supreme goal, the Greater than the Great becomes his Protector, and he obtains the worlds which are Greater than the Great (such as Vaikuntha &c) — 70

MANTRA :

तश्चैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच यावत्
एन प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिँल्लोके
जीवनं भविष्यति तथामुष्मिँल्लोके लोक इति स य एतमेवं
विद्वानुपास्ते परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति
तथामुष्मिँल्लोके लोक इति लोके लोक इति ॥ ३ ॥

मन्त्रः सण्डः ॥ ६ ॥

तम् Tam him namely the Lord Udgīthā, the Most High इ Ha verily एतम् Etam him अतिधन्वा Atidhanvā, the Rishi Atidhanvan शौनक Śhaukaḥ the son of Sunaka उदरशाण्डिल्याय Udara Śaṅḍilyā to his pupil Udara-Śaṅḍilya उवाच Ukīvā, having taught उवाच Uvācha said यावत् Yāvattah, so long as s e through the Tretā Yuga up to the beginning of Dvāpara एन Enam, this Udgīthā प्रजाया Prajāyam, among creatures *sc* among persons fit to understand Udgīthā उद्गीय Udgītham, the Lord Viṣṇu वेदिष्यन्ते Vedis-
yante, will know परोवरीय Parovariyāh the Supreme इ Ha, indeed एवम् Ebhyaḥ, for them *am*, for such knowers of Udgīthā तावत् Tavāt, so long (s e, upto Dvāpara) अस्मिँल्लोके Asmiṅ lōke, in this world जीवन Jivanam life भविष्यति Bhaviṣyati will be Those among mankind who know this Udgīthā, for example in the Tretā live up to the end of that Yuga and with regard to such knowers of Udgīthā the Supreme Brahman will become their life in this world, till the beginning of the next Yuga. Not only is their life in this world increased but in the next also तथा Tathā, so अस्मिँल्लोके Amu-
smiṅ lōke in that world. The repetition of the word loka is to show respect स Sah, he य Yah, who एतम् Etam, this Lord एव Evam, thus. विद्वान् Vidvān knowing उपस्ते Upāste meditates on परोवरीय Parovariyāh the Supreme एव Eva, indeed इ Ha verily अस्य Asya his अस्मिँल्लोके जीवन भविष्यति Asmiṅ

loke jīvanam bhavisyati, in this world He will become his life तथा अमुष्मिन् लोके लोके इति । तथा अमुष्मिन् लोके लोके इति, so also in the other world, in the other world

3 "Those among mankind who will know this Udgītha"—thus said Atidhanvan son of Sunaka to his disciple Udara-bāndilya—"will live for the entire length of the age in which they get this knowledge, and for them the Supreme Brahman will be their life in this world, for that length, and also in the other world. He who knowing thus meditates on Him, the Supreme Brahman becomes his life in the next world, yea in the next world"—71

- MADHYA'S COMMENTARY

The word Ākāśa is a name of Viṣṇu. As we find in the Sat-Tattva —

"Hari alone is verily the Supreme because He illumines all and is the best of all and is Infinite

(The word Akāś here does not denote ether because in a subsequent passage it is called Parovaiśyas, the Supreme the best and Ananta, the Infinite, words which cannot apply to ether. See also Vedānta Sūtra, 1 1 22)

In the last section the word Suman was explained as meaning fire. Svava to mean Varuna &c. The Commentator now quotes an authority in support of his interpretation.

Says the Brahma Tarka — The Agent of fire is called Saman, because it equally (samyat) burns that which is good and auspicious, and that which is bad and inauspicious. Varuna is called Svava, because Sva means Viṣṇu and Ra means takes delight in. That in whom Sva takes delight. As Viṣṇu takes delight in ocean therefore, Varuna is called Svava. The Sun is called Prana because by his rising, he regulates (prancti) the world (sets its activities in motion) and because he presides over the lower prana.

Dakṣa is called Anna or food because as food and the eater are opposed terms, so Dakṣa is the opponent of Rudra who is called the Great Eater (or Destroyer)

Since atya or enter is the name of Rudra, therefore, the name of his traditional opponent Dakṣa is annam or eaten. Sada Śiva is called Svarga, as it literally means He whose goal is Svava (or Vayu). Svava is the name of Vayu or Chief Life so called because he takes delight (ra) or moves about freely (gamate) in sva (or independent) or Viṣṇu. He who takes delight or rejoices in Viṣṇu is called Vāyu or Star. He, who goes (ga=gacchati) to svar or Vāyu in mukta is called svarga.

(Sada Śiva enters or merges in Vayu in Mukti) It is thus the name of Sadā Śiva. He is also called 'Asu Loka,' 'the luminous or all-wise (loka = jñāna) the being dwelling in life (asu = in asu or in life) because He lives in life (asu). Brahma is called 'Ayan Loka'—"the luminous or all-wise being dwelling in this," because Brahmā is inside of all Devas. The word Loka means intelligence, that whose form is knowledge. Hari is the highest of all these Intelligences."

Indra is called Āpāt, because he protects all thoroughly (āpānāt). The word 'parovarīyas' means 'supremely high.' That parovarīya becomes his Protector. The word 'yavattā' means 'so long as.' The words 'Yuga lasts' must be supplied to complete the sense. Thus if a person gets this knowledge in the Satya, the Parovarīyas becomes his protector, so long as the Tretā lasts, i.e., to the beginning of Dvapara.

Note—bankara explains the word yavatta as yavat (११०१) by saying—

So long as in the line of your descendants they (your descendants) will know this Udgithā their life will be higher and better than the lives that are ordinarily known. This explanation is wrong. The word prajīyām 'among descendants or creatures' is used generally. There is no such word as "thy ३" in the above Śruti. The proposition is a universal one applying to all creatures.

FIRST ADHYĀYA

TENTH KHANDA

MANTRA 1.

मटचीहतेषु कुरुष्वाटिक्या सह जाययोपस्तिर्ह चाक्रायण
इभ्यग्रामे प्रद्रायक उवास स हेभ्यं कुल्मापान्खादन्तं विभिच्छे ॥ १ ॥

मटचीहतेषु Matachī hatesu, (when the crops were all) destroyed by hailstones, injured by excessive rain कुरुषु Kurusu, in the lands of the Kurus
षाटिक्या Ātātikyā, with (his) young (wife) who was about to approach puberty,
सह Saha, with जायया Jayayā, wife उपस्तिर्ह Usastih ha चाक्रायण Chākṛāyaṇah,
named Usasti, son of Chākṛāyaṇa, one who lived generally near a wheel इभ्यग्रामे
Ibhya grāme, in Ibhya-grāma or in a wealthy town, or the town belonging to
the master of elephants (ibha) प्रद्रायक Pradrāyakah, wandering, begging (food)
उवास Uvāsa, dwelt; स Sah, he. ह Ha, verily, इभ्य् Ibhyaṃ, the Lord of ele-
phants कुल्मापान् Kulmāsān, coarse grains, beans खादन्तं Khādantam, eating
विभिच्छे Bibhukse, begged

1. When (the crops in the land of) the Kurus were destroyed by hailstones, Usasti Chākṛāyaṇa lived a-begging with his young wife, at Ibhya-grāma Seeing the Lord of Ibhya eating beans, he begged some from him --72

MADHYA'S COMMENTARY

The word मट्पी means a hailstone, for according to the Śabda Nirṇaya upalā (a stone), 1-takā (a brick) sthūlā (a big ball) and maṭachī are synonyms A girl approaching puberty is called atakī (Ibid) Who for the sake or in search of food and drink goes about wandering, is called a pradrānaka (Ibid)—a famine vagrant

MANTRA 2

तद्धोवाच नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति
एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं
वै मे पीतधस्यादिति होवाच न स्वदेतेऽप्युच्छिष्टा इति ॥ २ ॥

तद्धोवाच He said, तद्वाच Uvācho, said (the Ibhya or Chief) म
Na, not इत Itah, than these, अन्ये Anye, others विद्यन्ते Vidjante, are यद्
Yat because च Cha, only य Ye which beans मे Me, of me. एते Ime, these
उपनिहिता Upanihita, placed in front. These being impure, as having been touched
by me while eating, are not fit for giving इति Iti, thus एतेषां Etesām, of these

(a little) मे Me, to me देहि Dehi, give इति Iti, thus उवाच Uvācha, said (Chakrāyana) तान् Tān, them अस्मै Asmāi, to मददौ Pradadāu, gave (the Ibiya) हन्त Hanta, well then अदुपानम् Adupānam, impure drink, drink from which one has already drunk after taking food or water kept in a jar of leather इति Iti, thus, उच्छिष्टम् Uchchhīṣṭam, leavings of food and drink, and therefore unclean वै Vai, verily मे Me, by me पीतम् Pītam, is drunk स्यात् Syāt, will be इति Iti, thus ह Ha, verily उवाच Uvācha, said (Chakrāyana) न खिद् Na khid, not then एते Ete, these अपि Api, even उच्छिष्टम् Uchchhīṣṭam, impure, unclean

2 (The master of elephants) said to Usastī "I have no more except these, which are placed before me for eating" Usastī said "give me then some of these" He gave him some of those, and said "Here is some water to drink, in this bag" Usastī said "I shall drink impure water, if I drink what has already been drunk by another" The master of elephants said "Are not these beans also impure as I am eating of them?"—73

MANTRA 3

न वा अजीविष्यमिमां न खादन्निति होवाच कामो म
उदपानमिति स ह खादित्वातिशेषाञ्जायाया आजहार साभ्र
एव सुभिक्षा बभूव तान्प्रतिरुह्य निदधौ ॥ ३ ॥

न Na not वै Vai verily अजीविष्यम् Ajīviṣyam, I shall live इमान् Imān, these (beans) अखादन् Akhādan, not eating इति Iti thus ह Ha, verily उवाच Uvācha said (Chakrāyana) काम Kamah, easily to be got, depends on my will now मे Me of me उदपानम् Udapānam the drinking of water इति Iti, thus स Sah he (Chakrāyana) ह Ha, verily खादित्वा Khādītvā having eaten (the beans) अतिशेषान् Atīśeṣān, the remaining जायाया Jayāyā to his wife आजहार Ajāhāra, gave, brought, carried सा Sa she अग्रे Agre, before एव Eva even सुभिक्षा Subhikṣā had eaten, One who has already eaten बभूव Babhūva, was तान् Tān, them प्रतिरुह्य Pratirūhya, taking निदधौ Nīdadhau, stored away, put away

3 Usastī replied "No, (these beans should not be considered unclean) because without eating them I can not live, while the drinking of (your) water (is not an absolute necessity and) depends on my pleasure, (for it can be obtained every where)" Usastī having eaten himself, brought the remainder to his wife But she had already eaten before, therefore, she took them and put them away—74

MANTRA 4

स ह प्रातः संजिहान उवाच यद्दत्तान्नस्य लभेमहि लभे-
महि धनमात्राश्च राजासौ यक्ष्यते समा सर्वैरात्विज्यैर्धृषीतेति ॥४॥

स Sah, He (Chakráyana) ह Ha, verily प्रातः Prátah, in the morning
संजिहान Sam jhānah, abandoning sleep and rising उवाच Uvāch, said यत्
Yat, because अन्नस्य Annasya, of food (a little) of food यत् Bata, alas लभेमहि
Labhemahi, if we may get लभेमहि Labhemahi, we will get धनमात्रम् Dhana
mātram, some wealth राजा Raja the king असौ Asau, that (in a distant place)
यस्य Yaksate, is going to offer a sacrifice I shall go there स Sah, he (the
king) मा Mā, me सर्वैः Sarvaiḥ with all आत्विज्यैः Ātviḥyāiḥ, priestly offices
धृषीतः Dhṛṣīta, may choose

1 Usasti next morning, after leaving his bed, said to
her "alas ! if we could get a little of food, then we should get
much wealth, for that king, there, is going to offer a
sacrifice, he may choose me for all the priestly posts"—75

MANTRA 5

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वा-
ञ्मुं यज्ञं विततमेयाय । तत्रोद्गातृनास्तावे स्तोप्यमाणानुपोपविवेश ।
स ह प्रस्तोतारमुवाच ॥ ५ ॥

तम् Tam, him (Usasti) जाया Jayā, wife उवाच Uvāch said हन्त Hanta
alas पते Pate, O husband ! इमे Ime, these एव Eva, alone कुल्माषा Kulmasāḥ,
beans, which you brought yesterday इति Iti, thus तान् Tān those beans
खादित्वा khādityā, having eaten अमुम् Amum, that यज्ञे Yajñe, to the sacrifice
विततः Vitatam which was being performed, big एयाय Eyāya went तत्र Tatra,
there, in that (sacrifice) उद्गातृन् Udgātrīn, Udgātṛins आस्तावे स्तोप्यमाणान्
Āstāve Stosyamānān who were going to sing their hymns of praise in the
Āstāva Karma The word stāva also means the place of reciting hymns in a
sacrifice, the orchestra उपः Upa near उपविवेशः Upavivēśa, sat down स Sah,
he, i.e., Usasti ह Ha then प्रस्तोतारः Prośtotāram, to the prostri priest उवाच
Uvāch said

3 His wife said to him "Alas ! O husband ! (There
is nothing else in the house) but these (stale) beans (which
you brought yesterday) Usasti having eaten them, went
to that big sacrifice (which was being performed) There
he sat down near the Udgātṛins who were singing hymns in
the Āstāva ceremony and then said to the Prastotā
priest—76,

MANTRA 6

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोप्यसि
मूर्धा ते विपतिष्यतीति ॥ ६ ॥

प्रस्तोव Prastotah, O Prastotar! या Ya, which, देवता Devatā deity प्रस्ताव Prastāvam, with the chanting of Prastāva, or Prastāva Bhakti अन्यायत्ता Anvāyattā related to, connected with, belongs to, namely, which is established by that Prastāva which is the especially invoked in that Prastāva ताम् Tām, that (deity) चेत् Chet, if अविद्वान् Avidvān, not knowing प्रस्तोप्यसि Prastosyasi, thou shalt sing मूर्धा Mūrdhā, head ते Te, thy विपतिष्यति Vipatisyati, will fall off इति Iti, thus

6 Oh Prastotar! if thou, without knowing the Devatā invoked in the particular Prastāva, art going to sing it, thy head will fall off—77

MANTRA 7

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेद-
विद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥ ७ ॥

एव Evam, thus एव Eva, even उद्गातार Udgātāram, to the Udgātri उवाच Uvācha said उद्गात Udgātah, O Udgātar! या Ya, which देवता Devatā, deity, उद्गीथम् Udgītham Udgītha अन्यायत्ता Anvāyattā, related to, connected with ताम् Tām, that (deity) चेत् Chet, if अविद्वान् Avidvān, not knowing उद्गास्यसि Udgāsyasi, thou shalt sing मूर्धा Mūrdhā the head ते Te, thy विपतिष्यति Vipatisyati will fall off इति Iti, thus

7 O Udgātar! if thou, without knowing the Devatā invoked in the particular Udgītha, art going to sing it, thy head will fall off—78

MANTRA 8

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वा-
यत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति । ते ह
समारतास्तूष्णीमासांचक्रिरे ॥ ८ ॥

दशमः खण्डः ॥ १० ॥

एव Evam, thus एव Eva, even प्रतिहर्तार Pratihartāram, to Pratihartar उवाच Uvācha said प्रतिहर्त Pratihartah O Pratihartar या Ya which देवता Devatā, deity प्रतिहारम् Pratihāram, with the chanting of Pratihāra अन्यायत्ता Anvāyattā, related to, connected with ताम् Tām, that (deity) चेत् Chet, if

अविद्वन् Avidvan without knowing प्रतिहास्यसि Pratiharisyasi, thou shalt sing
 मूर्ध्ना Mūrdhā, head ते Te thy विपतिष्यति Vipatisyati, will fall off इति Iti, thus
 ते Te, they ह Ha, verily समरतां Samaratañ stopped, ceased performing their
 particular works तूष्णीं Tūṣṇīñ silently आराद्धकृते Āraḍḍhakṛite, sat down,
 remained sitting

8 O Pratihanta! if thou, without knowing the
 Devatā, invoked in the particular Pratihānt, art going to
 sing it, thy head will fall off They indeed stopped and
 sat down silently --79

FIRST ADHYĀYA

FIFTEENTH KHANDA

MANTRA 1

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिपाखी-
त्युपस्तिरस्मि चाक्रायण इति होवाच स होवाच भगवन्तं वा
अहमेभिः सर्वैरार्षिज्यैः पर्येषिपं भगवतो वा अहमवित्या-
न्यानवृपि भगवाधस्त्वेव मे सर्वैरार्षिज्यैरिति ॥ १ ॥

अथ Atha, then, (when they all remained silent) इ हा indeed एवम्
Enam, him (to Chākṛyāṇa) यजमानः Yajamānah the sacrificer (the king)
उवाच Uvācha, said भगवन्तं Bhagavantam, worthy, respected sir deserving
respect दे वा, verily. अहम् Aham, I (the king) विविदिपाखी Vividisaṇi, I wish
to know, (what is your name and whose son you are) इति Iti, thus उपस्ति
अस्मि Usastih asmi, I am (by name) Usasti चाक्रायण इति Chākṛyāṇah iti, (also
called) Chākṛyāṇa, (I am) son of Chākṛyāṇa इ उवाच Iti uvācha indeed,
said सः Sah he (the king) इ हा, indeed उवाच Uvācha, said भगवन्तं
Bhagavantam (to you) sir दे वा, alone अहम् Aham, I एभिः Eभिः, for
these सर्वैः Sarvaiḥ, for all आर्षिज्यैः Ārṣivjyāḥ the priestly offices पर्येषिप
Paryeṣiṣaṇi, I had searched (I had made up my mind to choose you,
sir for all sacrificial offices) Why then have you chosen these Brahmans
for these offices? To this he replies भगवन्तं Bhagavatah, of you coming
Sir दे वा indeed अहम् Aham, I अविद्यं Avitjā, not finding you, not
knowing that you, Sir, are coming अन्यान् Anyān, others as Prastotar, etc
अवृपि Avriṣi I have appointed भगवान् Bhgavāḥ you सः Sḥ I, but
एव Eva only मे Me by me सर्वैः Sarvaiḥ, for all आर्षिज्यैः Ārṣivjyāḥ priestly
duties or posts I (elect)

1 Then the Sacrificer said to him "I desire to know
who you are, Sir" He replied, "I am Usasti, the son of
Chākṛyāṇa The King said, "I had made up my mind, Sḥ,
to appoint you alone to all these priestly offices, but not
having found you, I have appointed others (priests) to these
offices (But now that I have found you) Sḥ I elect you
for all these priestly offices"—80

MANTRA 2

तथेत्यथ तर्हेत एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं
दद्यास्तावन्मम दद्या इति तथेति ह यजमान उवाच ॥ २ ॥

तथा Tathā all right very well इति Iti, thus Usasti thought 'If I accept
all these offices, I shall be guilty of disappointing these already elected priests,

if I refuse, I go back empty-handed " So he accepted saying, "tathāstu"—"Let it be so"—but he made a condition अथ Atha, but नहिं Nahī, then एते Ete, these (whom thou hast already elected) एव Eva, indeed समतिवृत्ता Samatī-
vṛtāh, given my permission स्तुवताम् Stuvantām, let them sing Let them chant,
but under my direction यावन् Yāvat, as much as तेभ्य Tebhyaḥ, to them, to
these Prastotṛi, etc धनम् Dhanam, wealth दद्या Dadyāh, you will give तावत्
Tāvat, so much मम Mama, to me दद्या Dadyāh, you must give That is, give
me as much wealth as you will give to all these collectively इति Iti, thus
तथा Tathā, well, accepted इति Iti, thus. ह Ha, indeed It shows that the
King was pleased It is a particle of expressing satisfaction, it not offending
any one, यजमान Yajamānah, the sacrificer. उवाच Uvācha, said

2 "Very well," said Usasta "(These should not, how-
ever, be sent away) but let them indeed sing the sacred
hymns under my direction And (promise that you) pay me
as much wealth as you give to all these (collectively)" The
Sacrificer said, "Let it be so"—81

MANTRA 3

अथ हैनं प्रस्तोतोपससाद् प्रस्तोतर्या देवता प्रस्तावम-
न्वायत्ता तां चेदविद्वान्प्रस्तोप्यसि मूर्धा ते विपतिष्यतीति मा
भगवानवोचरक्तमा सा देवतेति ॥ ३ ॥

अथ Atha, now (after this dialogue between Chākrāyaga and the King had
come to an end) ह Ha, indeed एवम् Evam to him (Chākrāyaga) प्रस्तोत
Pras-
totṛi, the prastotṛi priest उपससाद् Upasasāda, approached respectfully (as a dis-
ciple approaches the master) प्रस्तोत Prastotā O Prastotā या देवता Yā devatā,
what Deity प्रस्तावम् Prastavam, to the prastava अन्वायत्ता Anvāyātā, related माम
Mam, her चेत् Chet, if अविद्वान् Avīdya not knowing प्रस्तोप्यसि Prastopyasi, thou
shalt sing मूर्ध्ना Mūrdhā, the head ते Te, your विपतिष्यति Vipatiṣyati, will fall
off. इति Iti, thus मा Ma, to me भगवान् Bhagavān, you, Sir अरोचन् Arochat,
said कतमा Katamā which, सा Sā that देवता Devatā, deity इति Iti, thus

3 Then the Prastotṛi priest approached him respect-
fully, and said "Sir you said to me, 'O Prastotar' if not
knowing the deity related to Prastava, thou shalt sing him,
thy head will fall off, —which is that Devatā?"—82

MANTRA 3 (CONTINUED).

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राण-
मेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता
तां चेदविद्वान्प्रस्तोप्यो मूर्धा ते व्यपतिष्यत्तद्योक्तस्य मयेति ॥ ३ ॥

अथ Prāna, Breath: Visnu called the Great Breath or Prāna, and dwelling in the Chief Prāna इति Iti, thus ह Ha, verily. उवाच Uvācha, said सर्वान् Sarvān, all ह Ha indeed वै Vai, verily इमानि Imāni, these. भूतानि Bhūtāni, creatures प्राणम् Prānam, Breath, Visnu एव Eva, alone अभिसम्विशन्ति Abhisamviśanti merge into at the time of pralaya प्राणम् Prānam, the Great Breath अभ्युज्जिह्वते Abhyujjate, rise out of, emerge out of, come out of this Prāna at the Dawn of Creation सा Sā that एष Esā, alone देवता Devatā, deity प्रस्तावम् Prastāvam, to prastāva, the act of creation. Literally, it means creation अन्वयत्ता Anvāyattā, related to, connected with, belonging to ताम् Tam, her चेतु Chet, if अविद्वान् Avidvān, not knowing, प्रस्तोष्य Praśtoṣyah, thou hadst sung praises मूर्धा Mūrdhā, head ते Te, thy विपतिष्यत् Vyapatisyāt, would have fallen off तथा Tatha, thus उक्तस्य Uktasya, of the saying मया Mayā, by me इति Iti, thus

3 Chākṛāyanaḥ said (Visnu, the Great Breath, residing in the) Chief Prāna is the deity of Creation Verily all these creatures merge into Prāna (at pralaya), and they come out of Him (at creation) He alone is the deity belonging to creation (prastāva) Had'st thou sung without knowing this Lord, thy head would have fallen off, by my saying (by my warning) —83

Note—(That is in spite of my warning thou hadst chanted the prastāva without knowing who is the true God of Creation thy head surely would have fallen off, if thou wouldst have been humiliated)

MANTRA 4

अथ हैनुमुद्गातोपससादोद्गातर्या देवतोद्गीथमन्त्रायत्ता
तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति सा भगवान-
वोचत्कतमा सा देवतेति आदित्य इति होवाच॥ ४ ॥

अथ Atha, then ह Ha, verily एनम् Enam, to him Chākṛāyana उद्गाता Udgāta, the Udgātri priest उपससाद Upasāsāda, approached respectfully उद्गातरं Udgātar, Oh Udgāta या देवता Ya Devatā what deity उद्गीथम् Udgītham, with Udgīthā अन्वयत्ता Anvāyattā, related connected ताम् Tam, her चेतु Chet, if अविद्वान् Avidvān, without knowing उद्गास्यसि Udgāsyasi thou shalt sing मूर्धा Mūrdhā, head ते Te, your विपतिष्यति Vipatisyati, will fall off इति Iti, thus सा Sā, to me भगवान् Bhagavān, you, respected Sir अवोचत् Avochat, said कतमा Katamā, which सा Sā that देवता Devatā, Deity इति Iti, thus आदित्य Adityah, the sun The Lord Visnu in the Sun इति Iti, thus ह Ha verily उवाच Uvācha, said (Chākṛāyana)

1 Then the Udgātri priest approached him respectfully and said, "Sir, you said to me, 'O Udgātri! if not knowing the deity related to Udgītham thou shalt sing him,

thy head will fall off" which is that Devatā?" He said the Sun.—81.

MANTRA 4—(continued)

सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति
सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुदगास्यो मूर्धा ते
व्यपतिष्यन्तथोक्तस्य मयेति ॥ ४ ॥

सर्वाणि Sarvāni, all ह Ha indeed वै Vai verily इमानि Imāni, these भूतानि Bhūtāni, creatures, all singing creature आदित्यम् Ādityam, the sun, the Viṣṇu in the sun उच्चै Uchchāih, on the high, being the Best, the Highest सन्तम् Santam, being गायन्ति Gāyanti, sing सा Sā, she एषा Eṣā, this देवता Devatā the deity उद्गीथम् अन्यायत्ता Udgītham Anvayattā related to or connected with Udgītha. ताम् Tām, her चेत् Chet, if अविद्वान् Avidvān, not knowing उदगास्य Udgāsyah, thou hadst sung मूर्धा Mūrdhā, head ते te, thy व्यपतिष्यन् व्यपतिष्यन् Vyapatisyat, would have fallen off तथा Tatha, thus उक्तस्य Uktasya, of the saying, of the warning नया Mayā, by me. इति Iti, thus.

4 Chākrāyaṇa said (Viṣṇu residing in the sun is the deity of Udgītha) Verily all these singing creatures chant His praises, because He is the Best and the Highest He alone is the deity belonging to Udgītha Had'st thou sung without knowing this Lord, thy head would have fallen off as I had warned thee—85

MANTRA 5

अथ ह्येनं प्रतिहर्तोपससाद् प्रतिहर्तर्या देवता प्रतिहार-
मन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति
मा भगवानवोचत्कतमा सा देवतेति ॥ ५ ॥

अथ Atha, then ह Ha, verily एनम् Enam to him, Chākrāyaṇa प्रतिहर्ता Pratihartā, the Pratihartṛi priest उपससाद् Upasasāda, approached respectfully, प्रतिहर्तृ Pratihartar, Oh Pratiharta या देवता Yā Devatā, what deity प्रतिहारम् Pratihāram अन्यायत्ता Anvayattā connected with (Pratihāra) ताम् Tām, her चेत् Chet, if अविहार Avidvān, without knowing प्रतिहरिष्यसि Pratihārisyasi, thou shalt sing मूर्धा Mūrdhā, head ते te, your विपतिष्यति Vipatisyati, will fall off इति Iti thus मा Ma to me भगवान् Bhagavān, you, respected Sir, अवोचत् Avochat, said कतमा Karamā which सा Sā, that देवता Devatā, deity

5 Then the Pratihartṛi approached him respectfully and said, "Su, you said to me, 'O Pratihartā, if not knowing the deity related to Pratihāra, thou shalt sing him, then thy head will fall off,'—which is that Devatā?"—86,

MANTRA 5 (continued)

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव
 प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां
 चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति
 तथोक्तस्य मयेति ॥ ५ ॥

एकादशः खण्डः ॥ ११ ॥

अन्नम् Annam, the food Lord Viṣṇu dwelling in food इति Iti thus इ Ha-
 verily उवाच Uvācha, he said सर्वाणि Sarvaṇi, all ह Ha indeed हे Va-
 verily इमानि Imāni these भूतानि Bhūtāni, creatures अन्नम् Annam food
 प्रतिहरमाणानि Pratiharamāṇāni eating, maintaining themselves upon जीवन्ति Ji-
 vanti, live सा Sā she एषा Eṣā this देवता Devatā the deity प्रतिहारम् प्रतिहारम्
 Pratihāram Anvāyattā, related to or connected with Pratihāra ताम् Tām her
 चेत् Chet, if अविद्वान् Avidvān not knowing प्रत्यहरिष्य Pratyahariṣyāh, Thou
 hadst sung मूर्धा Mūrdhā head ते Itē thy व्यपतिष्यत् Vyapatsyāt would have
 fallen off तथा Tatā thus उक्तस्य Uktasya, of the saying of the वाम् वा
 मय Mayā, by me इति Iti, thus

5 He said (Viṣṇu residing in the) food (is the deity
 of Pratihāra) Verily all these creatures eat food, and live
 thereby (because Viṣṇu dwells in food and thus maintains
 them) He alone is the deity belonging to Pratihāra Hadst
 thou sung without knowing this Lord, thy head would have
 fallen off, as I had warned thee—87

MADHYA'S COMMENTARY

Prastāva is so called because all creatures are born (Prisṭyante)
 from Viṣṇu Therefore Viṣṇu dwelling in prama is the deity of Prastāva,
 because the word Prastāva means the act of creating or creatorship
 Viṣṇu is the real Udgithā because residing in the sun, He always enjoys
 or accepts all the songs of singing creatures (whether men angels or ani-
 mals) therefore He is the Lord of Song All music, made before kings,
 etc., though heard by the kings and sung by ignorant musicians is really
 enjoyed by the Lord Viṣṇu and any reward given to those musicians by
 their audiences is really given by Viṣṇu (who moves their heart to give
 such reward) That Puruṣottama (Highest Person) alone is therefore the
 Lord of Udgithā All creatures are nourished and kept living by Lord
 Viṣṇu in the form of food or dwelling in food, therefore He is called the
 Lord of Pratihāra because the word Pratihāra means to eat The words
 "Uchchāh Santsam (in mantra 4 p 83) mean the Best, being the best

FIRST ADHYĀYA

TWELFTH KHANDA

MANTRA 1

अथातः शौच उद्गीथस्तद्ध वको दाल्भ्यो ग्लावो वा मैत्रेयः
 स्वाध्यायमुद्भव्राज तस्मै श्वा श्वेतः प्रादुर्वभूव तमन्ये श्वान
 उपसमेत्योचुरन्नं नो भगवानागायत्वशनायाम वा इति ॥ १ ॥

अथ Atha, now, this word indicates that a new topic has commenced
 अतः Ath, therefore, because there is necessity शौच Śauvīh Breath related
 or revealed, came, the Udgītha revealed by Vāyu called Śvan, the Breath
 or the Great Mover in space उद्गीथ Udgīthah, the sacred song called the
 Udgītha Now then is mentioned the Udgītha revealed by Vāyu तद् Tad,
 then, at one time इ हा, verily वक Bakah, a person named Baka दाल्भ्य
 Dālbiyah, the son of Dālbiya ग्लाव Glāvah, nick named Glāvah, because he
 remained silent like ग्लाव even when addressed This name was given to
 him by his adoptive mother Mitrā वा Va, or मैत्रेय Matreya, adopted by
 Mitrā as her son The force of VĀ is to indicate that both these names apply
 to one and the same person स्वाध्यायम् Svādhyāyam, for the sake of study,
 (religious recitation of the Vedas in a sacred spot) उद्भव्राज Udvavraja, went
 out The word हा is to be construed with this verb Or the word तद् may
 be construed with the next sentence (तद्) (Tad then) तस्मै tasmai, to him
 (to Baka) श्वा Śvā, Breath literally, a dog a heard a great breathing or
 swift-moving or panting one The great in power, the strong in breath
 (See Note) श्वेत Śvetah white, holy प्रादुर्वभूव Pradur manifest, Babhōva,
 became In order to show favour to Baka and to other Devatās, the holy
 Vāyu, assuming a materialised form became manifest त्वम् Tam hun, namely,
 Vāyu thus materialised अन्ये Anye, others श्वान Śvānah, the breathing ones,
 the panting ones, the strong ones literally breathing ones (Devas in the form
 of Breath) उपसमेत्य Upa sametya, having approached उचु Uchuh, said The
 Dev is said to the the Holy Breath Baka also said to him अन्नम् Annam, food,
 that which is good न् Nāh for us for our sake भगवान् Bhagavān, O Lord
 अगायतु Agāyatu, sing, t e, teach to us the worship of God, through the singing
 of Udgītha अशनायाम Aśnāyāma that we may eat (we are anxious to learn)
 वै Vai, verily इति Iti thus

1 Now, therefore, we shall describe the Udgītha of
 Breath Baka Dālbiya called also Matreya, the Silent, went
 out (to a retired spot), for the sake of study Then to him
 there appeared the Holy Vāyu (in a materialised form)

Approaching him (Vāyu) the other Breaths (as well as Dālbhya) said "O Lord I sing for us food (११, teach us how to pray to God, through Udgitha,) so that we may eat, (we are verily anxious to learn it)—88

MANTRA 2

१ तान्होवाचेहैवमाप्रातरुपसमीयातेति तद्ध वको दालभ्यो
ग्लवो वा मैत्रेयः प्रतिपालयांचकार ॥ २ ॥

१) तान् Tan to them (to the smaller Breaths and to Dālbhya) इ Ha, indeed उवाच Uvācha said इह Iha here एव Eva, even to this very place वा Ma to me प्रातर् Prātar, in the morning उपसमीयान् Upa samīyāta come, approach, come together इति Iti thus तद् tad then इ Ha verily वको बाल्य Bakah Dālbhya's Baka the son of Dālbhya ग्लवो वा मैत्रेय Ghlavah va Maureya, or Maureya the Silent प्रतिपालयाचकार Prati pālayāchakāra waited "Ha" should be construed with this word

2 Vāyu said to them "come to me to morrow morning, at this very spot" Then Baka, the son of Dālbhya, called also Maureya, the Silent, waited for him there —89

MANTRA 2 —(continued)

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सध्रग्धाः
सर्पन्तीत्येव मासस्यपुस्तेह समुपविश्य हिंचक्रुः ॥ २ ॥

ते Te, they (the Breaths and Dālbhya) इ Ha verily यथा Yatha as एव Eva, even इदम् Idam this (appointment) बहिष्पवमानेन Bahispavamānena, with Bahispavamāna hymnः स्तोष्यमाणाः Stosyamānāḥ being praised, those who are praised सध्रग्धाः Sadhraghā quickly सर्पन्ति Serpanti glide along; move इति Iti thus एव Evam thus, so आसस्युः Āsasriṣuḥ moved along, crept along; ए, each sat in his appointed place, quietly calmly and quickly close to each other without making noise as if their mouths were shut, as if each held the tail of the other in his mouth. When they had thus approached him, with due respect Vāyu taught them the prayer. Being thus taught by Vāyu those Devas in the form of Breaths sitting down began to praise the Lord dwelling in Vāyu after uttering the syllable ha. तेह Te ha they then समुपविश्य Sam upa viśya sitting together हिं हि the word Hi. चक्रुः Chakruḥ uttered made the sound

2 Just as (priests) going to sing Bahispavamāna sit close to each other, gliding noiselessly, (so these Breaths) sat down quietly, (round the white Breath) (Then Vāyu

taught them the secret prayer) They then thus being seated, made the sound hiṁ, (and thus recited the prayer as taught to them).—90.

MANTRA 2.—(CONTINUED.)

ओ३मदा३मो३पिवा३मो३देवो वरुणः प्रजापतिः सविता३
ऽन्नमिहा३हरदन्नपते३ऽन्नमिहा हरा३ऽहरो३मिति ॥ २ ॥

द्वादशः अष्टः ॥ १२ ॥

ओम् Om, O full of all qualities! O Vāyu! O Lord dwelling in Vāyu! दादा Adāma, may we eat (food). ओम् Om, O Lord! पिवाव Piḅāva, may we drink! ओम् Om, O Lord देव. Devah, Omniscient! वरुण Varuṇa, adorable! प्रजापति Prajāpati, protector of creatures! सविता Savitā, creator! अन्नम् Annam, food इह Iha, here आहृत् Aharat, may he bring अन्नपते Annapat'e, O Lord of food! (O Vāyu and O Viṣṇu residing in Vāyu) अन्नम् Annam, food इह Iha, here, for our sake आ हर आहर Āhara Āhara, bring, bring, ओम् Om, Om इति Iti, the repetition of āhara shows the end of teaching The word Iti shows the end of verbal teaching

2 O Om! (Vāyu and God full of auspicious attributes!) may we eat food, Om may we drink water. Om, may the Omniscient, the Adorable, the Protector of all creatures, the Creator of all, give us our daily food. O Lord of food! give us food O Lord! Give us food—91

MADHYA'S COMMENTARY

In the former part, it was mentioned that the worshipper of Udgītha is not contaminated by sin. In this part, it will be stated that such a worshipper possesses the power of obtaining food, by his magical singing and devout meditation on the Lord, and thus the Bruti describes in the form of a story Dalbhya's son was called Baka, he was adopted by a lady called Mitrā as her son hence he had two names, one was Dalbhya Baka, another was Maitreya, the adopted son of Mitrā. He was nicknamed by her Glīva, because even when called on urgent occasions he would remain stupidly standing and not replying quickly, as if he was an idiot.

Dalbhya's son Baka was adopted for the sake of progeny by Mitrā and when she called him, he remained silent like Glīva, therefore, he was called by her Glīva and got the nick name Glīva. So, he has both appellations namely Dalbhya Baka and Maitreya Glīva.

The word Va in the Bruti indicates this fact. The word वायु does not mean Mantras revealed to or seen by the ṣvans, but it means the Mantras which Vāyu assuming the form of a ṣvan (a Breathing One) uttered in order to teach Baka and other Devatas.

The Śaiva ṣ Udgītha is that which has been revealed by Vāyu assuming the form of a Śvan, for the sake of showing favour to Baka

moving Ones in space, was that of an envoy or messenger between God and men. The highest messenger is, of course, the Chief Prāna. Subordinate to him are other messengers, all belonging to the Great White Lodge and therefore called the White Messengers. I would, therefore, translate this word as "angel" who has a similar function of being an envoy or messenger in theologies of other creeds. Perhaps a more literal translation would be 'the White Strong One' 'the white Breathing One'. But to translate it as 'a white dog' or 'a white hound' would be against the spirit of the whole Upanisad. I have, therefore, ventured to introduce this meaning in the text. The Chief Prāna, surrounded by his subordinate Prānas, is the principal topic of this Udgītha Vidyā in this Upanisad. Therefore there is nothing out of the way in the story that the Great Prāna materialised as a white angel surrounded by other angels in order to instruct Baka. This materialisation is not a unique thing. It is often mentioned in other Upanisads also. Thus Brahman himself materialises as a Yakṣiṇ in Kena Upanisad. See also Muṛukta III 18, where *svan* is derived from the root *sva* 'to breathe', or *Sav* 'to move, "to run". The *Naḍi* I 158 derives it from *svi* 'to prosper, 'to grow'.

FIRST ADHYĀYA

THIRTEENTH KHANDA

MANTRA 1

अयं वाव लोको हाउकारो वायुर्हा इकारश्चन्द्रमा अथ-
कार आत्मेहकारोऽग्निरीकारः ॥ १ ॥

अयम् Ayam this (earth) वाव Vāva, verily लोक Lokah, world हाउकार Hā(v)ukā ah, the great temple literally, where invocations are made वायु Vāyuh, Vāyu हा इकार Hā(y)ikārah, called the wonderful, whose comings and goings are mysterious ओः the Giver of Joys. चन्द्रमा Chandramāh, the moon, अथकार Athakārah, called the reflected light, the subsequent आत्मा Ātma, God the Inner Ruler इहकार Ihākārah, the ever here, the ever-present, the near to all अग्नि Agnih fire इकार Īkārah the burning one

1. Verily this earth is the great temple for invoking the Lord, where Vāyu is the mysterious (giver of joys and) musician, moon the great light giver, the self is the Presence on the altar, fire is the incense

Or

1 This world verily is called Hau, because it is the place of invocation, Vāyu is called Hāyi the mysterious mover and giver of joys, the moon is called Atha, the reflected light, the subsequent, the Supreme Self is called Iha the Ever-present, the Great Heie, and Agni is called I the incense —92

MANTRA 2

आदित्य उकारो निहव एकारो विश्वेदेवा औहोइकारः
प्रजापतिर्हिकारः प्राणः स्वरोऽन्नं या वाग्विराट् ॥ २ ॥

आदित्य Ādityah the sun उकार Ukārah, called Ukāra because he is burning and heating निहव Nihavah, Indra, much invoked एकार Ekārah, is called E, because he comes (eti) to all when invoked विश्वेदेवा Viśve Devāh, the all gods, औहोइकार Auhoyikārah is called Auhoyi: summoned or called (auyante) in Vis u called U (Au, loc Sing of उ) is the state of Mukti. When released all Devas are summoned or called before the presence of the God प्रजापति Prajapant, the Lord of creatures, ब्रह्मा हिंकार Hīnkārah, called Hīu, the word Hīu means any certain and definite knowledge, प्राण Prānah, the Great Breath हर Svarah, is called Svāra because this Prā u dwelling in human bodies causes

the Jīva to take delight in Sva or Viṣṇu (Sva Viṣṇu and, Ra ८ to take delight) अन्न Annam, food, goddess Sarasvatī the presiding deity of food वा वा Yāyā Sarasvatī called Yāyā because Vāyu is called Yāyī because of his constant motion, Sarasvatī, the wife of Vāyu because she always accompanies him Vāyu called Yāyī and food is called Yāyā, because it is led by Prāṇa, the great guide वाक् Vak, speech, voice, Śrī the goddess of all speech विराट् Virāt, highly resplendent

2 The Sun is the great heat giver in this temple Indra is the messenger, all Mukta Jīvas form the congregation as-sembled in the Lord, Brahmā himself is the teacher on the pulpit, the Great Breath is the musician Sarasvatī is the accompaniment and Śrī herself the great light

2 The Sun is called U because he gives heat, Indra is called E because he comes whenever invoked, the Visvedevas are called Auhoyī, because they are gathered in Viṣṇu when released, Prajāpati or Brahmā is called Hm because he possesses definite knowledge, Prāṇa in human beings is called Svara because he causes the delight of souls in the Lord, the food is called Yāyā because it is led to all parts of the body by Prāṇa (or Sarasvatī is called Yāyā, because she always accompanies Vāyu) and Śrī is called Virāj, the most resplendent—93

MANTRA 3

अनिरुक्तस्त्रयोदशस्तोभः संचरो हुंकारः दुग्धेऽस्मै वाग्दोहं यो
वाचों दोहोऽन्नवानन्नादो भवति य एतामेवधुं साम्नामुपनिषदं
वेदोपनिषदं वेद इति ॥ ३ ॥

त्रयोदशः खण्डः ॥ १३ ॥

इति प्रथमः प्रपाठकः ॥ १ ॥

अनिरुक्त Aniruktah Undefined the inexpressable, he who cannot be fully defined त्रयोदश Trayodaśah, thirteenth स्तोत्र Stobhah Stobha संचर Sancharah, all mover all pervading going everywhere हुंकार Huṅkaraḥ, called Huṅ Madhva reads it as Hup he who protects (pa) all when invoked or entreated (hu) दुग्धे Dugdhe, the rest of the Mantra is the same as Mantra 7 of 3rd Khanḍa एताम् Etām, this एव Evam thus साम्नाम् Samnām, of the Samans उपनिषदश्च Upaniṣadam the secret meaning the secret Doctrine

3 The undefineable, the thirteenth Stobha is the all-pervading Lord Nârâyana called Hup, He who protects all

who pray to Him The Lord gives him (Release) which is the reward of knowledge He becomes wealthy and healthy who knows thus the secret meaning of these thirteen Sāma syllables Yea who knows the secret meaning—91

MADHYA'S COMMENTARY

The meditation on a portion of the Sāma Veda was enjoined before The Śruti now touches the meditation on Hāu etc In this 17th Chapter in the text, the words Hāu, Hāi, Hā etc are so placed that they apparently look like the names of earth, air moon etc, because they are in apposition to those words

The Commentator sets aside this superficial interpretation and shows that these are epithets and not synonyms He says this earth is called ' Hāu ' because on it invocations (huyate) are made to Devas &c ———the place of invocations The stotra called ' Hāu ' also is hereby explained Because ' Hāu ' is uttered herein It is called ' Hāu Kāra ' All the thirteen stotra syllables of the Sāma singing are spiritualised here

Because Agnihotras, &c, are invoked (performed) herein, hence this world is called Hāvu Kāra

The 'au is called Hāyi-Kāra, because it comes as a surprise (hā-wonder, surprise) or because it gives pleasure, for \sqrt{hi} means "to please" also

The particle Hā is a word of exclamation of wonder—Hā ' Oh etc Since wind comes no one knows whence and goes away no one knows where it is called Hāyikāra This is one meaning Another interpretation is that the \sqrt{hi} means 'to gratify, "to please" also

Since it gives pleasure and gratification the air is called Hāyikāra

The moon is called Atha, which means now and is a word denoting immediate sequence Since the light of the moon follows immediately after that of the sun and is its reflection the moon is called Atha or the subsequent

The word Atha means sequence, and therefore the moon is called Atha, because its illumination (light) comes after that of the sun (or because it shines after the sun by borrowed light)

Or through the moon and the sun are both similar inasmuch as both give light yet the moon was created after the sun hence moon is called the subsequent

The Lord Vienu is always called "Here, because—He is near every one The fire is called 'i because it is kindled (cūdhraṃ kindhēd) The sun is called ũ kāra because it heats or is a heated mass ($\sqrt{uṣh}$ to heat, to burn)

The word Nihava is a name of Indra because he is constantly (ni) invoked (hva) the "much invoked"

Because he is constantly invoked therefore, Indra is called Nihava Nihava is called ekata because he comes (eti) to (all sacrifices when so invoked) All Devas are called Auhoyikāra

Because in the word called U which is the name of Vienu all Devas are summoned (collected together) in the state of Makī therefore all devas in their collective form are called Auhoyas meaning collected in the U Au is the locative singular of U

Viśnu is called U because he is the most high (U-Uchchra) because all Devas in the state of Mukti are called or summoned (Huyante) in this U (Au) therefore they are called Auhoyinas therefore this is the name of Viśve Devas

The Commentator next explains the sentence Prajigati is Hukam

The syllable Hi means "certainty", and this certainty comes from knowledge always. Therefore Brahma is called Hiś hi meaning 'certainty' and the nasal sound "ig" means knowledge. Hiśig meaning "certain knowledge" and it is the name of Brahma.

The Vayu as breath in the human body is called Svairi. This word Svairi means literally he who causes the soul (Jiva) to take delight (ra) in Viśnu called Svī.

The Commentator next explains the sentence the food is yāya.

This shows that Vayu has two forms. In its enemic form it is called Yai. In its physiological form it is called Svairi. Vayu is called Yai because it is constantly moving. She who is the constant companion and follower of Yāya is called Yaya and this is the name of Sarsavati the wife of Vayu. She verily is said to be the presiding deity of food, therefore the Śruti says 'the food is Yaya'. Another meaning of this text is, the food is called Yaya because it is conducted or led by Prana to all parts of the body.

The Commentator next explains the sentence the speech is vāya.

Śri is called Vāya because she is the most (vā) resplendent (Raj) object as she is essence of all speech.

(The Commentator next explains the sentence undefinable is the thirteenth stobha viz. the indefinite syllable 'up'.)

The undefined is the all pervading Natayana alone and because when invoked He alone protects all. He is called Hupkari, because when called (hu) He protects (pa). This is the name of Janardana. Hari is called the undefined because He is inexpressable (not fully expressed). He is the Supreme Person. This is in the Mahatmya.

The word Sañchāra means that which moves completely the full motion. This also is the name of God.

Note—Though God was mentioned before also as Iha (Here) and he is mentioned again in this place also there is no repetition here. The God mentioned before as Iha referred to the Ksetrajia or the Inner Ruler of all the God within every human being while the God mentioned now is in His All pervading aspect and therefore the Commentator has used the word Vyapta.

This Khanda may be explained as an allegory—the whole world being a vast temple, praising God and it is so translated in small type. This is merely a suggestion for the consideration of our readers.

SECOND ADHYAYA.

FIRST KHANDA.

MANTRA 1

ॐ समस्तस्य खलु साम्न उपासनंसाधु यत्खलु साधु
तत्सामेत्याचक्षते यदसाधु तदसामेति ॥ १ ॥

ओम् Om, Om समस्तस्य Samastasya, of the Entire: of the Full खलु Khalu, verily. साम्नः Samnah, of Sama, of Hari (established by Sama): of Visnu called Sama the Same, the Harmonious उपासनं Upasanam, adoration: meditation साधु Sadhu, (is) proper, good यत् Yat, which, खलु Khalu, indeed साधु Sadhu, proper, good. तत् Tat, that साम Sama, is Sama; name of Visnu (Hari). इति Iti, thus. आचक्षते Achaksate, call (the learned, the wise) यत् Yat, which, असाधु Asadhu (is) improper, not good तद् Tat, that असाम Asama, not Sama (they say): discordant इति Iti, thus

1 The meditation on the Full and the Harmonious is good. "Verily that which is Good (Sâdhu) is also Harmonious"—say the wise—"what is evil, is indeed discordant"—95.

MANTRA 2

तदुताप्याहुः साम्नैनुपागादिति साधुनैनुपागादित्येव
तदाहुरसाम्नैनुपागादित्यसाधुनैनुपागादित्येव तदाहुः ॥ २ ॥

तद् Tat, in that, in that (matter of the Harmonious and the Good being identical) उता Uta, even, indeed आदि Api, even, also आहुः Ahuh, say (other wise men) साम्नैः Samnâ, with Saman. एनम् Enam, Him, the Lord Visnu. उपागात् Upâgât, went, approached इति Iti, thus साधुना Sadhuna, well; becomingly. एनम् Enam, Him. उपागात् Upâgât, went, approached इति Iti, this एव Eva, indeed. तद् Tat, that आहुः Ahuh, say (the wise) असाम्नैः Asamnâ, without Sama, discordantly. एनम् Enam, Him उपागात् Upâgât, went, approached इति Iti, thus. असाधुना Asadhuna, without well; badly, unbecomingly. एनम् Enam, Him उपागात् Upâgât, went, approached इति Iti, thus. एव Eva, indeed, even तद् Tat, that. आहुः Ahuh, say (the wise).

2 The wise say also regarding this :—"When (the mantia) says *he approached (sang the Lord) harmoniously*, it means indeed that he approached (sang) Him becomingly, when it says, *he approached Him discordantly*, it means that he approached Him unbecomingly."—96.

MANTRA 3

अथोताप्याहुः साम नो धतेति यत्साधु भवति साधु वतेत्येव
तदाहुरसामनो वतेति यदसाधु भवत्यसाधु वतेत्येव तदाहुः॥ ३ ॥

अथ Atha, now, another illustration of the synonymous use of Sāma and Sādhu is given उत Uta, and अपि Api, also आहु Ḍuh, they say, the wise say साम Sāma, Harmonious न Nah unto us वत Bata, truly इति Iti, thus यत् Yat, because (the meaning of the word Sāma, i.e.) साधु Sādhu, good भवति Bhavati happens, becomes, is साधु Sādhu, good वत Bata truly a mere expletive इति Iti, thus एव Eva, indeed तत् Tat, that, therefore आहु Ḍuh, say they अहाम Asāma, Asāma (evil) न Nah, unto us वत Bata, a mere expletive, truly इति Iti, thus यत् Yat, because असाधु Asādhu, evil भवति Bhavati, has happened, becomes असाधु Asādhu, evil वत Bata, a mere expletive, truly इति Iti, thus. एव Eva, indeed, even तत् Tat, therefore आहु Ḍuh, they say

3 And so also, the wise say, "because (Sāma and Sādhu are synonyms)" therefore they say, "Truly it is harmonious for us, i.e., it is good for us," and because Asāma and Asādhu have the same meaning, therefore, they say "truly it is discordant for us, i.e., it is not good for us"—97

MANTRA 4

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह यदेन
साधवो धर्मा आ च गच्छेयुर्गुणचनमेयुः ॥ ४ ॥

इति प्रथमः खण्डः ॥ १ ॥

स Sah, he, the worshipper य Yah who एत एत, this, the good and the Harmonious एव Evam, thus, because He is good therefore He is called Harmonious विद्वान् Vidvān, knowing साधु Sādhu, good साम Sāma, harmonious इति Iti, thus उपास्ते Upāste adores meditates अभ्याशो Abhyāśah, quickly ह Ha, verily यत् Yat which एनम् Enam, to him the worshipper साधवः Sādhavah, good धर्मा Dharmah qualities attributes आगच्छेयुर्गुणः Āgaccheyuh, approach उप च नमेयुः Upa cha nameyuh, remain fixed steadily another reading is उपनमेयुः Upa nameyuh, stand for his enjoyment च Cha, and

4 He who knowing this Lord both as the Good and the Harmonious, meditates upon Him thus, gets quickly all good qualities as permanent (traits of his character)—98

MADHYA'S COMMENTARY

In the previous Adhyāya it was mentioned how to meditate on Udgītha and on the 13 Stobha letters or syllables like Hū, etc. That Adhyāya dealt with the Upiśad of a particular portion of the Sama Veda, the present Adhyāya deals with the meditation on the entire Sama Veda in its two-fold aspect of five-fold and seven-fold Sāma. The first khanda teaches that the entire Sama Veda should be meditated upon and it praises such meditation. The first sentence says it is good to meditate on the whole Sama Veda and to read it in its entirety. This *pramāṇic* view of the meaning of the first sentence is set aside by the Commentator.

The word Samastasya means of the full, namely, of Viṣṇu who is called the Full, because the Full is good, therefore it is good to meditate on Viṣṇu called Sāman.

The word Sādhu translated as good means proper, how Sāma can be called Sādhu, the author shows by explaining that both these words etymologically mean one and the same thing. He, therefore, says —

Since the entire or the Full is Sādhu, therefore the meditation of Viṣṇu called Sāman is Sādhu. That which is measured as Sāra or Essence, or who is the standard of all essences is called Sāma (Sā = Sāra or essence and Ma = measured, therefore Sāma means that which is measured or known as essence). While Sādhu means that which is to be considered or conceived or held (Dhāryam as essence) (Sā = Sāra or essence and Dhu = Dhāryam, to be held; thus Sādhu means that which is to be considered as essence). Therefore Sādhu and Sāma both have one and the same meaning.

The Commentator next explains the śruti which says: If any one, knowing this, meditate upon the Sāmas Good, all good qualities would quickly approach him, and seems to him.

Those who meditate on Nāśāyana, the Faultless, the Full as the deity of all Sāmans, and as named Sāman, because He is Sādhu or good and as full of all good qualities, becomes released and obtains the attributes of the good. Thus we read in the Sama Samhitā

SECOND KHANDA.

MANTRA 1.

लोकेषु पञ्चविधं सामोपासीत पृथिवी हिंकारोऽग्निः
प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो योर्निधनमित्यूर्ध्वेषु ॥ १ ॥

लोकेषु Lokesu, in worlds, in the various planes, e.g., physical, astral &c. पञ्चविधे Pañchavidham, five-formed, that which has the five-fold nature like Hīkara, &c. साम Sama, the Brahman called Sama or Harmonious, उपासीत Upāsita, should be adored: let one meditate पृथिवी—Prithivi, the Lord called Prithivi, because of His giving increase (prathana) to harvest &c., and residing

in earth दिग्गार Hinkārah, as Hinkāra, because as the agent of creation, He is called Hinkāra established by the Sāma Bhakti called Hinkāra, Pradyumna अग्नि Agnih, the fire, Vāsudeva dwelling in fire, called Agni because devouring (ādana) everything प्रस्ताव. Prastāvah, (1st) Prastava, established by the Sāma Bhakti called Prastava, and as it means literally the First Emanation, it is the name of Vāsudeva the first Avatāra अन्तरिक्ष Antarikṣam, the Ether, Nārāyaṇa, dwelling in Antarikṣa, called also the same because He looks into (antarikṣana) the hearts of all उद्यति Udgītibah, (2d) Udgītha, Nārāyaṇa so called because He is sung by Om, a Sāma Bhakti called Udgītha आदित्य Ādityah, the sun, Hari named Āditya, dwelling in Āditya, called Āditya because He takes up (ādana) all life प्रतिहार Pratihārah (3d) Pratihāra The Sāma Bhakti called Pratihāra, the Lord established by that Sāman; and so named because He constantly modifies (Pratihāra) the world in every effect, and continually breaks old forms. It is the name of Anuruddha ईर Dyauh, the heavens सङ्कासना dwelling in the heaven Dyau = √div 'to play' is a name of the Lord, because He is sportive, the creation is His sport. निधनम् Nidhanam, (4th) Nidhana, the Sāma Bhakti called Nidhana. It literally means 'Destroyer'. The aspect of Lord as Destroyer is so called. It is the name of Sankarṣana. इति इति, thus उर्ध्वेषु Urdhvesu, in the regions one above the other, from the below upwards, in an ascending line.

1 Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds Pradyumna in Pṛithivī (the earth), Vāsudeva in Agni (fire), Nārāyaṇa in the sky, Anuruddha (the Evolver), in the Āditya (sun), Sankarṣana (the Destroyer) in Dyau (heaven). So in an ascending line — 99

NOTE — Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds Pradyumna the creator called Hinkāra dwells in Pṛithivī (the earth and is called Pṛithivī, the sentence of seed Vāsudeva called Prastava (the First Emanation) dwells in Agni (fire), and is called Agni the Father Nārāyaṇa called the Udgītha dwells in the Antarikṣa (sky) and is also called so because He looks into the hearts of all, Anuruddha called Pratihāra (the Evolver) dwells in the Āditya (sun) and is called Āditya because he takes up all Sankarṣana called Nidhana the Destroyer dwells in Dyau (heaven) and is called Dyau because He is sportive. So in an ascending line.

MANTRA 2

अथावृत्तेषु द्यौर्हिकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथो-
ग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥

अथ Atha, then अथर्वणेषु Avṛtṣeṣu from above downwards, let one meditate on the five-fold Lord called the Harmonious ईर Dyauh, Pradyumna, staying off heaven दिग्गार Hinkārah, called Hinkāra आदित्य Ādityah, Vāsudeva, in the sun प्रस्ताव Prastāvah as Prastava, अन्तरिक्ष Antarikṣam,

MADHYA'S COMMENTARY

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The word Sādhu translated as good means proper. Now Sāma can be called Sādhu the author shows by explaining that both these words etymologically mean one and the same thing. He therefore says —

Since the entire or the Full is Sādhu, therefore the meditation of Viṣṇu called Saman is Sādhu. That which is measured as Sāra or Essence, or who is the standard of all essences is called Sama (Sā=Sāra or essence and Mā=measured, therefore Sāma means that which is measured or known as essence). While Sādhu means that which is to be considered or conceived or held (Dhāryam as essence) (Sā=Sāra or essence and Dhu=Dharyam, to be held, thus Sādhu means that which is to be considered as essence). Therefore Sādhu and Sāma both have one and the same meaning.

The Commentator next explains the *bruti* which says: If any one knowing this thus meditate upon the Sāmas Good all good qualities would quickly approach him and accrue to him.

Those who meditate on Naṛyana the Faultless, the Full as the deity of all Samans, and as named Saman, because He is Sādhu or good and as full of all good qualities becomes released and obtains the attributes of the good. Thus we read in the Sama Samhitā

SECOND KHANDA

MANTRA 1

लोकेषु पञ्चविधं सामोपासीत पृथिवी हिंकारोऽग्निः
प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु ॥१॥

लोकेषु Lokesu, in worlds in the various planes, e.g. physical, astral &c. पञ्चविधं Pañchavidham, five formed, that which has the five-fold nature like Hīkara, &c. साम Sama, the Brahman called Sama or Harmonious, उपासीत Upāsita, should be adored. let one meditate पृथिवी Prithivī, the Lord called Prithivī, because of His giving increase (prathana) to harvest &c. and residing

in earth द्विद्वार Hukārah, as Hukāra, because as the agent of creation, He is called Hukāra established by the Sāma Bhakti called Hukāra, Pradyumna अग्नि Agni, the fire, Vāsudeva dwelling in fire, called Agni, because devouring (adāna) everything प्रस्ताव. Prastāvah, (1s) Prastāva, established by the Sāma Bhakti called Prastāva, and as it means literally the First Emanation, it is the name of Vāsudeva the first Avāra अन्तरिक्ष Antarikṣam, the Ether, Nārāyana, dwelling in Antarikṣa, called also the same because He looks into (antariksana) the hearts of all उदित्वा Udgīthah, (1s) Udgītha, Nārāyana so called because He is sung by Om, a Sāma Bhakti called Udgīthā अदित्य Ādityah, the sun, Hari named Āditya, dwelling in Āditya; called Āditya because He takes up (adāna) all life प्रतिहार Pratihārah (1s) Pratihāra The Sāma Bhakti called Pratihāra, the Lord established by that Sāma, and so named because He constantly modifies (Pratihāra) the world in every effect, and continually breaks old forms It is the name of Anuruddha द्यौः Dyauh, the heavens Sankarsana dwelling in the heaven Dyau = √div to play is a name of the Lord, because He is sportive, the creation is His sport निधनम् Nidhanam, (1s) Nidhana, the Sāma Bhakti called Nidhana It literally means 'Destroyer' The aspect of Lord as Destroyer is so called It is the name of Sankarsana. इति Iti, thus उर्ध्वम् Urdhvam, in the regions one above the other, from the below upwards, in an ascending line.

1 Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds Pradyumna in Prithivī (the earth), Vāsudeva in Agni (fire), Nārāyaṇa in the sky, Anuruddha (the Evolver), in the Āditya (sun), Sankarsana (the Destroyer) in Dyau (heaven) So in an ascending line --- 99

Note—Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds Pradyumna the creator called Hukāra dwells in Prithivī (the earth and is called Prithivī the scatterer of seed) Vāsudeva called Prastāva the First Emanation dwells in Agni (fire), and is called Agni (the Later Nārāyaṇa is called the Udgīthā dwells in the Antarikṣa (sky) and is also called so because He looks into the hearts of all Anuruddha called Pratihāra (the Evolver) dwells in the Āditya (sun) is called Āditya because he takes up all Sankarsana called Nidhana the Destroyer dwells in Dyau heaven and is called Dyau because He is sportive. SO IN ASCENDING LINE

MANTRA 2

अथावृत्तेषु द्यौर्हिकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथो-
ग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥

अथ Atha then now आवृत्तम् Avrittesu from above downwards, let one meditate on the five fold Lord called the Harmonious द्यौः Dyauh, Pradyumna staying of heaven द्विद्वार Hukārah called Hukāra अदित्य Ādityah, Vāsudeva, in the sun प्रस्ताव Prastāvah as Prastāva अन्तरिक्ष Antarikṣam,

Narayana in the sky उर्ध्व उrdhva, as Urdhva अग्नि Agnih, Anruddha, in the fire प्रतिहार Pratihārah as pratihara पृथिवी Prithivī, Sankarsana in the earth, निधानम् Nidhanam, as nidhana

2 Now in a descending scale—Pradyumna in heaven, Vāsudeva in the sun, Nārāyaṇa in the sky, Anruddha in fire, and Sankarsana in the earth—100

MANTRA 3

कल्पन्ते हासै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वांल्लोकेषु
पञ्चविधं सामोपास्ते ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

कल्पन्त Kalpante, become accessible, belong इ Hi, indeed अस्मि Asmi, unto him लोका Lokah, these regions, worlds, the Resplendent Ones ऊर्ध्वा Urdhva, below upwards च Cha, and आवृत्ता Avṛttah, above downwards च Cha and य Yah, who एतद् Etat, this एव Evam thus विद्वां Vidvān, knowing लोकेषु Lokeshu, in the worlds पञ्चविधं Pauchavidham, five fold साम Sāma, Harī, the Harmonious उपास्ते Upāste, meditates

3 These (ten) Resplendent (Forms), (five) on the ascending and (five), on the descending are make accessible (all desired objects) to that (worshipper), who knowing thus the Lord, meditates on Him as the Harmonious, in His five-fold form, in the worlds—101

MADHYA'S COMMENTARY

Now the Brata teaches the meditation on the Lord, in the five-fold Sāman In the sentence the earth is Hinkāra etc., prima facie it would appear as if the earth and Hinkāra were one and the same, this is inaccurate Hinkāra etc. being mere words or sounds can not be objects like earth etc. The Commentator therefore, explains these five words first, namely Hinkāra Prastāva, Urdhva Pratihara and Nidhana. Because these words are of constant occurrence in these Khāndas

The word Urdhva is the name of Narāyaṇa, because He is sung as the High, through the syllable Om Or He is called Urdhva because Avātāra, like Vāsudeva, etc., come out (Udgachchhanti) from Him (The word Prastāva means Vāsudeva) Vāsudeva being the first Avātāra, or Form, being the highest person or Male is called Prastāva, (Pra = first, stav = born or emanation) Sankar-ana is called Nidhana, because Sankar-ana means the destroyer, and Nidhana also means destruction, therefore, Sankar-ana alone is Nidhana (Hinkāra is now explained it is the name of Pradyumna) The Lord Pradyumna is called Hinkāra, because he is the Creator or Maker of hi or creation, for hi means creation Hi means

that which is well known, and creation is well known. The word Prati-
hāra, is the name of Anuruddha, the Supreme Lord, because He nourishes
continually this world, in all its activities, therefore, the sustainer
(Pratihartā) is called Anuruddha. Another meaning of Pratihartā is that
he who absorbs, all his forms again and again (Prati) in himself.

Admitted that the words Hinkara etc., are names of the Lord how are they applied
to the earth etc. This the Commentator next answers.

These Pradyumna, etc., are always resident in earth, etc., as establish-
ed in them and because these aspects of the Lord reside in earth, etc.,
therefore, earth, etc., get the name of Pradyumna, etc. The word Pṛthivī,
etc., in their etymological meaning, primarily denote the Lord, and
secondarily, they denote earth, etc., on account of their connection with the
Lord and existing for the sake of the Lord. Because the Lord makes the
crops to grow (Prathana), therefore He is called Pṛthivī or the Crop-
grower (and secondarily the earth is called Pṛthivī because the crops
grow on it). Fire is called Agni because it devours (Adana) all, and
the Lord is called Agni as He devours the whole universe. The Lord is
called Antarikṣa because He sees (Īksan) through all. And nothing can
obstruct His gaze. This word is secondarily applied to the sky, where
also there is nothing to obstruct the gaze.

The Lord is called Antarikṣa because He sees into the interior of every thing
nothing obstructs His gaze. The sky is called Antarikṣa because there is no object in it
to obstruct one's gaze.

The Lord is called Āditya, because He takes up life and sap.
The sun is called Āditya because he takes up (Adana) vapours. The
Lord is called Dyaus because He creates all as a pastime, (the √dy, = to
play, to sport). The heaven is called Dyaus, because it is also a place of
sporting or play. Thus all names verily apply to the Supreme Hari.

(The above brahmi passage is thus construed by some — the work is in the ascend-
ing as well as the descending lines belong to him who knowing this thus meditates
upon the five fold Sakti among the worlds. This explanation is however incorrect. The
Commentator shows this by quoting an authority.)

It is said 'he who worships the Supreme Lord Hari, in His five-
fold forms in the worlds. For him these five forms which are ten fold,
because of being five in the higher and five in the lower, or five on the
ascending and five on the descending are give all his desires even up to
Mokṣa or release.

THIRD KHANDA

MANTRA 1

वृष्टौ पञ्चविधः सामोपासीत पुरो वातो हिंकारो मेघो जायते स
प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः॥१॥

वृष्टौ Vr̥ṣṭau in the rain पञ्चविध Pāṅcaviḍha, the five formed the five fold साम Sama the Harmonious, हिंकारो Hīṅkārō established by Sama उपासीत Uपासीत one should adore let one meditate पुरोवात Pūrovāta Pradyumna dwelling in pūrovāta, the fore wind the wind that precedes the rain हिंकार Hīṅkārā Hīṅkārā established by the Sama Bhakti called Hīṅkārā मेघ Meghā the cloud जायते Jayate becomes gathers स Sah, he. प्रस्ताव Pras-tāvāḥ is Prastāvā वर्षति Varṣati rains य Yah, who उद्गीथ Udgīthā, Vāsu-devā विद्योतते Vidyotate, lightens स्तनयति Stana-yati thunders स Sah, he प्रतिहार Prati-hārā, called prastāvāḥ

1 Let one meditate on the five fold Lord the Harmonious, in the rain, Pradyumna in the wind, that brings the rain clouds, Vāsudeva in the gathered clouds, Nārāyaṇa in the raining, Anuruddha in thunder and lightning—102

MANTRA 2

उद्गृह्णाति तन्निधनं वर्षति ह्यस्मै वर्षयति ह य एतदेवं
विद्वान्वृष्टौ पञ्चविधः सामोपास्ते ॥ २ ॥

इति तृतीयः खण्डः ॥ ३ ॥

उद्गृह्णाति Udgṛhṇāti takes up stps तद् Tat, that निधन Nidhanam, as nidhāna वर्षति Varṣati, rains इ Hi, indeed अस्मै Asmai, unto him वर्षयति Varṣayati, makes to rain इ हि indeed य Yah who एतद् Eṭaḥ this एव Eva, thus विद्वान् Vidvān, knowing वृष्टौ Vr̥ṣṭau in rain पञ्चविध Pāṅcavi-dham five fold साम Sama Hārā the Harmonious उपास्ते Uपास्ते adores

2 Sankarṣina in the ceasing (when it stops raining) For him there is rain, and the Lord showers all blessings on him who knowing Him thus, meditates on Him in the rain, is the five-fold Harmonious—103

MADHYAḤ COMMENTARY

He who meditates on Viṣṇu in His five-fold forms existing in the fore-wind etc., obtains rain, and for him through His five aspects Śaṅkarṣina showers all objects of enjoyment which Mukta or released souls get

The jñāna he rains for him has no object in the brahmi passage. The Commentator says it is by the words Muktagā Bhogaḥ all enjoyments of Mukta-jīva. That is, the Lord rains for him all enjoyments which souls get in the state of release.



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FOURTH KHANDA

MANTRA 1

सर्वास्वप्सु पञ्चविधसामोपासीत मेघो यत्संग्रहते स
हिंकारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः
प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ १ ॥

सर्वासु Sarvasu, in all. असु Apsu waters पञ्चविध Pañcavidham the five-fold. साम Sāma, Haṁ the Harmonious उपासीत Upāśīta should meditate upon मेघ Megha, the clouds यद् Yat, which संग्रहते Sangraḥate that collect together into dense masses, that move स Sāh, that हिंकार Hiṅkār, as Hīkārā form of Sama Bhakti यद् Yat, which वर्षति Varṣati, falls (in drops) स Sāh; that प्रस्ताव Prastāvah, as Prastāva form of Sāma Bhakti य Yah, which (drops of waters) प्राच्य Prācyaḥ to the east स्यन्दन्ते Sprandante flow स Sāh, that उद्गीथ Udgītha, called Nāryama or Haṁ य Yah, which, प्रतीच्य Prācyaḥ, to the west स Sāh that प्रतिहार Pratihārah, called Pratihāra समुद्र Samudraḥ is the ocean निधनम् Nidhanam, called nidhanam

1 Let one meditate on the five-fold Lord the Harmonious in all waters Pradyumna in the clouds when they collect together, Vāsudeva in the clouds when raining, Nārāyaṇa in the rivers that flow eastward, Anuddha in the rivers flowing west, and Saṅkasaṇa in the ocean —101

MANTRA 2

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु
पञ्चविधसामोपास्ते ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

न Na, not. इ Ha, indeed and असु Apsu, in waters प्रैति Prāiti, dies, because the Lord dwelling in water-protects him असुनाद् Apsunād, devoted to the Lord called Apsu, attains the Lord gets Mukti भवति Bhavati, becomes य Yah, who एवम् Iti thus एवम् Evam thus विद्वान् Vidvān, knowing सर्वासु Sarvasu, in all असु Apsu waters पञ्चविध Pañcavidham, five-fold साम Sāma, the Sāma, Harmonious उपास्ते Upāśīte meditates

2 He who knowing this thus, meditates on the five-fold Harmonious, as residing in the waters, does not meet death by drowning, (but getting Release) possesses the Lord of all waters —105.

MADHYA'S COMMENTARY

Having thus mentioned the meditation of the Lord in his five-fold aspects in the *ritu* now the brahmin teaches the meditation on the Lord in all waters formed of *ritu*. This *khanda* is therefore, also appertaining to God and is not merely one which deals with physical things.

He who meditates on the Lord Nārāyaṇa in waters, and knows Him, that the Lord is five fold even in waters, does not die by being drowned in water, because the Lord Hari dwells in waters (and protects him there). The sense is, he who meditates on the Lord Nārāyaṇa, is dwelling in waters, becomes released. Of the word *apsuṁān* may be explained as He who produces the waters (*apah sūte* 'he who produces water'). The long *u* is shortened and thus we get *apsuṁān*.

Note.—The word *apsuṁān* is devoted to Nārāyaṇa. How do you explain *apsuṁān* as Nārāyaṇān? To this we reply, because Nārāyaṇa exists in waters and another name of Nārāyaṇa is *apsuṁān* he who dwells in waters, or he who moves on the surface of the waters. If *apsuṁān* be a name of Nārāyaṇa, then Nārāyaṇān would be *apsuṁān* and not *apsuṁān*. To this we reply that the word *apsuṁān* is an example of that class of words in which the middle term is elided. The full compound of course would have been *apsuṁānān*, but *apsuṁān* is a shortened form. But Nārāyaṇa is the Inner Controller of all, He is not only in waters but in everything. How is it then said that meditation on the Lord in the water produces such a high result? To this we reply, that whoever is devoted to the Lord, gets always salvation. Another objection next raised is that the word *apsuṁān* is in the locative case. How do you make this compound without removing the case-sign? To this we reply, that in the compound the locative case-sign is sometimes not elided. Or we may say that the word "apsu" is not at all the locative plural of *apah*, but is a word in the nominative singular, and denotes the Lord and that it is a compound of two words *ap*+*ah* meaning water producer. But if it is a compound of two words *अप्* (water) and *सृ* (producer) then the form would be *apsuṁān* with long *ū* and not *apsuṁān* with short *u*. This specially is a Vedic license.

FIFTH KHANDA

MANTRA 1.

ऋतुषु पञ्चविधैः सामोपासीत् वसन्तो हिंकारो ग्रीष्मः
प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १ ॥

ऋतुषु *Ritusu* in the seasons *वृत्* = to go, to know. Thus *ritu* = season, right, knowledge. पञ्चविधैः *Pañchavidhāiḥ*, the five fold. साम *Sāma*, the Harmonious. उपासीत् *Upāsīt*, let one meditate. वसन्त *Vasantah*, the spring. हिंकार *Hīnkārah*, Pradyumna. ग्रीष्म *Griṣmah*, the summer. प्रस्ताव *Prastāvah*, Vasudeva. वर्षा *Varṣā*, the Rains. उद्गीथ *Udgīthah*, Nārāyaṇa. शरत् *Śarat*, the autumn. प्रतिहार *Pratīhārah*, Anurūdhha. हेमन्त *Hemantah*, the winter. निधनम् *Nidhanam*, Śankarsana.

1 Let one meditate on the five-fold Harmonious in the seasons. The Lord dwelling in Spring as Pradyumna, in the Summer as Vāsudeva, in the Rains as Nâîyâna, in the Autumn as Anuddha, in the Winter as Sañkarâna —106

MANTRA 2

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु
पञ्चविधं सामोपास्ते ॥ २ ॥

इति पंचमः पटः ॥ ५ ॥

कल्पन्ते Kalpante, become capable of giving (cleave, &c), propitious इ Ha, verily यस्मै Asmai, to him, his ऋतव Ritavah, the seasons ऋतुमान् Ritumân, Lord-protected protected by the Right भवति Bhavati, becomes य Yah who एतद् Etad, thus एव Evam, thus, विद्वान् Vidvân, knowing ऋतुषु Ritusu, in the seasons पञ्चविधं Pañchavidham, the five fold साम Samâ Harmonious उपास्ते Upâste, mediates, adores

2 For him the seasons become propitious, and he is protected by the Lord of seasons, who knowing this thus, meditates in the seasons on the five-fold Harmonious —107

MADHYA'S COMMENTARY

All waters have their origin in the seasons and are dependent upon seasons. Therefore the Lord must be worshipped in the seasons. The Bruti teaches this next in this Khanda. But the seasons are six, while the divine forms are five only. How is it possible, then, to meditate on the six fold seasons as an object of the five fold Lord. This is done by taking the Hemanta and Sisira seasons as one, thus reducing the numbers from six to five. The Lord is called Ritu because He is righteousness or because He is Omniscient or because He gives to the seasons their different qualities. Moreover the various names given in Sanskrit to seasons are primarily names of the Lord. Thus Vasanta means He who gives joy to the Dâsa in whom He dwells. It is a compound of two words Vasya meaning joy literally that in which the Lord dwells and ta' shortened form of the verb √tan to extend, to give joy. Vasya plus ta is equal to Vasanta a nasal being added in the middle. The word Girima is a compound of giri plus ri ri means to give and giri means water the giver of water or it is derived from the root giri to drink or swallow because the Lord swallows up the oceans and dries up all waters and so is called Girima. He is called Varâ because He showers or rains (varâna) all blessings on His devotees. He is called arat because He gives (rati) prosperity (sam) to his devotees. He is called Hevanta because He causes cold (hîma). Thus all these are names of the Lord.

We get the five foldness of seasons by taking Hemanta (autumn) and Sisira as one. The Lord has the names of the seasons either because He pervades the seasons or because He is righteousness and therefore He is called Ritu or because He gives to seasons their reasonableness or because He is all knowing. One who meditates on the five fold Vasu

in this manner, for him that Lord gives salvation and all other desires, for Jm idam resides in the seasons. His worshipper who is always devoted to Him, is always protected by Him. The Supreme Person is called Vasanta, because He causes happiness to the Jiva in which He dwells. He is called Gama because He swallows up the waters, He is called Vasa because He causes all auspicious things. He is called Sarat because He gives happiness. He is called Hemanta because He causes cold.

SIXTH KHANDA

MANTRA 1

पशुषु पञ्चविधेषु सामोपासीताजा हिंकारोज्वयः प्रस्तावो
गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ १ ॥

पशुषु Pashu, in the animals. Pashu is the name of the Lord also. प=to protect. शु=जy and bliss. Pashu=the All-blessful Protector. पञ्चविध Pancha vidham, the five-fold. साम Sama the Harmonious. उपसीत Upsiata let one meditate. अजा Ajā, the goats. Aja is the name of the Lord also. The √j means to g, to throw. The root janch means to honour. It also assumes the form √j by changing ch into j, and eliding the nasal. He who is honored or worshipped, or elided by means of sacrifice, is Aja. The root √yaj to sacrifice becomes aja by dropping y. हिंकार Hinkārah, Pradyumna. ज्वय Jvayah, the sheep. The word Jvi means the Lord also because He is the Protector. √jvi to protect. The sheep are called "vi" because their wool protects from cold when made into blankets, etc. प्रस्ताव Prastāvah, Vasudeva. गाव Gavah the cows, the Lord is called gau because He gives salvation. उद्गीथ Udghāth, Nāyānā अश्वा Ashvā, horses. The Lord is called 'asv' because He is the fastest (व्यति) mover of all. प्रतिहार Pratihārah, Amuddha. पुरुष Pūrush, man. The man is classed among pasus, or sacrificial animals, because he is the ideal sacrifice. The world rests on the voluntary sacrifice of Man for humanity. The Lord is also called Pūush or the Dweller in the town. निधन Nidhānam, Sādhānam.

1. Let one meditate on the five-fold Harmonious Lord (as residing) in (the sacrificial) animals, Pradyumna in goats, Vasudeva in sheep, Nāyānā in cows, Amuddha in horses and Sankarānā in Man—108

MANTRA 2

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुषु
पञ्चविधेषु सामोपास्ते ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

भवन्ति Bhavanti, become (propitious), belong इ Iia, indeed अस्या Asya, for him पशवः Paśavaḥ, animals पशुमान् Paśumān, one who has or the Lord called Paśu, the blissful Protector, भवति Bhavati, becomes य Yah, who एतद् Etad, this एव Evam, thus विद्वान् Vidvān, knowing पशुसु Paśusu, in the animals पञ्चविधः Pañchavidham, the five-fold. सामः Sāma, the Harmonious उपस्तेः Upāste, meditates on, adores

2. For him are all animals and he gets the Blessed Protector, who knowing this thus, meditates on the five-fold Harmonious in the (sacrificial) animals—100.

MADHYA'S COMMENTARY.

When the seasons revolve properly and come in their due time, the animals also propagate. Therefore animals depend upon season. Consequently, the Śruti now teaches meditation on the Lord in the animals. This chapter also refers to the Lord and not to more animals. The word Paśumān does not mean one who is rich in animals, but it is compounded of three words, pa meaning 'to protect,' śa meaning 'joy,' a meaning 'he whose nature is thus.' Therefore the word Paśu means 'he whose essential nature is to give protection and all bliss. It is a name of the Lord. That released soul who is devoted to the Lord is called Paśuman. Or the word Paśumān may mean 'he who gets the Lord called Paśu, all joy and protection, when released.' The words ajaḥ, aśvaḥ, gavaḥ, aśva, puruṣa, do not mean goats, sheep, cows, horses and man, but they are all names of the Lord. The Lord is called Aja because He resides in aja which means vidgati namely, salvation obtained through sacrifice. The √ja means 'to go,' 'to throw,' the root √añcha means 'to respect,' 'to show honour. He who is worshipped (añchana) by sacrifice (aja) is called aja. The Lord is called avi, because He protects (avi) all. The Lord as Avi protects all from cold, through the wool of the sheep, that is, by blankets, etc., made of the wool of sheep, one is protected from cold. The Lord is called Gau because he gives salvation to all, for Gau means to give or a good goal. He is aśva because he moves quickest of all. He is called Puruṣa because He is the cause of all fulness.

The Lord Janārdana is called Paśu because He protects all, and His nature is all joy. The worshipper of the Lord Hari in all animals, becomes devoted to Him, or attains Him, when he gets release. The Lord is called Aja, because He is worshipped (añchana) by sacrifices. He is called Avi, when dwelling in sheep because He protects (avi), as the sheep protects by its wool, converted into blankets, men from cold. The Lord is called Gau because He is the best goat. He the Highest Person dwells in cow. He is called aśva because of His swift motion. He is the swiftest of all goats. He is called Puruṣa because He causes (pāti) fulness to all. The paśus or animals are thus words of two meanings, one as titles of God others as the well known names of the animals. But in the phrase bhavanti hiya paśavaḥ the word paśavaḥ is taken in its well-known meaning of animals only. The words Ajaḥ, &c., are employed in the plural number in the Śruti because the Lord has many-fold forms.

SEVENTH KHANDA

MANTRA 1

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो हिंकारो
वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयाश्च
सि वैतानि ॥ १ ॥

प्राणेषु Prāṇesu in the senses पञ्चविधं Panchavidham, the five fold परोवरीय
Parovariyah, the Highest among the most exalted Para=high Para+u -
Para higher, Para+vara=Parovara, highest Purovarya, Higher than the
highest साम Sāma, the Harmonious उपासीत Upāsita let one meditate प्राण
Prāṇah, in the smell हिंकार Hīkārāh Pradyumna वाक् Vāk in the speech
प्रस्ताव Prastāvah, Vasudeva चक्षु Chakṣuh in the eye उद्गीथ Udgīthah, Narā
yana श्रोत्र Śrotram, in the ear प्रतिहार Pratiharah Anruddha मन Manah,
in the mind the common sensory निधन Nidhanam Sankarsana परोवरीयासि
Parovariyānsi (they are all) higher than the highest There is no difference
in them all are the Most High none being greater than the other, or inferior
to it वै Vai, verily एतानि Etāni, these (five forms)

1 Let one meditate on the five-fold, the Most High
(and) Harmonious, in the senses Pradyumna in smell, Vāsu-
deva in speech, Nātāyana in the eye, Anruddha in the
ear, Sankarsana in the mind (manas), verily (all) these
are (equally) the Most High—110

MANTRA 2

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य
एतदेवं विद्वान्प्राणेषु पञ्चविधं परोवरीयः सामोपास्त इति तु
पञ्चविधस्य ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

परोवरीय Parovariyah the attainment of the Most High ह Ha, indeed हास्य
Asya for him भवति Bhavati is एतदेव एत एत एत एत एत एत एत एत एत एत एत
ह Ha, indeed लोकां Lokān, worlds such as Vrikuntha, Aiantāsana Svatāvīpa
जयति Jayati, conquers obtain य Yah, who एत एत Etat, thus एव Evam thus
विद्वान् Vidvān knowing प्राणेषु Prāṇesu in the senses पञ्चविधं Panchavidham
the five fold परोवरीय Purovarya the Most High साम Sāma Sāman, the
Harmonious उपास्त Upāst, meditates इति तु पञ्चविधस्य Iti tu panchavidhasya,
thus has been taught the meditation of the Lord having five forms

2 For him is the attainment of the Most High, and the conquest of the highest world, who knowing this thus, meditates on the five-fold Harmonious, the Most High, in the (five) senses - III

MADHYA'S COMMENTARY

Having mentioned the meditation on the Lord as dwelling in animals, this Khanda now mentions the meditation on Him as dwelling in the senses. Because the senses are dependent upon men and animals. The word *parovar yah* occurs in the *Ārta* passage. The Commentator explains it thus —

That which is higher than the high (*param*) is called *para* (*para + u = para*). The *u* means better, higher, and is a sign of comparative degree. He who is higher than this *para* is called *parovarim*. He who is higher than this *parovarim* even is called *parovarayah*.

Note — The Commentator uses the word *parovarayah* in his verse. It has the same meaning as *parovarayah*. Though in the 9th Khanda of the 1st *adhyāya* this word was explained as more excellent, that was a slip of the Commentator. He evidently rectifies that inaccuracy by quoting an authority in which this word or rather its syllables are explained.

Though these forms like *Pradyumna* etc. are separate and exist in separate objects yet they are not one higher or lower than the other. All of them are equally high. All of them are entitled to the epithet of *parovarayah*. Thus the Commentator next says —

All these forms of *Vishnu* are each of them the Most High, the Most excellent, in every respect and every where.

This *parovarayah* attribute belongs not only to the five-fold aspects of *Vishnu* as dwelling in the senses, but to these five-fold aspects of *Vishnu* wherever they may be, whether in the *lokas* etc. or anywhere else. Therefore the Commentator has used the words in every respect everywhere.

There is indeed no distinction between these forms, one is not higher or lower than the other, because they are verily always equal.

If they are all equal, how are they called the most high? Though they are all equal among themselves yet they are higher than everything else, so the Commentator says —

But these are in every respect the Most High, as compared to any thing else that exists.

(The words *prāna* etc. primarily are the names of the Lord, secondarily they are applied to the senses.)

Thus the Lord *Vishnu* is called *prāna* because He is the Guide or Leader of all *prāna* (1). He is called *vak* (speech) because He is always the revealer or the speaker of all truths or because all words are His names. He is called *chakṣuḥ* (eye) because He sees all in all times. He is called *śrotum* (ear) because He hears always everything, or because He gives to everything the power of hearing. He is called *manas* because He is the prime thinker or the adviser (*mantri* or counsellor).

of all: or because He is the mantri or Guide of this whole visible, perceptible, cognisable objective world. Thus one Lord exists in His five-fold aspects, in the senses of all living beings, and is considered as five-fold.

In the śruti passage "parovarīya hi sa bhavati," the word parovarīya must be taken as "giver of release." How do you translate the same word, in the same passage, by two different ways, namely, in one place you explain it as the name of the Most High; and in another place as the state of attaining salvation? To this the Commentator answers —

Brahman becomes His parovarīya, namely his all in all, because He gives to him all that he wants

Note.—In this chapter, in the preceding Khanda, we had such words as upasman, Ritaman, psumin, etc., all meaning 'devoted to the Lord,' or "who has attained the Lord called by such names as upa pta, pśa," etc., so in this passage also the word parovarīya must be so explained as to be in harmony with the previous explanation. Therefore the last Parovarīya is explained as 'one who has attained the Parovarīya—the Most High'

EIGHTH KHANDA.

MANTRA I

अथ सप्तविधस्य वाचि सप्तविधः सामोपासीत यत्किंच
वाचो हुमिति स हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥१॥

अथ Atha, now सप्तविधस्य Saptavidhīṣya, of the Seven fold, now is taught the meditation on the Lord having seven forms वाचि Vāchi, in speech, in collection of words सप्तविधम् Saptavidhīm Seven-fold साम Sāma, Samān, the Lord called the Harmonious उपासीत Upāsita, let one meditate यद्दे Yat, what, (sentence). किञ्च Kiñcha, whatsoever वाच. Vāchah, of speech, in a sentence हुम् इति Humiti, the syllable hum, a sentence having hum in it. In such a sentence resides the Pradyumna aspect. स Sab, that हिंकार Hinkārah, is Hinkārah or Pradyumna. यद् Yat, what (sentence) इति Prati, the syllable pra; a sentence containing the syllable pra in it, is the abode of Vāsudeva. प्रस्ताव Prastāvah, the highly praised, Vāsudeva यद् Yat, what आदि Ādi, the syllable a आ; a sentence having the syllable आः स Sab, that आदि Ādih, the aspect of Lord called Ādih, because in the beginning (Ādi) He appears as a boat (Varāhi); this Varāha aspect is called Ādi

1. Now is taught the seven-fold Let one meditate on the seven-fold Harmonious in a sentence. Pradyumna in that sentence which has 'hum' in it, Vāsudeva in that which has "Pra"; Varāha in that which has "ā".—112.

MANTRA 2

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स
उपद्रवो यन्नीति तन्निधनम् ॥ २ ॥

यद् Yat, what (sentence) उद् इति Ut it, the syllable ut, the sentence having the syllable ut स Sth, that उद्गीथ Udgītha, Udgītha Nārāyaṇa aspect यद् Yat what प्रति इति Prati it, the sentence having the syllable prati is प्रतिहारो or Anuruddha, यद् Yat, what sentence contains उप इति Upa it, the syllable upa, in that स Sah, the Lord, उपद्रव Upadrav, called upadrava, the cause of calamity or upadrava In this aspect the Lord is called Nṛsiṃha and is the cause of all national calamities or misfortunes यद् Yat what नि इति Ni in the sentence containing the syllable ni यद् tat, that निधन Nidhanam, called Nidhanam or Sankarsana

2 Nārāyaṇa is in that sentence which has the syllable "Ut" in it, Anuruddha in that which has "Prati," Nṛsiṃha in that which has "Upa," and Sankarsana in that which has "Ni" in it—113

MANTRA 3

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य
एतदेवं विद्वान्वाचि सप्तविधं सामोपास्ते ॥ ३ ॥

इति अष्टमः खण्डः ॥ ८ ॥

दुग्धे Dugdhe milks out, as, gives the reward The Lord as वाक् or speech gives the reward to the worshipper अस्मै Asmai, to him वाग्दोह Vāgdoham the milk of speech, as Moksā, the reward of the speech or the knowledge of the Lord Release य Yah, who वाच Vāchah, of speech दोह Dohah, milk अन्नवान् Annavan rich in food अन्नद Annadah, able to eat food, healthy भवति Bhavati, is becomes य Yah, who एतद् Etat this एद् Evam thu विद्वान् Vidvān, knowing वाचि Vachi in speech सप्तविधं Sapṭavidham, Seven fold सप्त Samā, Sāman उपास्ते Upaśte meditates on

3 The Lord gives to him Release which is the milk of speech He becomes rich in food, and able to consume food (healthy), who knowing Him thus, meditates on the seven fold Harmonious—114

MADHYA'S COMMENTARY

Having thus described the five fold meditation on the Lord the *Brūhi* now mentions seven fold meditation on Him The words *Hikāra*, *Prastāra*, *Udgītha* and *Pratihāra* have already been explained before as the names of the various forms of the Lord, namely *Pradyumna*, *Vasudeva*, *Nārāyaṇa*, *Anuruddha* and *Sankarsana*. Two more names are now

mentioned. They are *Ādi*, and *Upādāta*. The Commentator, therefore explains these two words by quoting an authority —

Thus it is *śruti* — "The Lord is called *Ādi* because He is the cause of the beginning of a Kalpa, (and the word *Ādi* means *beginning*). The sportful Lord *Keśava* Himself in the beginning of a Kalpa assumed the form of a *Vaśāta* (boat) therefore, this form is called *Ādi*. The Lord is called *Upādāta* (or 'public calamity') in his *Avatāra* of *Nṛsiṃha*, because in this form He destroyed the great evil doer called *Hiranyakasipu*."

(Just one may think that the syllables *Ham*, *Prā*, *Ā*, *Ut*, *Prati*, *Upa*, and *Ni* are identical with *Pradyumna*, etc., the Commentator now explains this *śruti* —

In a sentence containing the syllable 'Ham,' the Lord in His aspect of *Pradyumna* constantly resides, in a sentence containing the syllable "Ā" the Lord in the form of *Vaśāta* (Boat) has His abode, in a sentence having *Prā*, dwells *Vasudeva*; similarly, the Lord in His aspect of *Nārāyaṇa* is in that sentence which has the syllable "Ut," in His aspect of *Anuśūta*, He is in the sentence which has the syllable "Prati", in His aspect of *Nṛsiṃha* (man-lion), He is in that sentence, which contains the syllable "Upa", in His aspect of *Sāṅkhaṇṇa*, He is in the sentence that has the syllable "Ni."

This shows that the syllables 'Ham,' 'Prā' etc., are not names of mere syllables had it been so, the proposition — one should meditate on the seven-fold Lord in the sentence, becomes meaningless. These, therefore are rightly explained as syllables occurring in a sentence. A question arises here what is the *Devatā* of that sentence in which some one of these seven syllables does not occur? To this the Commentator replies —

If any one of these syllables is absent from a sentence, so many as are present in it, they will be the *Devatās* of the sentence.

If of these syllables any one is omitted so many as remain will regulate the *Devatā* of the sentence.

Thus he who meditates always on the All pervading *Viṣṇu* called *Vii*, in His seven fold aspect, for Him the Lord becomes the Giver of all desires and objects (literally becomes the milk of all objects for Him).

NINTH KHANDA

MANTRA I

अथ खल्वमुमादित्यश्च सप्तविधश्च सामोपासीत सर्वदा
समस्तेन साम मां प्रति मां प्रतीति सर्वेण समस्तेन साम ॥ १ ॥

अथ *Atha*, now खलु *Khalu*, then अमुमु *Amum*, that आदित्य *Ādityam*, Sun, Lord called *Āditya*, and dwelling in the sun, सप्तविध *Saptavidham*, Seven-fold, having seven forms साम *Sām*, the *Sāman*, Harmonious उपासीत *Upāsita*,

let a man meditate. सर्वदा Sarvadā, always सदा Samāh Sāma equal, impar-
tial तेन Teṇa, therefore, साम Sāma, the Harmonious, the same वा वति वा
वति इति Mām prati, Mām prati iti, towards me, towards me thus (think all) सर्वेण
Sarveṇa, by all for all सदा Samāh, same, equally, तेन Teṇa, therefore साम
Sāma, the Harmonious

1 Now then let a man meditate on that Lord called
the Sun and residing in the sun, having seven forms and
called Āditya Because He is always the same, therefore
He is called the Sāma Every one equally says "He looks
towards me, He looks towards me," therefore He is called
the Sāma, the Harmonious —115

MANTRA 2

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य
यत्पुरोदयात्स हिंकारस्तदस्य पशवोऽन्वायत्तास्तस्मात् ते हिंकुर्वन्ति
हिंकारभाजिनो ह्येतस्य साम्नः ॥ २ ॥

तस्मिन् Tasmīn, in that (Vishnu having seven forms and dwelling in the sun)
इमानि Imāni, these सर्वाणि Sarvāni, all भूतानि Bhūtāni, creatures men, animals,
etc अन्वायत्तानि Anvāyattāni, refuged dependent इति Iti, thus विद्यात् Vidyāt,
let him know, let him meditate तस्य Tasya, of that (sun) यत् Yat what
पुरा Pura, before उदयान् Udayān, rising (i.e., the time before a song, in that time)
स Sah He हिंकार Hīnkārah Pradyumna त्वं Tat Him (dwelling before sun-
rise) अस्य Asya of Him, i.e., the Lord called Sāma पशवः Paśavaḥ the animals
अन्वायत्ता Anvāyattāh, refuged तस्मात् Tasmāt, therefore ते Te, they हिंकुर्वन्ति
Hīnkurvanti, Utter Him हिंकारभाजिन Hīnkārahājinaḥ (they) since the
hīnkara, i.e., they are dependent upon and protected by Pradyumna हि Hi,
because एतस्य Etasya, of the Lord in the sun साम्नः Sāman, the Lord called
Sāman

2 Let him meditate thus 'All these beings are
refuged in Him' Pradyumna is that form of Him which
exists in the time before the sun rises By that form all
animals are protected Because they are protected by that
form of the Harmonious called Hīnkāra (Pradyumna) there-
fore they utter him before the sun rises —116

MANTRA 3

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्तास्तस्मात्ते
प्रस्तुतिकामाः प्रशक्ताकामाः प्रस्तावभाजिनो ह्येतस्य साम्नः ॥ ३ ॥

अथ Atha, now यद् Yat, which (form) प्रथमोदिते Prathamodite, in the first risen (ascending) स Sah, He प्रस्ताव Prastāvā, Vāsudeva तन् Tat that अथ Atha, of His मनुष्या Manusyāh, men. अन्वायत्ता Anvayatā, refused, dependent तस्मात् Tasmāt, therefore ते Te, they प्रस्तुतिकामा Prastūtikāmāh desiring praise or love, undertakings, enterprise प्रस्ताकामा Prastāśakāmāh, desiring celebrat^on or praise प्रस्तावभाजिन Prastāvabhājinh, dependent on Prastāva (Vāsudeva) हि Hi because एतस्य Etasya of this Lord in the sun सान्ना Simnā', of Harmonious

3 Now that aspect of the Lord which is in the time when the sun has first risen is called Prastāva (Vāsudeva) On this form of His all men are dependent And because they are refuged by this form of the Harmonious called Prastāva, therefore, they love all enterprise and desire praise—117

MANTRA 4.

अथ यत्सङ्गवेलायाश्च आदिस्तदस्य घयाश्च्यन्वायत्तानि
तस्मात्तान्यन्तरिक्षेऽनारम्भणान्यादायात्मानं परिपतन्त्यादि भा-
जीनि ह्येतस्य सान्नः ॥ ४ ॥

अथ Atha, now यद् Yat, which सङ्गवेलायां Sangavelayām, the time when the cows have been milked and are allowed by the cowherds to suckle their youngs, *i.e.* when the cows are together with their calves *i.e.*, 3 months after early dawn or about 2½ hours स Sah He आदि Ādih, Varāh called Adh इत इत, that अथ Atha of His वयसि Vajins, the birds अन्वायत्तान Anvayātān refuged तस्मान् Tasmān, therefore तानि Tāni, they अन्तरिक्षे Antarikṣe, in the sky अनाम्नश्चानि Anāmbhānān without support आदाय Ādāya holding, आत्मानं Ātmānam, themselves परिपतन्ति Paripatanti, fly about आदि भाजीनि Ādibhājini, dependent on the Adh or Varāha form हि Hi because एतस्य Etasya, of His सान्नः Simnāh of the Harmonious

4 Now that form which is in the time of Sangava, that is called the Ādī or Varāhī On that form of His, Birds are dependent Because they are dependent on this form of the Harmonious called Ādī, therefore, they fly about in the sky without support, holding themselves—118

Note—The birds perhaps bore seven Siddhas who by holding themselves (ādāya ātmānam) that is by self-restraint and control of breath acquire the power to move in the air Who are masters of Akheḥara Mudrā These Siddhas or adepts are higher than men but lower than Devas. Since Varāh or the Lord of gravitation is their protector they transcend the law of gravity and move about freely from planet to planet, from stars to stars

MANTRA 5

अथ यत्संप्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायत्ता-
स्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥ ५ ॥

अथ Atha, now यत् Yat, which (form) सम्प्रति Samprati, just at मध्यन्दिने Madhyandine is the midday, noon स Sah, He. उद्गीथ Udgītha, Nārāyaṇa सत् Tat, that form, अस्या Asya, of His देवा Devāḥ, the devās अन्वायत्ता Anvāyattāḥ, refuged तस्मात् Tasmāt, therefore ते Te, they सत्तमा Sattamāḥ, best, प्राजापत्याना Prājāpatyānām, among the de-ccendants of Prajapati उद्गीथभाजिन Udgīthabhājinaḥ, dependent on Nārāyaṇa हि Hi, because एतस्य Etasya, of His. साम्न Samnah, of Harmonious

5 Now that form which is in the time of exact noon or midday that is called Nārāyaṇa On that form of His, the Devās are dependent Because they are dependent on this form of the Harmonious called Nārāyaṇa and are His worshippers, therefore they are the best of all the descendants of Prajapati —119

MANTRA 6

अथ यदूर्ध्वं मध्यदिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा
अन्वायत्तास्तस्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य
साम्नः ॥ ६ ॥

अथ Atha, now यत् Yat, which उर्ध्वं Urdhvam after मध्यदिनात् Madhyandināt, midday प्राक् Prak, before अपराह्णात् Aparāhṇāt, afternoon, स Sah, He प्रतिहार Pratihārah, Anruddha तत् Tat that अस्या Asya, of His गर्भा Garbhāḥ, germs अन्वायत्ता Anvāyattāḥ, refuged तस्मात् Tasmāt therefore ते Te, they प्रतिहृता Pratihṛtāḥ carried from (the body of the father to the womb of the mother) न अवपद्यन्ते Na avapadyante, do not become destroyed प्रतिहारभाजिन Pratihārahājinaḥ dependant on Anruddha हि Hi, because एतस्य Etasya, of His साम्न Samnah of Harmonious

6 Now that form, which is in the time after midday and before afternoon is called Anruddha On that form of His all germs are dependent Because they are dependent on this form of the Harmonious called Anruddha, therefore they are not destroyed when carried from (father to the mother) —120

Note—The germs or garbhas are those jivas which have failed to evolve themselves into Devās or Sādhas (Birds) or men in one day of Brahmā or a Kalpa These Jivas are—

carried from the old planet to the new planet by Aniruddha. They are all in a state of perfect unconsciousness. They become garbhās. The word pratīyā of the Brh̄t is very expressive. It shows the carrying of the germs from a dying out system to a just born world. Aniruddha performs this function.

MANTRA 7.

अथ यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्यारण्या
अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षं श्वभ्रमित्युपद्रवन्त्युपद्रव-
भाजिनो ह्येतस्य साम्नः ॥ ७ ॥

अथ Atha, now यद् Yat, which ऊर्ध्वं Ūrdhvam, after अपराह्णत् Aparāhṇat, afternoon प्राक् Prak, before. अस्तमयात् Astamayāt, sunset स Sah, He उपद्रव उपद्रवाह Nṛsiṃha तस्मात् Tat, that अस्या Asya, of His आरण्या Āraṇyaḥ, wild beasts, the animals of the forest अन्वायत्ता Anvāyatāḥ, refuged तस्मात् Tasmāt, therefore ते Te, they पुरुष Puruṣam, men दृष्ट्वा Dṛṣṭvā, seeing कक्ष Kākṣam, lurking or hiding place, a forest of dead trees श्वभ्रं Śvabhram, a den, a hole इति Iti, thus (thinking that it will protect) उपद्रवन्ति उपद्रवन्ति run (towards them) उपद्रवन्ति उपद्रवन्ति dependent on उपद्रवा इति Hi because एतस्य Etasya, of His साम्नः Sāmnah of Harmonious.

7 Now, that form which rules the period between the afternoon and the sunset is called Nṛsiṃha. On that form of His, wild beasts or Āraṇyas are dependent. Because they are dependent on this form of the Harmonious called the Nṛsiṃha, therefore, they run towards the forest and the dens, when they see a man (ā hunter)—121

Note—These Āraṇyas are semi human beings which dwell in the caves and dens of the dying out world. They are higher than the Garbhās and lower than the Iṣṭis.

MANTRA 8

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्त
स्मात्तान्निदधति निधनभाजिनो ह्येतस्य साम्न एव खल्वमुमा-
दित्यस्य सामोपास्ते ॥ ८ ॥

इति नवमः खण्डः ॥ ९ ॥

अथ Atha, now यद् Yat, which प्रथमास्तमिते Prathamāstमिते, at first setting तस्मात् Tat, that निधनं Nidhanam, Sāṅkarsana तद् Tat that अस्या Asya of His पितरो Pitarah, putis अन्वायत्ता Anvāyatāḥ, refuged तस्मात् Tasmāt, therefore तानि Tāni, them (pitṛin) निदधति Nidadhati, put down (निदधति इति देव pindān) निधनभाजिनः Nidhanabhājinaḥ, dependents on Nidhana इति Hi because एतस्य Etasya of His साम्नः Sāmnah, of Harmonious एव Evam, thus खलु khalu, indeed अमुं Amuṃ, that आदित्य Adityam, the sun (dwelling in the sun) सामोपे Saptavidham, seven fold साम Sāma, Sāman उपास्ते Upāste, one meditates upon.

8 Now that form which rules the period when the sun first sets, is called Sankarsaṇa. On that form of His the Pitris are dependent. Because they are the dependents of this form of the Harmonious called Sankarsaṇa, therefore, the ignorant even put down the funeral cakes for them. Thus he who meditates on the Lord called Sūman, in His seven-fold forms, residing in that sun, in this way (gets release)—122

MADHYA'S COMMENTARY

The author now mentions the meditation on the Lord under seven fold Sāman. According to old commentaries the present chapter is thus described — In the first adhyāya among the five fold it has been explained how one ought to think of the members of Sīma as the sun. What is laid down now is that one ought to think of the sun as the complete Sāma with due regard to its members and then he ought to meditate upon the seven fold Sīma. The old commentators have thus taken it to apply to the visible sun. This is however incorrect. Because the visible sun is not always the same to all and it is not the refuge of all creatures. These however are the attributes applied to Aditya of this khanda. Therefore the Aditya mentioned here can not mean the physical sun. So the Commentator says

So also — 'Let one meditate on the Supreme Viṣṇu called Āditya, residing in the sun. He has seven aspects or forms, He is called Sāma, because He is always the same (Sāma—same). He is called Sama also for this reason, because (every one thinks that He is his special beloved) and loves him only. They say 'He faces me He faces me. Thus because He is seen by all in one's own direction, therefore, He is called Sīma from Sīmā drishti or sameness of vision.

Objection — The Lord Viṣṇu residing in the sun is not visible to all. how is it possible then to say that because He is same to the eyes of all therefore He is called Sama? This objection is answered next by the Commentator —

'The sameness of the vision of all is with regard to the solar orb, and Viṣṇu is the cause of this. therefore, all see Viṣṇu or the solar orb in his own direction. (Since He is the cause of the parallel rays of the solar orb therefore He is the real producer of this sameness of vision.) In this Lord Viṣṇu alone is verily refuged all these creatures.

'Before rising this Lord Viṣṇu is called by the name of Pradyumna (Pra=before dyu=light) He is the support of all animals. He is the self on whom depend all animals. On rising He is Vāsudeva similarly (and this aspect of the Lord dwells in the risen sun). He is the refuge or support of human beings. Similarly the Lord in His aspect of Varaha resides in the sun at the time called Saṅgava (namely when cows are taken to be milked.)

At the Saṅgava time—at the time when the rays are put forth or at the time when the calves are allowed to be with the cows the form of the sun that appears at that

time that is the Ādi Bhakti, i.e., the syllable 'Om' This is the ordinary explanation of this word. It, however, is the meeting (sam) point of two planes or globes (gwah) —the astral plane which is midway between the Human and the Deva—Super human but sub-divine.

In this form the Lord Viṣṇu is the refuge of all Birds. Similarly the Lord Viṣṇu, called Nāriyaṇ, dwells in the midday sun, and He is the support of the Devas. Next to it is Anurūddha. This is the aspect of the Lord Viṣṇu dwelling in the sun, *after* midday, but *before* afternoon. In this form he is the support of creatures who are still in the womb, and not yet born. After that, namely, in the sun which appears before sunset and after afternoon, He is called Nṛi Simha and He is the refuge of all wild animals. After that, the form which appears in the setting sun, is called Śāṅkaraṇa. He is the refuge of the Pitris. This seven fold Viṣṇu should be meditated upon. He who thus meditates upon Him, gets the Highest Place (after) becoming free from the ocean of Samsāra."

Note—This describes an evolutionary period or the Day of Brahmā. Just before sun rise, i.e., before the advent of man on this earth, animals appear on its surface and the Lord as working through animals from His seat in the sun, is called Pradyumna, and the cosmic note of the animal world is *lung*. Then comes humanity on this earth. The birth of humanity is poetically likened to the rising sun. The Lord working through men from the sun is called Vāsu Deva. When through course of ages humanity evolves into psychic beings called Birds or movers-in space, then is the period just before the midday of creation. This Bird period of evolution has yet to come. When this period will dawn, then men will possess the power of moving freely through space going from one planet to another, and not tied down to this earth as they are at present. Whether they will do so in their physical body or astral body will depend upon the amount of evolution made by each man.

After this Bird period comes the Deva period of humanity. The man is now free to move not only in the physical and astral but through the Deva world also. It is at this period that the Devas mix freely with men, for men have become Deva like. This is the culminating point of humanity and the Lord in this aspect is called Nāriyaṇa. Then begins the decline. The humanity passes out from the world into the subtler regions. It no longer exists on this physical globe. Then comes the gestation state in the higher plane. This state is called Garbhā or womb and the Lord presiding over this state is called Anurūddha. After that comes the manifestation of beings half men and half beasts. These beings called upadrava—calamities, misfortunes, monsters are on the astral plane and are called Āriyaṇas or wild beasts also. These are the Terrible Ones, the great calamities. The Lord presiding over them is called Karm-Simha the Man lion. When the close of the Day of Brahmā comes these souls which are still on the subtler plane, become the seeds of future evolution, if they are called the Pitris. The Lord presiding over them is called Śāṅkaraṇa. These Pitris take birth on the new globe of the new system and are followed again in the same order by men, Birds, Devas etc. But what became of the men who had evolved up to Devas? These beings, either remain as rulers of the new world, or pass out to higher evolution. Only the Garbhās, the Āriyaṇas and the Pitris evolve as a rule on the new globe, and not the Devas, the Birds and the men of the past Day.

The Commentator now explains the phrase: "therefore they move in the air without any support."

As Varāha (the Lord as Varaha) supports all, therefore the Birds who are refuged in that form, are capable of moving in space without any support

[May not Varaha denote gravitation that keeps all suns and planets in their proper places? The Siddhas called Birds have the power of moving in space, because they are worshippers of the Varaha aspect of the Lord]

The Commentator now explains the passage "Therefore they make the sounds of *hūn* because they are sharers of this saman'

They make the sound *hūn*, because they are dependent upon the Lord named Hūkārā (Pradyumna)

This also explains the phrase "sharers of *hūkārā*, i. e., refuged in the Lord called Hūkārā

The Commentator now explains the passage "Therefore they love *prastuti* and *prasaṅgi* because they are sharers of *Prastāva*' The two words *prastuti* and *prasaṅgi* are not synonyms

Because men are dependent upon or refuged in *Prastāva* (Vāsudeva) therefore, they are lovers of *prastuti*, i. e., of novel undertakings, adventures and enterprises, and of *prasaṅgi* or praise and celebrities. This is so, because Vāsudeva called *Prastāva* is first of the Avatāras or manifestation, and the presiding deity of praise and celebrity.

The Commentator next explains the passage "therefore they are the best of the descendants of *Prajāpati* because they are sharers in *Udgiṭhi*. The Devas have not become best merely because they are dependent upon and refuged in *Nārāyaṇa*, for then the animals and men also would have become best because they also are dependent upon and refuged in the Lord in His form of *Pradyumna* and *Vāsudeva* and all forms are equal in greatness. The Commentator answers this objection —

The Devas have become the best of all descendants of *Prajāpati*, because they worship and meditate on the Lord as full of all perfect qualities. This is denoted by the etymological meaning of the word *Nārāyaṇa* itself. It is this worship which has made the Devas pre-eminent and nothing else

An objector says how do you say that the Devas became best of all creatures by the mere worship of *Nārāyaṇa* as full of all excellent qualities. when we find that in *Nāḍhu Vīṭā* etc. mention is made that the Devas became best of all creatures by worshipping *Vāsudeva*, etc. So the worship of *Nārāyaṇa* alone is not sufficient. To this the Commentator answers —

If the other forms like *Pradyumna*, *Vāsudeva*, &c., are worshipped as full of all perfect qualities then such worship also becomes the worship of *Nārāyaṇa* in deed, and produces the same effect

But how the worship of other forms can become the worship of *Nārāyaṇa*, merely by the fact that one worships a Lord in that form as full of all perfect and excellent qualities? To this the Commentator answers —

Because the word *Nārāyaṇa* means literally He who is full of all excellent and perfect qualities, therefore, the worship of any form with

the notion that it is full of all perfect and excellent qualities is the worship of Narayana in its literal sense

Ara means evil fault *Nā+ara=nāra* 'free from blemish or fault' Qualities in which there are no blemish or faults are called *nīta* or faultless excellent perfect qualities *Ayana* means refuge abode He who is the abode of all faultless excellent and perfect qualities is called *Narayana*

Since the germs are under the special protection of Anuruddha, therefore, they are not destroyed, though carried from the body or lous of the father (to the womb of the mother) On the contrary, they increase therein On the other hand, everything else like food, etc., entering from outside into the system becomes assimilated with the system and is so destroyed, but not so the germs when they enter the body

But what is the authority that the Lord as Anuruddha protects the germs The Commentator quotes a *bruti* in support of it

As says a *Śruti* (Rig Veda, X 181 1) 'May Dhātī be the germ for Thee' Because Dhātī here means the Lord Anuruddha and not the four faced Brahmā

But how do you know this? Because in the preceding passage the Lord Viṣṇu is mentioned and so the whole hymn is a praise of the four forms of Viṣṇu

Because in the preceding three lines or *pādas* Viṣṇu, *Tvaṣṭar* and *Prajapati* are mentioned and in the fourth line Dhātī occurs, therefore, these are inferred to be the four forms of Viṣṇu as mentioned here, namely, *Vāsudeva*, *Sāṅkarsana*, *Pradyumna* and *Anuruddha*

The whole stanza of Rig Veda is as follows —

'May Viṣṇu form our mould the womb, may *Tvaṣṭar* duly shape the forms

Prajapati expel the foetus and Dhātī be the germ for thee

But how do you say that this Viṣṇu *Tvaṣṭā* &c denote the four forms of Viṣṇu and are not the names of separate deities? This the Commentator answers by quoting an authority

As says a text — "The forming and moulding of the womb is from *Vāsudeva*, the shaping of the form belongs to *Sāṅkarsana*, the act of ejecting the child from the womb called *Niseka* and translated above as expel the foetus is the work of *Pradyumna* while maintaining the germ in the womb and nourishing it there, is the act of *Anuruddha*"

(Forming and moulding the womb means the power to produce the son or it may mean the purification of the womb 'Shaping the form means the construction of the various limbs and organs of the body of the child in the foetus The 'ejection' means the expulsion of the child from the womb when the time of delivery has approached Letting the germ means upholding the foetus If *Vāsudeva* &c perform these functions why does the Vedic *bruti* not mention these names and why does it use names like *Viṣṇu Tvaṣṭā*, &c? To this the Commentator answers by showing that these names etymologically are the same —

Viṣṇu comes from the $\sqrt{\text{Vṛiṣ}}$ 'to pervade, and *Vaṣṇ Deva* also means the Lord who pervades all, and thus both are one *Tvaṣṭā* comes

from the $\sqrt{\text{Tvas}}$ 'to shine,' and Saṅkarana also means the same Prajāpati means 'he who causes the offspring (Pija) to fall (pati) from the womb on the ground, and Niseka means coming out of the womb, therefore Prajāpati (or he who ejects the fetus from the womb) is Pradyumna. While Anuruddha is Dhṛta because he upholds (Dharṇa) the fetus.

Admitted that these four names found in the Vedas may be identified with the four names, Vāsu Dev, etc. but what are the two Aśvins mentioned in the next stanza which runs as follows:

O Śarvāḥ set the germ set tlon the germ Sarasyat:

May the Twin Gods bestow the germ the Aśvins crowned with lotuses

To this the Commentator answers:

Kṛiṣṇa and Rama are the Aśvins mentioned in this passage.

The Commentator next explains the passage the animals run to forests and dens from men.

Because the form of Nṛi Śimha dwells always in forest and dens, therefore the wild animals when frightened instinctively run towards forest and dens for protection, even though they know not that their protector Nṛi Śimha is always there. Because when the wild animals are frightened the Lord as Nṛi Śimha is always their protection.

Because Saṅkarana is said to be the refuge of the Pitṛis therefore, even the ignorant put down or offer funeral cakes (Pindas) to them, otherwise how could these offerings thus given reach the dead ancestors? (Because Saṅkarana is the Lord of the Pitṛis he carries these offerings to them.)

Though there is no difference among these (four) forms either in quality or in name (for any name is as good to call upon the God as the other for all these forms are equally the Most High) yet His most particular favourite name is said to be Narayana. Because verily all the other names conjointly denote what the single word Narayana does. Or because any one of those names is equal to that of Narayana and can be as effective as that name then only when it is meditated upon with the full significance of the word Narayana that is with the notion that the Lord is full of all auspicious excellent and perfect qualities and the name denotes the same.

(It was mentioned before that the Devas became pre eminent over all, because they knew the meaning of the name Narayana and understood it to mean the fullness of all excellent qualities.) Thus only by knowing the significance of the name and by so worshipping the Lord, the Devas became the best of all the descendants of Prajāpati.

TENTH KHANDA

MANTRA 1

अथ खल्वात्मसंमितमतिमृत्यु सप्तविधः सामोपासीति
हिंकार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्समम् ॥ १ ॥

अथ खलु Atha ki ṅlu, now then आत्मसंमित Ātmasamm tam, self standard, one that cannot be compared to anything else than its own self as gaganā or space has nothing else to compare it with than itself Or it may mean equal to each other Uniform to itself अतिमृत्यु Atimṛtyu deathless, one who has crossed over death, conquered death सप्तविधः Saptavidhaḥ, seven fold, (in the forms of Pradyumna etc) सप्त Sapt, Sāman, the Harmonious उपासीत Upāsita, let one meditate हिंकार Hinkāra is Hīkārā (has three syllables) त्र्यक्षर Tṛyaksaram three syllables प्रस्ताव Prastāv, Prastāva (has three syllables) इति Iti, thus तत् tat, therefore सप्त Sapt equal

1 Now then let one meditate on the seven-fold Harmonious, whose forms are equal to each other, and who is deathless Hīnkārā has three syllables and Prastāva has also three syllables Therefore, both these forms (Pradyumna and Vāsudeva) are equal to each other (in knowledge, bliss and power) —123

MANTRA 2

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं
तत्समम् ॥ २ ॥

आदि Ādi, First Vāraha इति Iti thus द्वि Dvi, two अक्षर Aksaram, syllable (But now do you make it three syllables? So —by adding pra from Pratihāra which has four syllables) प्रतिहार Pratihārah Anuruddha इति Iti thus चतुर Chatur four अक्षर Aksaram syllables तत Tat from that pra, from Pratihāra इह Iha to this, pra to Ādi should be added एक Ekam, one, i.e., the syllable pra तत tat therefore सप्त Sapt equal

2 The word Ādi has two syllables and the word Pratihāra has four syllables, taking one syllable from the last and adding it to the first both become tri-syllabic Therefore Vārahā and Anuruddha are equal (in knowledge, bliss and power) —124

MANTRA 3

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं
भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्समम् ॥ ३ ॥

उद्गीथ Udgītha, Nārāyaṇa called the Udgītha. इति Iti, thus त्रि-अक्षरं Trī-
aksaram, three syllables उपद्रव Upadravaḥ, Nṛsiṃha इति Iti, thus चतुरक्षर
Chaturaksaram, four syllables त्रिभिः Trībhīḥ, with three त्रिभिः Trībhīḥ, with
three सम Samam equal भवति Bhavati, become (Two names become equal)
अक्षरं Aksaram, one syllable, *u*, the 1st syllable of Upadravaḥ अतिशिष्यते
Atiśisyate, remains over, *va*, the syllable Vah is excessive त्र्यक्षरं Trī aksaram,
three syllables, *va*, Vah has also three syllables *v*, *ā*, *h*, (वृ ष) तत्र Tat, therefore
सम Samam, equal (to the other names like Hīkārā, etc.)

3 The word Udgītha has three syllables, the word
Upadrava has four syllables The three and three are
equal, the one syllable (of Upadravaḥ) which is left over, is
also tri-syllabic, therefore, it also is equal to the other
names, (like Hīkārā, Prastāva, etc., and it is the name of
Kṣuābdhisāyam) —125

MANTRA 4

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि
द्वाविंशतिरक्षराणि ॥ ४ ॥

निधन Nidhānam, Saikarēna इति Iti, thus त्र्यक्षरं Trī aksaram three
syllables तत्र Tat therefore सम Samam equal एव Eva, certainly भवति
Bhavati, becomes तानि Tāni, these (forms Hīkārā etc.) ह Ha Verily वै
Vai, indeed द्वाविंशति Dvaviṃśatiḥ, twenty-two अक्षराणि Aksaraṇi syllables

4 The word Nidhāna has three syllables therefore
this name of the Lord is also verily equal to the other names
Thus altogether there are twenty-two syllables —126

MANTRA 5

एकविंशत्यादित्यमाप्तोत्येकविंशो वा इतोऽसावादित्यो
द्वाविंशेन परमादित्याजयति तन्नाकं तद्विशोकम् ॥ ५ ॥

एकविंशत्या Ekaviṃśatyā by the knowledge of the twenty first, *iti*, by Kalki
denoted by the syllable न Na of Nidhāna आदित्य Adityam, the sun the
Lord residing in the sun प्राप्नोति Āpnōti, gets एकविंश Ekaviṃśatiḥ, twenty-
first from Keśava in the forehead वै Vai, verily इति Iti, from this, *iti*, from
this body from the Lord Keśava residing in the forehead असौ Asau that

Kalki आदित्य Ādityā, in the sun शशिरत्न Dvavimsāna, by the knowledge of the twenty-second, २२, of Vah, the name of Kṣīrābhusāyin पर Param, above आदित्यात् Ādityāt the sun जयति Jayati, obtains, conquers तत् Tat, that (the twenty-second) नाक Nāka, free from sorrow blessed तत् Tat, that विघ्नोक्त Vighnokta, destroyer of grief of His devotees

5 By the knowledge of the twenty-first (Kalki), a man reaches the sun (Kalki residing in the sun), for Kalki is verily the twenty-first from here (Kṣava in the forehead) By the knowledge of the twenty-second, he attains what is beyond Kalki He is the Griefless and He is the Destroyer of grief (of His devotees) —127

MANTRA 6

आप्नोतीहादित्यस्य जयं परो हास्यादित्यजयाज्यो भवति य एतदेवं
विद्वानात्मसंमितमतिमृत्यु सप्तविधं सामोपास्ते सामोपास्ते॥६॥

इति दशमः खण्डः ॥ १० ॥

आप्नोति Āpnōti, gets इह Iha, here (in the earth the form Īmadagnī, etc.) आदित्यस्य Ādityasya, of the sun (of Kalki) जयं Jayam, victory, attainment पर Param, above, higher qualifying अयं इ Hī, indeed अस्य Asya, of this, २२ of the worshipper आदित्यजयात् Ādityajāyāt after attainment of the Lord in the sun २२, Kalki जयं Jayam, attainment जयति Bhavati, becomes य Yā, who एतत् Etat, this Lord Viṣṇu एव Evaṃ, thus विद्वान् Vīdvān, knowing आत्मसंमितं Ātmasammitam, uniform to itself अतिमृत्यु Atimṛtyu deathless सप्तविधे Sapta Vidhī, seven fold साम Sāmī, Harmonious उपास्ते Upāste meditates साम Sāmī Harmonious उपास्ते Upāste, meditates

6 He who meditates on this seven-fold form of the Harmonious thus, knowing each to be equally (great and) uniform with the other and Deathless attains (not only) here the form residing in the earth, etc., but reaches (Kalki in) the sun, and indeed a higher attainment than the reaching the sun (२२, reaching Kṣīrābhusāyin) —128

NADIVAN'S COMMENTARY

The brahmin reaches the meditation on the seven-fold Lord called Sāmī, showing that when thought of with regard to the attributes of knowledge bhava as it power there is always difference between Divas, from Brahmal downwards yet there is no such difference in Pradyumna &c., which are the forms of the Lord. All these forms have this peculiarity and differ from all other entities in this, that while the latter differ from each other in the possession of the quantity and quality of knowledge bhava and power wisdom intelligence joy and activity yet these Divine Forms are absolutely equal in each other so far as these three qualities are concerned.

The old view is that this khapṭa relates to the well known Sāma Veda. That is wrong. For it is impossible for any scripture or for the Sama Veda, which consists of mere words to possess the attributes of being *Ātmī Samanta*, "uniform with itself" or of 'leading beyond death'. Such however are the attributes given to it here. The qualities moreover of being 'griefless, etc., are inapplicable to any scripture. But," says an objector, even if it be taken as applying to the Lord, how can the Lord be said to be uniform with itself because differences appear in the various forms that He assumes from time to time. For though the words *Gau* and *Go*, both denote the same thing namely 'a cow' yet they are not the same so far as the words are concerned. Therefore the epithet that the Lord is uniform in itself is not appropriate. To this the Commentator answers by quoting an authority —

He who has no one else equal or like unto Him, and whose forms are all equal and of the same kind, He is called "*Ātma Samanta*," such is Viṣṇu. He is called 'beyond death' because He is deathless. That Viṣṇu exists seven fold, having seven forms called *Pradyumna*, *Vasudeva*, *Vaitha*, *Nārāyaṇa*, *Anuruddha*, *Nṛ Siṅgha* and *Sankarṣaṇa*. All these forms, however, are equal in knowledge, bliss and power.

According to old commentators the words *Hinkāra* and *Prastava* are called equal and are said to be the names of Sama Veda. This is an erroneous explanation, and is due to not understanding the full significance of the words *Tat Samam* which occur so many times in the Khanda. The Commentator shows that all these names *Hinkāra*, *Prastava*, etc. when analysed resolve themselves into three syllables each, and that those which have a syllable less or more, become tri-syllable by adding a syllable from another name, or rejecting one. Thus we have eight forms and names mentioned in this Khanda each of which is the name of the Lord and denotes the possession of the three attributes of knowledge, bliss and power. The following table will make it clear —

Name	knowledge	Bliss	Power
1 Hinkārah Pradyumna	Hi	ka	rah
2 Prastavaḥ Vasudeva	Pra	sta	vah
3 Ādiprah Nārāyaṇa	A	ra	yaṇ
4 Tihārah Anuruddha	Ti	hā	rah
5 Udgāthah Nārāyaṇa	Ug	ga	thah
6 Uṇadrah NṛSiṅgha	U	pa	drah
7 Nidhānam Sankarṣaṇa	Ni	dha	nam
8 Vah Kṛpārdhibhāṣayam	V	a	h

According to Madhva *Vah* denotes the eighth form of the Lord (the form that sleeps on the cosmic ocean).

The three syllables of all the names *Hinkāra*, etc. belonging to the various forms of the Lord always denote the three attributes, namely, knowledge, bliss and power, syllable by syllable. (Thus, every form

controlled by that Lord Viṣṇu सः Sah, he वः Yah, who एवः Evam thus मन्तः
 Litat, this, गायत्रः Gāyatriam, the Lord called Gāyatri Sāman गायत्रेण Prīṇesu,
 in the senses प्रोक्तः Protam, interwoven, refuged controlled by वेदः Veda
 knows प्राणीभवति Prāṇibhavati becomes beloved of Viṣṇu dwelling in the senses
 सः सः Saivam, whole, all, entire आयुः Ayuh, life, life, release, Mokṣa गतिः Eti,
 attains ज्योत्ः Jyok, all knowing जीवति Jivati, lives महान् Mahān, great, प्रजया
 Prajaya through offspring or wisdom पशुभिः Paśubhiḥ, with cattle, or with
 Vedas भवति Bhavati, becomes महान् Mahān great कीर्त्या Kīrtiyā with fame
 महादत्तः Mahādātā, high minded स्यात् Syat, let (him) be सः Tat has व्रतम्
 Vratam, vow, motto

Let one realise the glory of the five-fold Harmonious called Gayatri
 gītra in the senses

I Pradṛṣṭvā mām̐ mind, Vāsudeva m̐ speech, Nāṭā-
 yāna m̐ sight, Anuśṛṣṭvā m̐ hearing, and Saṅkarsm̐
 in smell That is, the Gāyatri Sāman as refuged in the
 Lord, residing in the senses He who thus knows this
 Gāyatri refuged in Viṣṇu, dwelling in pṛāṇas, becomes the
 object of affection to the Lord, gets Life Eternal, lives as
 all-knowing, and great in children and cattle (wisdom and
 Vedic knowledge) great in fame and his vow is "Be high
 minded"—120

MADHYA 8 COMMENTARY

(In this and the ten succeeding khāṇḍas it again mentioned the glory of the Lord
 as expressed by such terms as Gāyatri Sāman Rāthantari Sāman etc., and as the con-
 troller of those. The present khāṇḍa shows that the Lord dwells in the senses and is to
 be meditated upon as in khāṇḍa seven with this addition that He is expressed by the
 term Gāyatri Sāman &c. and is the Controller of the same. The words Manuṣyaḥ Iti
 &c., do not require any explanation since they were already explained before in
 khāṇḍa seventh. The only new words in this khāṇḍa are explained now (Namō,
 Gāyatri, protam prāṇi sarvamaṅgalaḥ ॥ Jyok.)

The Gāyatri Sāman is always interwoven in Hari dwelling in
 Prāṇa. The word 'interwoven (protam) means 'being an expression
 of His' and 'being an entity controlled by Him'. (Thus Gāyatri
 Sāman is the name of the Lord and is controlled by the Lord.)

The word etad that is a demonstrative Pronoun and always refers to some word
 that has gone before. But Gāyatri Sāman was nowhere mentioned before to what does
 then the word etad in the first sentence of the 11th khāṇḍa refer to? To this, the Commen-
 tator answers

The force of etad is to show that the Gāyatri Sāman being men-
 tioned near to Viṣṇu dwelling in the Prāṇa is also refuged in Viṣṇu
 dwelling in Prāṇa. This is the force of the word etad.

not only possesses these three attributes, but its very name also denotes the same fact)

Though Ādi has only two syllables yet taking the syllable Pra from the beginning of the word Pradhāna and joining it to the name Ādi (which thus becomes Ādipra), we get both names of the Lord tri syllabic (one as Ādipra and the other as Tihra)

The word Upadrava has four syllables. Its last syllable is taken separately as making one word (and itself consisting of three letters vah)

Though in Upadrava the syllable ' vah ' is left off as excessive yet it is also the name of Nāyana and designates that form of His which sleeps on the ocean of milk. But in the case of this word, instead of syllables we take the three letters vah as denoting the three attributes. Knowledge, bliss and power. Thus this vah becomes the name of the Sleeper on the ocean of milk, and is also expressive of knowledge bliss and power, and thus the Supreme Person is denoted by this word also. He who knows the meaning of the word vah attains the Lord, sleeping on the ocean of space. But by knowing Him in the remaining twenty one syllables, the Lord presiding in the solar orb is obtained.

This very Lord Vishnu thus becomes possessed of twenty two forms of which twenty one consist of triads of three syllables while the last consists of one syllable only (vah), and designates the Sleeper on the ocean of milk. Thus the Lord has twenty two forms.

The four forms Pradyumna, Visudeva, Vāsudeva and Nāyana have each a triad in it, and thus they become twelve ($4 \times 3 = 12$). They are rulers of twelve months and dwell in those months and these presiding deities of the months have the twelve names beginning with hēṣāna and the rest.

The fifth Anuddha has three forms. The sixth Nṛi Sītha is also a triad. The triad of Anuddha and the two forms of Nṛi Sītha form a pentad and this pentad presides over the five seasons in the form of Ish, Ac

The third form of the triad of Nṛisītha (two already have been appropriated by the seasons) resides in earth and is called Jāurdagnya. The triad of the seven namely of the Saṅkarsana consists of three forms namely, Rama, Kṛishna and Kalka which exist in the sky, heaven and the sun, respectively. By knowing any one of these twenty forms of the Lord one goes to that form of the Lord which resides in that particular locality that is, one goes to that Lok in which that form presides. By knowing,

the twenty second form, called the Lord sleeping on the ocean of milk, one attains the indestructible form, the highest Mukta:

This incidentally shows that Mukta is not attained until the Yogi reaches the sveta dvipa where sleeps Īśvaraśayin.

This twenty second form is called Nukāṁ, because it is free from all sorrow and grief. *K* means happiness, *ā* means absence of happiness. Nāka means negation of the absence of happiness, that is, positive joy. The double negative shows the intensity of joy, because He is essentially full of intense bliss. He is called Visolā because He destroys all the sorrows of His devotees. Thus in the Śama Saṁhitā:

It has been mentioned above that the worship of any particular form of the Lord takes the worshipper to the lotus on which that Lord presides. An objector says this assertion is not absolutely correct because it has also been said that the worshipper of the form of the Lord presiding over earth gets to the Solar world also because all forms are uniform to each other. This objection is answered by the Commentator by taking up the sixth Mantra of this khanda and explaining it.

The phrase 'He obtains here victory over the Sun' is next explained. The word here means that even if he has reached that form of the Lord which presides over earth, he attains also that form which is in the Sun, since all forms are uniform and are one in their community of power and bliss and knowledge. The phrase 'to Him accrues a victory higher than the victory over the Sun,' is now explained. After attaining to the Lord who is called Āditya and who resides in the Sun he obtains a higher victory, namely, he obtains another form of the Lord called Sleeper on the-ocean of milk.

For this the Commentator quotes an authority. "Though it is true that one by worshipping a particular form of Vi-śva can attain that form, and he thereby can attain all other forms of the Lord, because of the uniformity of all forms, yet the worship of other forms is not a redundancy, because by such worship there accrues increase of happiness to the devotee, therefore, it is always good to worship as many forms of the Lord as one can.

As there is attainment of the twenty second form more easily. The word 'victory' of the text has been explained by the Commentator as attaining the Lord. He next quotes an authority for this interpretation.

The word Iva 'victory' here means attainment, just as we find it in the following Mantra of the white Yajurveda XV 8.

Īśvaṁ devāsvitar vjvraṁ puṁyā devāyaṁ sakhidān sāttra
jitam dhrujitam svajitam

God Śvitra -speed this God loved sacrifice of ours friend finding,
ever-conquering winning wealth and heaven

(Says an objector:—Admitted that the force of the word *etat* is to show that the Gayatra Sāman is in the Lord, but what is the force of the word *etat* in the last mantra of the tenth Khanda? According to your present interpretation it would refer to something other than the Lord, something dwelling in the Lord. And not to Viṣṇu Himself? This objection is answered by the Commentator next) —

In some places the word *etat* refers to Viṣṇu himself, by the very fact of its demonstrative force (as in mantra six of Khanda ten)

(The word *Prāṇi* has been explained by old commentators as “None of his senses loses its activity.” This is wrong, as the Commentator shows):—

The devotee is called *prāṇi*, because he is fondled by the Lord Viṣṇu dwelling in the *prāṇi*

(The words “*sarvam āyus eti*” have been explained by old commentators as “gets hundred years of life” The Commentator explains it thus) —

The Mokṣa is called “*sarva āyus*” because it is the Life Eternal. Similarly, the word *jyok* does not mean brightly, but all-knowing

TWELFTH KHANDA.

MANTRA I.

अभिमन्थति स हिंकारो धूमो जायते स प्रस्तावो ज्वलति
स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनम्
सःशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥ १ ॥

स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्व्यन्नादो भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्या
न प्रत्यद्भृङ्गशिमाचामेद्भ्र निष्ठीवेत्तद्भवत् ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अभिमन्थति *Abhimantṛiti*, rubs the fire stick स *Sah*, he हिंकारो *Hīṅkāraḥ*, *Pradyumna* धूमः *Dhūmah*, smoke जायते *Jāyate*, is born, rises स *Sah*, he प्रस्तावः *Prastāvah*, *Vāsudeva* ज्वलति *Jvalati*, burns स *Sah*, he उद्गीथः *Udgīthah*, *Nārāyaṇa* अङ्गारः *Angārāḥ*, glowing coals भवन्ति *Bhavantī*, become सः *Sah*, he प्रतिहारः *Pratihārah*, *Anuruddha* उपशाम्यति *Upaśāmyati*, goes down, extinguishes नह *Naḥ* तत्, that निधनम् *Nidhanam*, *Saukarsya* शाम्यति *Samśāmyati*, completely goes down नह *Naḥ* तत्, that निधनम् *Nidhanam*, *Saukarsya* एवम् *Evam*, thus एतन्तं *Rathantatam*, *Rathantara Sāma* अग्ने *Agne*, in the fire, घोर्षे *Proṣam*, interwoven सः *Sah*, he यः *Yah*, who एवं *Evam*, thus एतन्

Etat, the रथन्तरं Rathantaram Rathantara Sāma अग्ने Agnau, in the fire
 प्रोते Protam, intern ven, refuged controlled by वेद Veda knows ब्रह्मवर्षसी
 Brahmavarchasi, the person whose energy has increased owing to his wor-
 shipping Brāhman or Visnu tis, who has become released अन्नदं Annadah
 able to eat large quantity of food, वि स्वस्थं Bhavati becomes सर्वं
 Sarvam, all eternal आयु आयु, life एति Eti gets ज्योतिष्कं jyok all-knowing
 जीवति Jivati lives महान् Mahān, great प्रजाया Prajaya, through offspring
 पशुभिः Pasubhiḥ, through cattle भवति Bhavati becomes महान् Mahān, great
 कीर्त्या Kīrtiyā, with fame न Na, not प्रत्यक् Pratyak, facing अग्निं Agnim, fire
 आचक्षेत् Āchakṣet let (him) eat न Na, not निशीवेत् Nishīvet, let (one), spit,
 or throw out phlegm तत् Tat, that व्रतम् Vratam, vow

Let one realise the glory of the five-fold Harmonious Lord called
 Rathantara Sāma in the fire

1 Pradyumna in the rubbing of the firesticks, Vāsu-
 deva in the rising smoke, Nārāyaṇa in the burning fire,
 Aniruddha in the glowing coals, and Saṅkarsana when it has
 gone down partly, and Saṅkarsana also in the fire which has
 gone down completely This is the Rathantara Sāman as
 refuged in the Lord dwelling in the various forms of fire He
 who knows thus this Rathantara Sāman, as refuged in the
 Lord, dwelling in the fire, evolves all Brāhmic powers,
 becomes healthy, gets Life Eternal, lives all-knowing, great
 in children and cattle (mighty through wisdom and learn-
 ing), great in fame His vow is "do not eat facing the fire
 or spit before it"—126

MADHYA'S COMMENTARY

He who meditates on Janardana in fire as the cause of the various
 actions connected with the ignition of fire, as the Supreme Lord Hari
 existing in the act of rubbing of fire sticks etc., and who is the refuge
 of Rathantara Sāman and has five forms he verily gets release from the
 ocean of Samsara

Note—This explains the fruit of the realization that Rathantara Sāman is refuged
 in and controlled by the Lord Hari in His five-fold aspects as existing in fire

THIRTEENTH KHANDA

MANTRA 1.

उपमन्त्रयते स हिंकारो जपयते स प्रस्तावः स्त्रिया सह शेते
स उद्वीथः प्रतिस्त्री सह शेते स प्रतिहारः कालं गच्छति
तन्निधनं पारं गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥१॥

स य एवमेतद्वामदेवाख्यं मिथुने प्रोतं वेद मिथुनीभवति मिथु-
नान्मिथुनात्प्रजायते सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशु-
भिर्भवति महान्कीर्त्या न कांचन परिहरेत्तद्व्रतम् ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

उपमन्त्रयते Upamantrayate, thinks, constantly meditates, स Sah, that
हिंकार Hinkarah, Pradyumna जपयते Gnapyate, anticipates pleasure, fervently
prays स Sah, that प्रस्ताव Prastāvah, Vāsudeva, स्त्रिया Striyā, wife, the
Beloved Lord सह Saha, with शेते Sete, sleeps, reposes in, loses conscious-
ness, स Sah, that उद्वीथ Udgithah, Nārāyana, प्रति Prati, opposite, स्त्री
Strī, (facing) the wife The word prati is to be construed with the next sete
सह Saha, with (प्रति) शेते Prati sete, watches Comes out of trance, opposite of
sete, and therefore works सः Sah, that प्रतिहार Pratiharah, Anuruddha, कालं
Kālam, time गच्छति Gachchhati, goes, vanishes सत् Sat, that निधन Nidhanam,
Sankarsana पार Pāram, space गच्छति Gachchhati goes vanishes वत् Vat,
that निधन Nidhanam, Sankarsana एतत् Etat, this (is) वामदेव्य Vāmadevyam,
Vāmadevyā मिथुने Mithune, in union, in generation प्रोत Protam interwoven,
refused, controlled by स Sab, he य Yah, who एव Evam, thus एतत् Etat,
this वामदेव्य Vāmadevyam, Vāmadevyam मिथुने Mithune, in generation, प्रोत
Protam, interwoven वेद Veda, knows मिथुनी भवति Mithunī bhavati, never
abandons his wife, becomes God united, मिथुनात् मिथुनात् Mithunāt mithunāt,
from every intercourse, from every union with the Lord प्रजायते Prajāyate,
he begets a child, He pours down life giving energy on humanity न Na, not
काचन Kauchana, any wife परिहरेत् Parihareṭ, should abandon (if he has more
than one wife)

Let one realise the glory of the five-fold Lord called Vāmadevyā
Suman in the act of generation

Pradyumna in the thinking of wife, Vāsudeva in
talking with her, Nārāyana, etc, in sleeping, etc This is the
Vāmadevyā Sāman refused in the various acts which bring
about union of husband and wife He who knows this

Vāmadevya Sāman, thus refuged in the Lord of Union, never abandons his wife, becomes strong, gets Life Eternal, lives all-knowing, great in knowledge and learning, great in fame His vow is "Let no wife be abandoned"—129

Note—Pradyumna in thinking of the Lord, Vāsudeva in fervent pouring out of the heart to the Lord, Nīravama in loss of consciousness and reposing in the Lord, Aniraddha in regaining consciousness and working as the instrument of the Beloved, and Śankarsana in rising above time and space. This is the Vāmadevya Sāman refuged in the Union. He who knows this Vāmadevya Sāman, thus refuged in the Lord of Union remains ever united with the Lord, becomes strong &c. His motto is "Let no one be despised."

Note—This Khanda is generally left untranslated, as it is supposed to be untranslatable. But it is a pity that the modern scholars never pay any attention to the fact that the Khanda is sacred to a Rishi called Vāmadeva, one who is described in the Veda as having united himself with God and having retained his consciousness after such union. In the Rig Veda we find this Rishi exclaiming in his ecstasy "I am the Sun, I am the Moon" (Rig Veda IV 46 I Br II I 416). This is the Rishi of this Khanda. I, therefore, lay this suggestion before the scholars of Sanscrit, to consider seriously whether the whole Khanda here may not be a description of the union of the human soul with the Divine Beloved. The word Mithuna, generally translated as 'husband and wife,' is expressly used in this Upaniṣad in the first adhyāya as the name of the primary couple, produced by Brahman, namely, spirit and matter, Prāna and Rāya, or the Chief Breath and Sarasvatī. It is the union of these two that has produced the whole universe. Mādhva has done no doubt a great service by rescuing this Khanda from the obscenity said to attach to it. In their simplest plain meaning the words of this Khanda describe the union of husband and wife. But if we take the suggestion contained in the name of the Rishi and the fact that he was one of those few God-absorbed, God-intoxicated sages, we cannot but come to the conclusion, that this Khanda describes, in a poetical language, the coming together of the man and God. The five stages through which this union with God takes place are described in it. The first is the stage of constant thinking of God and reciting his name. The second is the stage of pouring out one's heart to God, intensely praying to Him to reveal Himself to His devotee. The third is the stage when he feels the presence of God and loses his own consciousness in that Presence. This is the state of trance called 'reposing in the Beloved.' The fourth is the stage when he awakens from that trance and works with Him. He becomes now the agent of the Lord and the last when he is absorbed when time and space vanish. When kāla or time and pāra or space are gone (gacchhāt) are gone for ever. This is the last stage. It is in this stage that the great vow given to him becomes literally true. The vow of this mithuna, or God-united sage, is: *nakanehana, nathareṭ, let him not reject anybody or anything to him, everything is divine, such a sage would drink ambrosia and poison with equal indifference.* For he sees God everywhere and in the bliss of his union cries like his master Vāmadeva: *I am the Sun, I am the Moon, yea, I am everything.*

MADHVA'S COMMENTARY

A person who meditates on the Lord Puruṣottama in the five-fold acts of generation and as having the five-fold form becomes never an abandoner of his wives (if by chance he happens to have more than one wife) and ultimately gets release undoubtedly.

Note—The phrase *mithuni bhavati* of the text means one who never abandons any one of his wives but treats them all impartially, if he by some unforeseen accident marries more than one wife. The old Commentators have misunderstood this Khanda and the words 'na kâshana pariharet' have been taken by them to mean that such a person has no binding as regards the law of sexual intercourse. This however, is not the meaning of those words. They simply mean that among his many wives, he should not abandon or reject any one but equally deal with them, so far as marital relations are concerned.

The words *mithuna protam* means dependent upon or refuged in the Lord dwelling in *mithuna*. This word when literally analysed means the Lord as the Commentator shows —

The Lord is called *mithunam* because he brings together (*mayati*) two peoples (*mitha*), the *श* of *mitha* becomes *न*.

FOURTEENTH KHANDA

MANTRA 1

उद्यन्द्िकार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराह्णः
प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ १ ॥

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्व्यन्नादो भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
तपन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

उद्यन् Udyan, rising *द्िकार* Himkârah Pradyumna *उदितं* Uditah risen
प्रस्ताव Prâstavah, Vâsudeva *मध्यन्दिन* Madhyandinah, midday *उद्गीथ* Udgitha,
Nârâyana *अपराह्ण* Aparâhah, afternoon. *प्रतिहार*, Pratihârah, Anuruddha
अस्त Astam, setting *यन्* Yat, what *निधन* Nidhanam, Saũkarsana एतद् Etar,
this *बृहद्* Brihat, Brihat Sâman आदित्ये Aditye in the sun *प्रोत* Protam, inter-
woven, refuged, controlled by, etc. *तेजस्वी* Tejasvi, refulgent *तपन्तं* Tapantam,
heat of the sun *न निन्देत्* Na nindet, never complain

1 Pradyumna in the rising sun, Vâsudeva in the risen sun, Nârâyana in the midday sun Anrudha in the afternoon, and Saũkarsana in the setting sun. This is the Brihat Sâman as refuged and controlled by the Lord, in the sun. He who knows the Brihat Sâman as interwoven in the

sun, becomes refulgent and strong, he gets the Life Eternal, lives all-knowing, great in knowledge and learning, great in fame His vow is 'Never complain of the heat of the sun'—130

FIFTIETH KHANDA

MANTRA 1(a)

अभ्राणि संभवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति
स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्नि-
धनमेतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

अभ्राणि Abhṛāṇi, mists सभवन्ते Sambhavante, gather स Sah, that हिंकार Hīṅkārah Prādyumnā मेघ Meghah cloud जायते Jāyate, becomes स Sah that प्रस्ताव Prastāvah, Vasudeva वर्षति Varṣati rains स Sah hiṅ उद्गीथ Udgīthah, Nārāyaṇa विद्योतते Vidyotate lightens स्तनयति Stanyati, thunders स Sah that प्रतिहार Pratihārah Aniruddha उद्गृह्णाति Udgṛhṇāti ceases तद् tat that निधन Nidhanam Sankarsana एतद् Etad this वै रूप Vai rūpam, the Vairūpa Sāman पर्जन्ये Parjanyaḥ in the cloud प्रोतम् Protam interwoven, refuged, controlled by

1 (a) Let one realise the glory of the fivefold Harmonious Lord, called Virūpasāman in the cloud

Pradyumna in gathering of the mists, Vasudeva in the cloud which has risen, Nārāyaṇa in the rains, Aniruddha in the flashes, and thunders, and Sankarsana in the stopping or ceasing (of the clouds) This is the Vairūpa Sāman as refuged in the Lord dwelling in the clouds—131

MANTRA 1(b)

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाश्च सुरूपाश्च
पशूनवरूधे सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या वर्षन्तं न निन्देत्तद्भ्रतम् ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sah he य Yah who एव Evam, thus वै रूप Vai Rūpam the Vairūpa पर्जन्ये Parjanyaḥ in the cloud प्रोतं Protam, interwoven, refuged, controlled by वेद Veda knows विरूपा Virūpā, badly shaped च Cha, and,

सुरुपान् Surupān, handsome च Chra, and, पशुन् Paśūn, the cattle अश्वरुन्धे Aśvaru-
ndhe, gets, obtains सर्वं Sarvam, full आयु आयु Ayuh, life एति Eti, reaches ज्योक्
Jyok well, long, all knowing जीवति Jivati, lives. महात् Mahān, great प्रजया
Prajayā, with children पशुभिः Paśubhih, with cattle. भवति Bhavati, becomes.
महात् Mahān, great कीर्त्या Kīrtiyā, with fame. श्वन्तं Varsantam, raining. न Na,
not. निन्देत् Nindet, decri, complain तत् Tat, that. व्रतम् Vratam, rule, vow.

(c) He who knows the Vairūpa Sāman as refuged in the Lord dwelling in the cloud, gets cattle both handsome and ugly, becomes refulgent and strong, obtains the Life Eternal, he lives all-knowing, great in knowledge and learning, great in fame. His vow is "Never complain of the raining of the clouds"—132.

SIXTEENTH KHANDA.

MANTRA 1.

वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीयः शरत्प्रति
हारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥ १ ॥

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया
पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशु-
भिर्भवति महान्कीर्त्यर्तु न निन्देत्तद्व्रतम् ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

वसन्तं Vasantah, spring हिंकारं Hīṅkārāh, Pradyumna ग्रीष्मं Grīṣmah,
summer. प्रस्ताव Prastavah, Visūdeva वर्षा Varsā, rainy season उद्गीयः Udgi-
tyah, Nārāyana शरत् Śarat, autumn. प्रतिहार Pratihārah, Anruddha हेमन्त-
Hemantah, winter. निधन Nidhanam, Śākarsana. एतत् Etaa, thus वैराज Vairā-
rajam, named Vairāja (Sāman) मृतुषु Ritṣu, in the seasons. प्रोतं Protam,
interwoven स Sah, he य Yah who एव Evam, thus एतत् Etaa, thus (Vairāja
Sāman). वैराज Vairājam, Sāman called Vairāja. शतुषु Ritṣu, in the seasons
प्रोतं Protam, interwoven, refuged, controlled by वेद Veda, knows विराजति
Virājati, shines प्रजया Prajyā, mighty in knowledge. पशुभिः Paśubhih, mighty
in Vedae. ब्रह्मवर्चसेन Brahmanavarchasena, through glory of countenance सर्वं
Sarvam, all, long आयु आयु Ayuh, life एति Eti, get ज्योक् Jyok, all-knowing.
जीवति Jivati, lives महात् Mahān, great. प्रजया Prajyā, with children इति
Paśubhih, with cattle. भवति Bhavati, becomes महात् Mahān, great कीर्त्या
Kīrtiyā, with fame मृतुषु Ritṣu, the seasons न Na, not निन्देत् Nindet, com-
plain तत् Tat, that व्रतम् Vratam, vow, rule,

1. Let one realise the glory of the five-fold Harmonious Lord called Vairāḷ Sīman in the seasons

Pradyumna in spring, Vāsudevā in summer, Nārāyaṇa in the rains, Anuddha in the autumn, and Saṅkarsaṇa in winter. He who knows this Vairāḷa Sīman as refuged in the Lord, who dwells in the seasons, shines with wisdom and learning, gets Life Eternal, lives all-knowing, becomes great in cattle and children, great in fame, and his vow is "Never complain of the seasons"—133

SEVENTEENTH KHANḌA

MAKṬA 1.

पृथिवी हिंकारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः प्रतिहारः समुद्रो निधनमेताः शक्यो लोकेषु प्रोताः ॥ २ ॥

स य एवमेताः शक्यो लोकेषु प्रोता वेद लोकी भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या लोकाद्भ्र निन्देत्तद्भ्रतम् ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पृथिवी Pṛthivī, the earth हिंकार Hīkārāh, Pradyumna अन्तरिक्ष Antarikṣam, sky प्रस्ताव Prastāva, Vasudeva द्यौ Dyauh, heaven उद्गीथ Udgīthāh, Nārāyaṇa दिश Dīśāh, directions, quarters, when applied to the Lord it means the Commander (देशेन) प्रतिहार Pratihārah, Anuddha, समुद्र Samudrah, ocean, when applied to the Lord it means complete (सम्पू) abundance (उद्देह) निधन Nidhanam Saṅkarsana एता Etāh, these शक्यं Śakyaṇāh, called Śakvāri लोकेषु Lokesu, (in the Lord dwelling) in the worlds प्रोता Protaḥ, interwoven, refuged, controlled by स Sah, he य Yaḥ, who एव Evaṁ, thus एता Etāh, these शक्यं Śakvaṇāh, called Śakvāri लोकेषु Lokesu, (in the forms of the Lord dwelling) in the worlds प्रोता Protaḥ, interwoven, refuged, controlled by, वेद Veda, knows लोकीभवति Lokībhavati, becomes dweller of the superlative worlds (The rest as above)

1. Let one realise the glory of the Harmonious Lord called Śakvāri Sīman in the worlds

Pradyumna in the earth, Vāsudeva in the sky, Nārāyaṇa in the heaven, Anuddha, in the quarters, Saṅkarsaṇa

in the sea. These are the Śakvanī Sāman, refuged in the Lord, dwelling in the worlds. He who knows these Śakvanī Sāman, as refuged in the Lord dwelling in the lokas, gains the higher worlds, gets the Life Eternal, lives all-knowing, great in wisdom and learning, great in fame, and his vow is "Never complain of the worlds" — 134

EIGHTEENTH KHANDA

MANTRA 1

अजा हिंकारोऽव्ययः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः
पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥ १ ॥

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्व-
मायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
पशून् न निन्देत्तद्गतम् ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

* अजा Aja goat (is the same as in khanda six) एता Etab, the e रेवत्य Revatyah Revati Sāman पशुषु Paśusu, in the five fold Lord dwelling in the animals प्रोता Protāh, interwoven refuged in controlled by
(The rest is above)

1. Let one realise the glory of the five fold Harmonious Lord called Revati Sāman in animal

Pradyumna in goats Vāsudeva in sheep, Nairāyana in cows, Anuddha in horses and Sankarsana in men. These are the Revati Sāman, as refuged in the Lord dwelling in the various forms of animals. He who knows these Revati Sāman as refuged in the Lord dwelling in the animals, gets the blessed protector, the Life Eternal, lives all knowing, great in wisdom and learning, great in fame, and his vow is "Never complain of animals" — 135

NINETEENTH KHANDA

MANTRA 1

लोम हिंकारस्त्वक्प्रस्तावो माक्षसमुद्गीथोऽस्थि प्रतिहारो
मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥ १ ॥

स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन
विदूर्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या संवत्सरं मज्जो नाश्नीयात्तद्व्रतं मज्जु नाश्नी-
यादिति वा ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

लोम Loma, hair of the body Loma as applied to Lord means the destroyer
(नीचक) हिंकार Hinkarah, Pradyumna स्वक् Ival, the skin. The Lord is called स्वक्
because He is resplendent and brilliant tavas equal to prakāya He प्रस्ताव Pras-
tāvah, Vāsudeva मांस Māusam flesh When applied to the Lord it means glād-
deness, (नादन) essence (सा) अस्थि Asthi, bone When applied to the Lord it means
firm seated (स्थिर आसन) मज्जा Mijjā, marrow When applied to the Lord it means
producer of ecstasy (मदस्य जननात्) यज्ञायज्ञीय Yajñāyājñīyam, the Śīman called
so अणेषु Aṅgeṣu, in the limbs, in the forms of the Lord residing over the limbs
When applied to the Lord शय means the nearest, standing near (यन्निष्ठ near
गत existing) अङ्गीभवति Aṅgībhavati, becomes possessed of strong limbs अङ्गेन
Aṅgena, in any limb, like hands, feet, etc न विदूर्छति Na Vihūrchehhati, not crippled,
become crooked संवत्सरं Samvatsaram, for a year as Brahmachāri मज्जु Majjū,
marrow, intoxicated, drunk, being excited न अश्नीयात् Na Aśñīyat, should not eat
मज्जु Majjū, intoxicating things

1 Let one realise the glory of the five fold Harmonious Lord
called Yajñāyājñīya in the members of the body

Pradyumna in the hair, Vāsudeva in the skin, Nārā-
yana in the flesh, Anuddha in the bone, and Śankarāṇa
in the marrow This is the Yajñāyājñīya Śīman as refuged
in the Lord, dwelling in the various members of the body
He who knows this Yajñāyājñīya as refuged in the Lord
dwelling in the various members of the body, becomes
possessed of strong limbs, he is not crippled in any limb,
gets the Life Eternal, lives all-knowing, becomes great in
wisdom and learning, great in fame His vow is "Do not
eat for a year while in a state of excitement," or "do not
eat any intoxicating thing at all —135

TWENTIETH KHANDA

MANTRA I

अग्निर्हिकारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि
प्रतिहारश्चन्द्रमा निधनमेतद्राजनं देवतासु प्रोतम् ॥ १ ॥

स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामवे देवतानां
सलोकतां सार्ष्टितां सायुज्यं गच्छति सर्वमायुरेति ज्योर्जी-
वति महान्प्रजया पशुभिर्भवति महान्कीर्त्या ब्राह्मणान्न निन्दे-
त्तद्रतम् ॥ २ ॥

एतं विशः ऋण्डः ॥ २० ॥

अग्नि Agni, Lord dwelling in the fire called Agni हिकार Hukarah Pra-
dyumna वायु Vāyuh the Lord dwelling in the air and also called Vāyu, because
He is knowledge (Va) + life (āyu) or the life + wisdom प्रस्ताव Prastāvah,
Vāsudeva आदित्य Ādityah, the Lord dwelling in the sun and called also Āditya
नक्षत्राणि Naksatranī, stars, the Lord dwelling in the stars and called also Naksat-
ra independent He who has (na न) no governor (ksattiam) over him चन्द्रमा
Chandramā the moon, the Lord dwelling in the moon and called also Chandra
mah the gladdener, Supreme bliss from the root चन्द to give joy राजन
Rajanam, the Rajan Sāma देवतासु Devatasu, in the devatās एतासां Etāsām of these, *viz.*,
Agni, etc एव Eva, indeed देवतानां Devatānām, of the devatās सलोकतां
Salokatām, the state of being in the same loka or world as the devatā, *viz.* to be in the same
plane as the devatā सार्ष्टितां Sārṣṭitām, to be in the company of, the state of
being near the devatās सायुज्य Sayujyam, unity, having one and the same body,
Being a part of the body of the devatā गच्छति Gacchati, gets, (the rest
as above) ब्राह्मणान् Brahmanān the knowers of Brahman

1 Let one realise the glory of the five-fold Harmonious Lord
called the Rājana Sāma in the Devatās

Priadyumna in Agni (fire), Vāsudeva in Vayu (Air),
Naiyāna in Āditya (the Sun), Anuddha in Naksatra (stars)
and Sankarsana in Chandramā (Moon) This is the Rājana
Sāman as refuged in the Lord dwelling in the Devas He, who
knows this Rājana Sāman, refuged in the Lord dwelling in
the devas, obtains the same world, the same company and the
same body as of these very devatās He gets the Life Eternal,
lives all-knowing, becomes great in wisdom and learning,
great in fame His vow is "Do not speak evil of the
knowers of Brahman"—138

TWENTY-FIRST KHANDA

MANTRA 1

त्रयीं विद्या हिंकारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायु-
रादित्यः स उद्गीथो नक्षत्राणि वयांसि मरीचयः स प्रतिहारः
सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्प्रोतम् ॥ १ ॥

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वं ह भवति ॥२॥

त्रयीं विद्या Trayāvidyā the Rig the Yajus, and the Saman, these three Vedas, the Lord dwelling in these three Vedas, the form of Knowledge Every one of the forms Pradyumna etc., is triple हिंकार Hīnkārah, Pradyumna त्रय इमे लोकाः Trayah, ime lokāh, these three worlds Bhuh Bhuvah and Svah The Lord dwelling in these three worlds प्रस्ताव Prastāvah, Vāsudeva अग्निर्वायुरादित्य Agniṛ Vāyuṛ Ādityaḥ, the fire, air, and the sun, the Lord dwelling in these, Agni, Vāyu, and Āditya उद्गीथ Udgītha, Nārīyana नक्षत्राणि वयांसि मरीचय Naksatrāṇi vayānsi marichayah, the stars birds and the rays The Lord dwelling in the stars (Naksatras) Siddhas (who can go easily according to their own desire from one planet to another) and the rays These words also are the names of God Naksatra means independent, Vāyuṛ means the mover in space and Mārīchi means light प्रतिहार Pratihārah, Anruddha सर्पा Sarpāḥ serpents; when applied to the Lord it means the great motion गन्धर्वा Gandhārvāḥ, Gandhārvās, when applied to the Lord it means the upholder of worlds (गौ gau-world) or cows (गौ = cow) or of knowledge (गौ—knowledge) पितर Pitarāḥ pitṛis when applied to the Lord it means the Great Father of all The Creator तन Tat, that निधन Nidhanam Saṅkarsana एतद् Etad, this साम Sāma Sāman सर्वस्मिन् Sarvasmīn in the full, the Lord possessing the full and perfect qualities प्रति Protam, interwoven refuged, controlled by सर्वे Sarvam full, perfection according to his capacity and नेतृ Ha, indeed भवति Bhavati gets (from the Self of perfection)

1 Let one realise the glory of the five fold Sāman in the Harmonious called the Full (Sarvam)

Pradyumna in the three-fold knowledge, Vāsudeva in the three worlds Nārīyana in the three devatās, i.e., Agni Vāyu and Āditya, Anruddha in the three movers-in space, i.e., the Stars (Logoi) the Siddhas and the Rays (Rijus) and Saṅkarsana in Serpents Gandhārvās and Pitṛis Thus is the Sāma refuged in the Full He who knows thus this Sāman as refuged in the Full, gets perfection (from the Full, according to his capacity) —137

MANTRA 2.

तदेष श्लोको यानि पञ्चधात्रीणि त्रीणि तेभ्यो न ज्यायः
परमन्यदस्ति ॥ ३ ॥

यस्तद्वेद स वेद सर्वश्च सर्वा दिशो बलिमस्मै हरन्ति सर्व-
मस्मीत्युपासीत तद्व्रतं तद्व्रतम् ॥ ४ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

तत् Tat, in this matter, regarding this, एष श्लोक Esah ślokaḥ this verse, the verse next given यानि Yāni, which, Pradyumna, etc. पञ्चधा Pañchadhā, in five forms त्रीणि त्रीणि, triṇi trīṇi, three three तेभ्य Lebhyaḥ, than these forms न Na, nor. परं ज्यायः Param jāyah, higher than the greater The Most High अन्यत् Anyat, anything else. अस्ति Asati, is, च Yach, who इत् It, that, etc. these forms of the Lord as being the Most High वेद Veda, knows सः Sah, he वेद Veda, knows. सर्वं Sarvaṃ, all scriptures, Śāstras. सर्वा दिशः Sarvadhāḥ, (persons living in) all quarters बलि Balaṃ offering, tribute अस्मै Asmai, to him, to such knowers. Primarily this applies to the Chaturmukha Brahma who is the real jñānī This is literally true in his case, and partially so in the case of jñānis lower than Brahma हरन्ति Haranti, bring सर्वं Sarvaṃ, full of all qualities. अस्ति Asmi, the Supreme Brahman called Asmi The great I AM इति It, thus. उपासीत Upasīta, let one meditate. तद्व्रतं तद्व्रतं Tat vratam tat vratam, this is his vow, this is his vow

2. Regarding it is the following verse These five forms existing in triad of three and three are the highest. There is no other object more high than these. He who knows this, knows the true meaning of all the Śāstras. All persons living in all quarters bring tribute to him. His vow is "Let one meditate on the Lord as Sarvaṃ Asmi, full of all perfections and called Asmi, the destroyer of ignorance and possessing all wisdom. Let him meditate thus."—138

MADHYA'S COMMENTARY.

Kaṇḍas 14-21

These eight Khandas are taken together by the Commentator and he explains in it the eight Śāstras, namely (1) He who realises or knows the Epikat in the sun, (2) He who realises the Vasupani in the rain, (3) He who realises the Vairya in the seasons, (4) He who realises the Bakvaṃ in the lokas, (5) He who realises the Revati in the animals, (6) He who realises the Yajñāyajñyam in the members of the body, (7) He who realises this Rājānam or brilliant in the Devatas, (8) He who realises this Śūnya in the Full The Commentator explains these eight passages by quoting an authority —

When the Lord Janārḍava is meditated as five fold in the sun and called Āditya, and when meditated in the rain, and similarly meditated in

the seasons, and in the worlds, and in cattle, and in the members of the body and in the Devas and in all, under His various names of Āditya, Parjanya, Ritu, Lokā Pita, Aṅga Devatā, and Sūrya (which not only mean the sun, the rain the seasons the world, the cattle, the members the devas, and all, but which also are the means of the Supreme Lord Himself) and he who knows the various Sūmanas called Bahvā, Yurupa, etc., undoubtedly gets release or salvation.

(In these eight khandas the words are almost the same which have occurred in the previous khandas, and they have there been explained already. The Commentator however, now takes up two of those words and shows again that they are names of the Lord. These words are Samudra and Dikā which ordinarily mean 'ocean and direction or points of the compass'. He shows that these words denote the Lord also.)

The Lord is called Samudra because He is complete (samyaḥ) in increment or fulness (udraka). So, Samudra means 'the completely evolved' 'the completely full,' 'the fully increased,' 'the vast' 'the infinite'. The word Dikā means one who commands (deśinā), it, therefore, means the Commander, the Guide, the Director, the Teacher.

(The Commentator now explains the word *loka* by a *trich mānasa asthi majjā and anga*. These words generally mean 'hair of the body,' 'touch or skin,' 'flesh,' 'bone,' 'marrow and joint' respectively. The Commentator shows that interpreted by the key of letters these words are the names of the Lord also.)

He is called *loka*, because He causes the vanishing (*lopa*) or destruction, He is called *trich* because He has the form of light (*trīṣa*).

He is called *Mīmāṣa* because he is exhibiting (*mādaya*) and because he is the essence (*Sūtra*) of all, therefore *mīmāṣa* means the exhibiting essence, He is called *Asthi* because He is firm (*Sthiram*) seated (*Āsina*), or He is the firm postured. He is called *majjā* because He produces (*Janaya*) intense excitement or ecstasy (*māda*). He is called *Aṅga* because he exists (*gata*) as newest of all (*Antīṣa*).

(The Commentator now explains the words *Vāyu Naksatra Chandramā, and Trividyā* of khanda 20 and 21.)

He is called *Vāyu* because He is knowledge (*Vā*) and Giver of life (*Agus*, namely wisdom and life), He is called *Naksatra* because He is independent (that which does not decay or gets wounded—*kṣātra*—is called *Naksatra* or He who has no one like a *kṣātra* or Protector above Him, therefore it means *self-protected Self-ruling* and not ruled by another). He is called *Chandramā* because he is the highest joy (*Chandra* comes from the $\sqrt{\text{Chin}}$ to gladden to give joy.) He is called *Trividyā* because His essential nature is wisdom and knowledge. The word *Trividyā* means He who is known by the three or through the three Vedas.

As says a text —“The Supreme Hari is called ASMI because He is all-knowledge and wisdom (mi = knowledge) and asmi = all dispelling; i.e., all ignorance is expelled (asmi = expelling, ejecting, destruction); or the All-wise Destroyer of ignorance” Let one meditate on Him as Sava, i.e., All-full, for sarvatī means fullness.”

Says an objector —Why not take the word “asmi” as the First Person singular of /as/ to be and meaning “I am,” and why explain it as a compound word? The Śruti teaches that one must meditate with the idea that the whole universe is false. It does not imply that one must think that he is every thing, but the non-I is false. One must meditate that he is the consciousness pervading all, and all are in him. To this the Commentator says

If the words “sarvam asmi” be taken to mean “I am all,” in the sense that “every thing else is false,” then it would contradict the very next words of this verse of Khanda 21 “tebhyo na jyāyah paramāyāś asti,” “greater than these there is nothing else.” For then the words jyāyah ‘greater,’ and param ‘higher,’ would be redundant, for there is no one else than the “I” with which any comparison could be made. (For according to this theory, every thing other than the “I” is false and non-existent. In fact, then the Śruti, instead of saying “there is nothing else greater or higher than these” would have said “there is nothing else than these.”)

Thus this Śruti (Khanda 21) proves that there are other things also (truly and really, besides the Lord.)

The word tebhyaḥ, ‘than these’ should be explained as tataḥ, “than Him, for the triad there represents the Trinity or rather the unity in trinity.

The above verse further proves that there is no one thing or being higher than the Lord, or greater than He. This is the main fact established by this Śruti (and not that every thing else is false.)

Says an objector — In your system also the word jyāyah and param are tautologous, for higher and greater have the same meaning. To this the Commentator says

The word Jyāyah refers to Lakṣmi. She is the greater, while the Parama jyāyah or higher than the Greater is the Lord alone.

(Thus this text shows that there is no one equal to the Lord even.)

(Thus having refuted the theory that every thing else than the I is false the Commentator now takes up the other theory that there is only one consciousness in the world, that the meditation taught by the Śruti is to be taken in the sense that ‘I’ is the only consciousness underlying all consciousnesses.)

If the phrase sarvam asmi meant that there was only one individual consciousness (Jīva) in this world then it would contradict the next words of this very Śruti which says “vasīd veda sa veda sarvam”—“he who knows That knows every thing.” For the word tad “That,” would be redundant, for the consciousness being one only, there would be no

"That" to be known. For if the worshipper has the same consciousness as the Worshipped, he would not be aware of any "That" there. (This shows that there is a Being separate from the worshipper. Had the worshipper and the Worshipped been one and identical, then the Śūta would have said —

"He who knows his own self knows every thing," but it says ' he who knows That knows every thing '

Says an objector — There is no such contradiction as you apprehend. The text *sarvam aham* does declare the unity of consciousness and that there is only one Jiva in the world, and that the text ' he who knows that knows every thing ' does not concern at the first. The latter text only repeats the well known common sense view that there are different things and objects in the world and its very mention of this difference to believe which every unillumined intellect is naturally prone shows that this common sense view is not the transcendental truth. Identity is the highest truth, and it cannot be proved either by perception or by inference as the difference is proved. The knowledge that ' I am all ' is proved only by the Revelation hence the necessity for the Śūta to declare "*sarvam aham* I am all. The text ' he who knows That knows all,' is a weak one and must give way before the stronger texts declaring identity, such as "I am all. To this the Commentator replies —

This text (he who knows That knows every thing) is not an *anvaya* merely, a statement of a well known fact *i. e.*, difference. Without the Revelation we could not have known the very existence of God and His attributes much less the fact that He is different from the Jiva.

Without direct revelation the very nature of God and His existence cannot be established much less can it be proved that man and God are different and not identical.

So it cannot be said that difference between God and man is one known to common sense by perception and inference.

If both are identical then arises the question has Brahman consciousness of Himself or not. But as it is an admitted fact that God knows Himself, so it is impossible for the Jiva which is essentially God, to have ignorance, etc. So Jiva must always know himself. But if it be said that Jiva and Brahman though identical, have become separate owing to *upādhi* or limiting adjuncts, then this *upādhi* would affect both equally, because both are identical, and so Jiva and Brahman both become ignorant by force of the *upādhi* acting equally upon them. And it would follow that the evils of *upādhi* would affect them both, that is to say, both would be subject to sorrow, pleasure, pain, etc. Because both being identical are equally related to the *upādhi*, the effect upon them would be the same. If it be said that the effect of *upādhi* in one would be different from the effect of *upādhi* in the other, that the relation of *upādhi* in the case of one is not the same relation with the *upādhi* in the case of the other, and so though in the case of Jiva it would become

ignorant through upādhi, but not so the Īśvara, then it would follow that the difference of this and that, between Jīva and Īśvara, is not the result of upādhi but of something inherent in them both. Therefore, upādhi only manifests a difference, which existed from before in the thing itself (as the pot only manifests the difference of locality which always existed in space)

* But, says an objector, 'plurality or difference is a matter of perception. The difference between man and God is perceived, and as it is perceived it requires no Revelation to show that they are different. While it requires a revelation to show that they are identical. For our argument is this. The difference is apprehended by the perception of a thing and its opposite. If the Īśvara be the thing to be distinguished then the Jīva would be the opposite and if the Jīva be the thing to be distinguished then Īśvara would be the opposite—therefore the perception of one would imply the perception of the other. So difference is a matter of perception. To this the reply is that difference is a matter of perception, when the things contrasted are both matters of perception. But God is not a matter of perception but is known through revelation alone. So it is necessary for that very revelation to teach whether this God is separate from the Jīva or one with it. Therefore when bheda brūtas are found in the Revelation you cannot say that they are mere anuvādas.

Now the Jīva is proved because everyone knows that he exists. The consciousness itself is the witness with regard to the existence of one's own self. But this consciousness does not give any such direct evidence as to the existence of God, and His existence is not proved by any authority other than that of revelation. He cannot be proved by perception, because He is unlike any other object of perception. He cannot be proved by inference and reasoning because there is always possibility of error in reasoning. Therefore without revelation we cannot know anything about the existence or nature of God. In other words the existence of God is not proved by any evidence of subjective nature. Consequently it follows, that *a priori* subjective evidence there is none either in favour of or against the view of the man and God being separate or identical. Therefore, any text of the revelation declaring difference between God and man, cannot be taken to be a mere anuvāda or the statement of a fact already known by some other proof such as perception reasoning &c. Therefore, the brūtas like 'he who knows That, knows everything' cannot be said to be mere anuvāda and so it follows that this very brūta sets aside the abheda brūtas (the brūtas that establish identity). Therefore the abheda brūtas must be so interpreted as not to be in conflict with the bheda brūtas. Another reason against holding that the Jīva and Brahman are identical is this. If they are identical, and as Brahman always retains His consciousness and always is self-conscious, it follows that Jīva must also always retain its consciousness for both are one, and Nescience should never attack the Jīva. And the latter can and must know Brahman or rather itself by its innate knowledge with ut savana (study), manana (meditation), &c. And thus the Jīva would always know Brahman for Brahman is always self-conscious. There is the other alternative that Brahman may not be self-conscious though it may be all consciousness. But this view is against brūta and would make creation impossible.

But says an opponent let Brahman be self-conscious but owing to upādhi the Jīva is ignorant. To this the reply is if the upādhi has made the Jīva ignorant it would make the Brahman also ignorant because both are identical. Not only this, it would make them both subject to pain both if with &c. But it may be said that upādhi would reduce

its effect only on the Jiva and not on Brahman, for the upādhi is related to the Jiva only and not to Brahman. Thus as the upādhi in the shape of a mirror is related only with the reflection of the face in it, and not with the face itself. The reflection alone gets distorted, dimmed &c., owing to the defects in the upādhi called mirror and not so the face itself. But this is surrendering the advaita or pure Monism. For the reflection in the mirror and its original the face are not identical. If the Jiva is such a reflection of Brahman in matter then the theory of identity goes. For here the difference existed from before, and was not caused by the upādhi: the rays proceeding from the face were different from the face, the picture existed separately in the rays the mirror only manifested the picture. Another illustration of the upādhi causing difference, where there was no difference before, is that of space and the pot. People think that the space inside the pot is different from the space outside. Thus strictly speaking the difference caused by upādhi affects a thing which is always identical with itself, as the upādhi called pot affects space. But even here also the upādhi called pot does not create the difference in space the difference existed from before. One locality in space being always different from another. The pot only manifests the difference which existed from before. In support of this proposition that an upādhi never originates difference but only manifests a pre-existing difference, the Commentator quotes a Nyāya text:

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Those which are different in themselves from before, (such as different localities in space), but which the ignorant ordinarily do not realise, those alone are made manifest by upādhis, and brought within the scope of the perception of the ignorant. The upādhi never of itself creates any difference. It is never able to create a difference in objects which are (or rather is) identical. It is only manifest of a pre-existing bheda (difference) to the indiscriminating. (The upādhi never creates the many, the many exist from before. But is there manifoldness in space also? The Nyāya answers it in affirmative.) The spaces are also many, and infinite (or rather innumerable) like the drops of water. This is so in the Brahma-tūla.

Therefore it follows that the Jiva and Īśvara are not identical man and God are different. As says the Parva Sūktī — Let not any one worship the God of gods by thinking that he is identical with the God, for there cannot be the relation of the Worshipper and the Worshipped, when one treats the Worshipped as identical with himself. The following Śruti also prove that the Jiva and Brahman are not identical —

* The Lord can not be well understood, when taught by a sectarian, for he describes Him as inferior to his own deity. The Lord however, is full of all excellencies and has been so conceived by the Vedas. Nor is the true knowledge of Him obtained when taught by an Ananya (Pantheist or an Idealist). The Lord is even smaller than the Jiva whose size is that of an atom. He is unconceivable (Katha, II 8) "

"This belief which thou hast got, can not be brought about nor destroyed by argument; when taught by the true Teacher who realises himself as separate from the Lord, the Self becomes easily realised. O dearest! strong is thy resolution. Inquirers like thee, O Nachiketas! are not many. (Katha II. 9)"

"The Deva of eye can not fully enter into the majesty of That Hari, nor the Deva of speech, nor of mind. We do not know nor understand how He may be governing all this. He is indeed more wonderful than all that can be known or all that can be imagined. He is the Best. Thus have we heard from the Teachers of old who taught Him to us." (Kena, I. 3)

"Different from the holy, different from the sinful, different from this insentient universe of cause and effect, other than the past, present, and future, is the Lord. Tell that to me exactly as thou knowest Him. (Katha, II. 14)"

"The Eternal among the eternal, the Consciousness among all consciousnesses, the One who bestows the fruits of Karmas to many Jivas, the tranquil-minded ones who see Him seated in their Ātma, get eternal happiness, but not the others. (Katha, V. 13)"

"As pure water poured into pure water becomes *like* that, O Gautama, so the Ātma (Lord) of the wise sage, namely Brahmanā himself, becomes *like* that Brahman, when he gets release; but never becomes *identical* with Brahman, much less any inferior being. (Katha, IV. 15)"

"Having sought shelter in this knowledge and reached likeness of Nature with me, they are not born at Yon's dawn nor at world's ending are they distributed. (Gita, 14. 2)

"The knower of the supreme Brahman attains the supreme Brahman about it is the following *Āk* —Brahman is True (the Creator, Preserver and Destroyer of the Universe), the Omniscient, and Immutable (not limited by time space or causality) he who knows Him as placed in the cavity, in the highest ether, he enjoys with the Omniscient Brahman all objects of enjoyment under His control." (Taita, II. 1)

This passage also shows that the enjoyment of the Muktas are under the control (*Sūha* = under) of the Lord. As says a text "the Muktas or freed souls are all equal to Brahman, so far as the enjoyment of pleasures is concerned, but they are not His equal in the matter of sovereignty (creation, etc., of the worlds) and beatitude (infinite joy)"

(The Commentator now takes up the second verse of Khanda 21 "Regarding it is the following verse —These five forms existing in triad of three and three are the highest. There is no other object more high than these

The five forms (Pradhūman, Vasudeva, Nāmyama, Anuuddha and Saktarāma) become truths according to the places they occupy in Rik, etc. But though they become separate and different yet they are really identical with the Lord and with each other, through the great Majesty of the Lord, for thus it is written in Śrīma Sūhita

If an object which is visible (whose existence is proved by perception and valid means of knowledge) is to be set aside is unreal it can only be done so by reasoning but not so is there any necessity of reasoning if one has to establish the reality of such an object, for its reality is a matter of direct perception and does not depend upon reasoning. Of an object given by direct perception the reality is borne on the mind intuitively, and does not stand in need of arguments. But if there are arguments to prove its reality they are mere embellishments, similarly, if there are no arguments to prove its reality, that also is so much the better and is not any fault in the reality of the object. In fact the absence of reasons to prove its falsehood and unreality is a grave defect.

It is of course, reasons can not strengthen the conviction of the reality of things given in intuition. If there are such reasons they are mere ornaments not of any utility. If there are no reasons the absence itself is an ornament because the reality stands in need of no reason to support its truth. But when in addition to this there are no reasons on the other side to prove the unreality of this reality then the absence of such reasons is a grave fault and strong support in favour of the reality of intuitive perception.

Moreover there is no difference or distinction between the theory of void (Śūnyavāda) of the Buddhists and this theory that the world is absolutely unreal and false.

(But says an opponent by Mūhya we do not mean absolutely false but something mysterious something which can not be explained (Anirvacya) To this the Commentator replies --

There is no proof of the existence of such an (Anirvacantyā) or an object which is both true and false, at the same time, which is real and unreal which exists and does not exist which is sat and asat at the same time. It therefore follows that the Bheda or the multiplicity of objects is a reality and not false. This difference between objects between God and man between man and man between them and the world, is a real and true difference and not a mere Mīrga.

(Let it be granted that difference is a reality that Bheda is Satya. But we say it is only a conventional reality (Vyavaharika) and not an absolute reality, it is phenomenal reality and not noumenal reality. If this Bheda was only a phenomenal reality, then those who assert it must also assert that there must be some one to whom at same time this

reality became an unreality, to whom it was known as false and phenomenal only.) And, therefore, the Commentator says —

But no one has the notion or direct knowledge that this Bheda never existed, does not exist or will not exist, and since no one ever had or has or will have such a knowledge of the unreality of things, it is wrong to say that the reality is a conventional one only. This is the difference between us and those who say that the reality of the world is conventional only. We ask them to produce a person, to whom it is conventional only, and since they can not produce any such person, we do not admit that their theory as to the world being a conventional reality is true.

But if there be a person, who has this notion or conviction that the world is a conventional reality only, we ask you what is the difference between this notion and the theory that the whole world is void and nothing (Śūnyā)?

There are, on the other hand, express Śrutis, declaring that the world is real. As for example the following text of the Rig Veda, IV 17.5 —

Satyam Eṣam Anavāsīṣṭe Vidanti. * All rejoice (in Him) having attained Him as the true. (This shows that even in Mukti, there is difference.)

All Śrutis declare that the Bheda is real and not fictitious. Then there are other texts also, as for example, the following verses of the Mandukya Upanishad (Verses 24 and 25, page 27) —

Note — We give these two verses again here in the orig. and with their word meaning as now given by the Commentator —

प्रपञ्चो यदि विद्येत निवर्त्तत न सशयः ।

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥

Prapañchah, difference, bheda. Yadi, if. Vidyeta, was produced, is created, comes into existence at a certain time. Nivarteta, would cease to exist, will come to an end. Na not. Sashayah, doubtedly. Maya, by the wisdom of the Lord. Maatram, cognised and delighted in. I.e., the Bheda, which the Lord by His wisdom takes delight in and recognises as such. Even to His consciousness there is bheda. If there was no bheda, how could the Lord have sported with Brahma &c. Idam, this. Dvaitam, difference, duality. Advaitam, the Lord called the 'One without a second' the peerless, Paramārthatah, is the Highest Entity or End.

Note — If the difference was brought into existence (and is not eternal in the nature of things) then it would certainly cease to exist at some time or other. The duality is, however a real by in which the Lord by his power and wisdom takes delight and recognises it as such. He alone is Differenceless Simple Element (Avalā) He is the only Supreme object.

विकल्पो विनिवर्तेत कल्पितो येन केनचित् ।
उपदेशादयं वादोऽज्ञाते ह्येत न विद्यते ॥

Vikalpa, false notion that the Lord is not Advaita but has differences in Him. Vinivarteta would cease to exist. Kalpita, created, imagined. Yadi, if. Kencchi by some one. Upadeśāt, by instruction. Ayam this. Vidhi saying. Jñāte, being known. Madhya reads it Ajñāte—in the Unknown. The Lord is called the Unknown, because the ignorant do not know Him. Dvaitam, the duality. Na, not. Vidyate exists.

Note—If, however, any one has imagined that the form of the Lord is not a simple substance (but has differences in it) then that wrong notion of his will be removed by right instruction. This is the truth [that when knowledge arises, the false notion (that the Lord has differences in Him) ceases to exist, or] in the Unknown Lord there is no plurality. He is homogeneous.

I. If the Plurality were a created object then undoubtedly it would come to an end. The plurality is (however eternal) and recognised as such by the Lord and He takes delight in it.

MADHYAS COMMENTARY

The word Prapancha means bheda or plurality (or difference). The word vidyate means bhavate utpadyate, "if it were brought into existence" "if it were produced."

Then it would cease to exist also at some time or other (but as plurality does not cease, it follows that) the difference between the Itra and the Lord, etc., is not created, but on the other hand it is eternal.

The word Mīya means the knowledge or the consciousness of the Lord. The word mītra means that which is cognised (mītra) and delighted in (mītra) by the Lord. The whole word mīya mītram thus means the plurality is a thing cognised by and delighted in by the Divine consciousness. The Lord knows it and delights in it.

The words advaitam paramāthātā mean that the Lord alone in His Form or Body is the real advaita (or Undifferentiated, homogeneous, free from plurality). The word Paramārtha denotes the Lord. The Lord through His Form is alone Advaita—the Undifferentiated homogeneous substance.

Therefore, what is called Advaita refers to this Lord, the Paramārtha. That is to say there are even no inherent differences in the Lord (as it is in a tree for example, that has leaves, branches, flowers, fruits, etc., different from each other, though forming one Unity. The body of the Lord is a homogeneous unity, unlike any other organised body.)

• 2 The plurality would be sublated, had it been merely a (false) imagination of some one (due to his ignorance) The position established by (sacred) teaching is, with regard to the Unknown Lord there is no differentiation. He is homogeneous.

Note—If plurality was due to mere imagination of us mortals then like all other fancies it would cease as soon as any one would declare the truth. Thus when a man falsely imagines a rope to be a snake that false notion ceases as soon as one tells him this is a rope and not a snake. But not so the notion of plurality. In spite of our mystic teachings, the notion of plurality still remains.

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Not is plurality due to mere imagination. If any one, through ignorance had imagined this plurality it would then also be sublated and so cease to exist, (but it is never so sublated therefore, it is not an imagined thing.)

says an objector—The Sūtras teach that plurality does cease and Monism is cognised. In fact this very Sūtri says when knowledge is attained (jñāta) the plurality ceases to exist.)

To this the Commentator says—No one has ever experienced Monism, it is a theory based upon instruction only.

But the instruction itself is based upon the wrong interpretation of the Śruti text. The proper reading is 'Ajñāto divyutam na vidyate,' 'In the Unknown Lord there is no plurality.'

Therefore from the teaching (Upadeśit) of the Śruti this is the theory which is established—Ajñāto divyutam na vidyate—since no one can know the Lord without His Grace, the Lord is called the Unknown. In that Unknown there is no plurality. He is a simple, undifferentiated, homogeneous substance.

(The Commentator now quotes an authority in support of his explanation) says the Brahmi Sārka—'The difference (bheda) is of five kinds. First between the Jivās and the Lord, second between the Jivās *inter se*, third between the Jivās and the insentient objects, fourth between the Lord and the insentient objects, fifth between insentient objects *inter se*. As the difference is of five sorts it is called Pancha (thus Pancha has come to mean plurality & that which is five-fold) (the word Pancha would have also denoted plurality derived from the substantive pancham five and the affix अङ् with the free of janyate). The force of the word ज्ञान in Pancha is to denote excellence. The knowledge of this five-fold nature of all plurality or bheda is the best means of getting release hence this knowledge is called jñāna or excellent.

Thus Prapñcha means the Excellent—Release Giving knowledge of the five fold difference. Or Prapñcha is so-called because it is the most excellent pentad,—a pentad the knowledge of which gives Mukti.

“If this plurality had a beginning, it would certainly come to an end at some time. But as it does not come to an end, therefore it never had any beginning.”—The line *matu matru* far from supporting the Advaita view, is an authority in favour of the Dvaita view.—

“The word *mayi* means the object of knowledge or consciousness of *Viṣṇu*.”

The plurality is an object of Divine knowledge. He the Lord cognises it. But can not the Lord cognise an *unreality*. The answer to that is—The plurality is not only a *mayi* an object of Divine knowledge but it is *Matru* also.

“Since it is measured or cognised (*Matu*=known) by the Lord, it can never be an illusion, for no illusion can exist in the Lord, more so, because the Lord delights (*anurite*=*ra*) in this plurality and *Viṣṇu* would never take delight in mere illusion. But in the case of *Īm* called the *Pranartha* there exist no differentiation as in the case of sentient or insentient beings.”

“If you say the plurality is merely an imagination,” we ask why does it not come to an end? (For all imagined things—like dream, &c., come to an end sometime or other.)

(But says an objector. The *Mandukya Upanisad* starts with a declaration of *monism*—the Past Present Future. Yet all that is beyond the three-fold time is *Om*.” This shows that there is a Unity called *Om* which is every thing and that there is no such thing as plurality. Therefore these verses at the end must also be so construed (in an Advaita sense) as to be consistent with the initial statement. To this the *Pethua Turke* says you have misunderstood the initial statement. It does not mean all objects—whether in the past, present or the future are *Om*.)

“But all times whether called Past Present or Future or beyond these exist simultaneously in the Lord *Janudant Omkara*. (In Him there is no such thing is *Īm*.)

(The line *Ajate dvaitam na vidyate* means) — “In the *Īm* called *Ajate* there is no differences or plurality. He is a homogeneous substance.

(The word *vidyate* has been explained as produced & cited. The Commentator now shows why he has so explained this verb.)

The word *vidyate* is derived from the $\sqrt{\text{vid}}$ to accidentally manifest, “to take form by chance, to happen.”

But in the ordinary *Dhatupāṭha* no such meaning is given to the $\sqrt{\text{vid}}$ where do you get this meaning? To this the Commentator answers—

Vidyate has this meaning just as *bhidyate* means destroyed though in the *Dhatupāṭha* the $\sqrt{\text{bhid}}$ means “to split up, only.”

" may I, by my singing, procure mokṣa for the Devas." This is possible only when the Udgātā is Vāyu, the Beloved Son of God. But when the Udgātā is a human being, he should make the resolve " Let the Vāyu, within my heart, sing out for the release of the Devas." इति Iti, thus आगच्छन् Āgacch, let one sing स्वधं Svadhā, pleasure, svadhā, power of self-determining will. पितृभ्यः Pitṛibhyah, for the Pitṛis. आशां Āśāṃ, hope, desired object, blessing. मनुष्येभ्यः Manuṣyebhyah, for men. हृद्योदकं Hṛdyōdakam, fodder and water. पशुभ्यः Paśubhyah, for animals. स्वर्गे लोके Svargam lokau, heaven world यज्ञनागाय Yajam-anāya, for the sacrificer, host, patron अन्नम् Annam, food. आत्मने Ātmaṇe, for himself, with regard to the Supreme Self dwelling in Prāṇe. आगायानि Āgāyāni, may I sing एतानि Etāni, these मनसा Manasā, with mind ध्यायन् Dhyāyan, reflecting. अप्रमत्ता Apramattah, without being heedless स्तुवीत Stuvita, let (the Udgātā) sing praises.

2. Let the Udgātā sing with this resolution :—May I, by my singing, procure immortality to the Devas, will-force to the Pitris, desired objects to men, fodder and water to animals, heaven to the sacrificer and food for myself. Thus reflecting on these, in his mind, let the Udgātā sing praises without being heedless

MANTRA 3.

सर्वे स्वरा इन्द्रस्यात्मानः सर्व ऊष्माणः प्रजापतेरात्मानः
सर्वे स्पर्शा मृत्योरात्मानस्तं यदि स्वरेषुपालभेतेन्द्र शरणं प्रपन्नो
अमृवं स त्वा प्रतिवक्ष्यतीत्येनं ब्रूयात् ॥ ३ ॥

सर्वे Sarve, all. स्वराः Svarāḥ, vowels इन्द्रस्य Indrasya, of Indra Indra here means Vāyu, because through His power he gives every thing to all. (इदं रानि ऐतवर्षं ददाति). आत्मनः Ātmanah, bodies, images, symbols. सर्वे Sarve, all ऊष्माणः Ūṣmāṇah, sibilants, (are symbols). प्रजापतेः Prajāpateḥ, of Prajāpati, etc, Viṣṇu the protector (पति) of all creatures (प्रजा) आत्मानः Ātmanah, symbols, bodies, images स्पर्शाः Sparśāḥ, consonants other than sibilants and semi-vowels; etc, from क to न मृत्योः Mṛtyoh, of Rudra; called Death, because he is the Regenerator आत्मानः Ātmanah, symbols, etc. तं Tam, him (udgātā) यदि Yadi, if. स्वरेषु Svaresu, with regard to vowels though rightly pronounced उपलभेत Upalabheta, should (an Asurah) reprove by saying falsely " Thou hast incorrectly pronounced the vowels in thy singing " इन्द्र Indram, to Indra, etc, Vāyu, the Lord of vowels. शरणं Śaranam, refuge, shelter प्रपन्नः Prapaṇnah, taken, attained अहं Abhūvam, I have become तं Sah, he, etc, Vāyu त्वा Tva, thee प्रतिवक्ष्यति Prativakṣyati, will teach (you) एनं enam, him ब्रूयात् Brūyāt, let (him) say.

3 All vowels are symbols of Vāyu, all sibilants are symbols of Viṣṇu, all consonants are symbols of Rudra.

If any (Asura) should reprove him for his vowels (though rightly pronounced) let him answer him "I appeal to Vāyu, the Lord of vowels, (through whose grace I have pronounced my vowels correctly) let him teach thee "

MANTRA 4

अथ यद्येनमूष्मसूपालभेत प्रजापतिं शरणं प्रपन्नोऽभूवं
स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयादथ यद्येनं स्पर्शोऽपूपा-
लभेत मृत्युं शरणं प्रपन्नोऽभूवं स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयात् ॥ ४ ॥

अथ Atha, now, then यदि Yadi, if एनं Enam him (udgāta) ऊष्मसु Ūsmasu, sibilants उपालभेत Upālabheta, reprove प्रजापति Prajāpatim Visnu (the Lord of the sibilants) शरणं Śaranam, refuge प्रपन्न Prapannah, entered upon, taken अभूव अभूवम्, I have become स Sah he (Visnu) त्वा Tvā thee प्रतिपेक्षति Pratipēkṣati, will smash इति Iti thus एनं Enam him (the Asura) ब्रूयान् Brūvāt, let (him) say अथ यदि Atha yadi, and if एनं Enam, him (udgāta) स्पर्शोऽपू Śpaśeso in consonants उपालभेन Upālabheta, should reprove मृत्युं Mṛtyum Rudra (the Lord of the consonants) शरणं Śaranam shelter, refuge प्रपन्न Prapannah, taken attained अभूव अभूवम्, I have become स Sah, he (Rudra, the Lord of the consonants) प्रतिपेक्षति Pratipēkṣati, will reduce to ashes इति Iti, thus एनं Enam, him (the Asura) ब्रूयान् Brūvāt, let him say

4 If any one should similarly reprove him for his sibilants, let him answer him "I appeal to Visnu, the Lord of sibilants, let Him smash thee " And if any one were to reprove him similarly for his consonants, let him answer him "I appeal to Rudra, the Lord of the consonants, He will reduce thee to ashes "

MANTRA 5

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति ।
सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृत्ता वक्तव्याः प्रजापतेरात्मानं
परिददानीति । सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं
परिहराणीति ॥ ५ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

सर्वे Sarve, all स्वरा Svarah vowels घोषवन्त Gi savantah with sound, with voice The ghosa is a particular kind of Divanः बलवन्तः Balavantah, with force, with strength sonorously with emphasis The grammatical pravatna or

effort is meant by *bala* वक्तव्या Vaktavyāḥ, should be pronounced (with the *saikalpa* that I may hereby give strength to Vāyu) इन्द्र Indre, to Vāyu बलं Balam strength ददामि Dadāmi, may I give इति It, thus सर्वं Sarve all ऊष्णाय Uṣṇāyāḥ sibilants अग्रस्तः Agrastāḥ, not swallowed, not thrown internally, not perceptible, not uttered with too much rapidity अनिस्तः Anirastāḥ, not thrown out, not uttered too slowly विवृता Vivṛitā well opened वक्तव्या Vaktavyāḥ are to be pronounced (with the *saikalpa*) — 'I offer myself to Viṣṇu' पदिदामि Paṇḍadāmi, may I offer myself इति It, thus सर्वं Sarve, all स्पर्शः Sparśāḥ, consonants लेटेन Lesena, slightly अनभिहितः Anabhihitāḥ not touching (अनभिहितः) Anabhihitāḥ without वक्तव्या Vaktavyāḥ should be pronounced वृद्धे Mṛtye, to Rudra आत्मानं Ātmānam, myself, to become fit for mokṣa पतिदतस्मीति Patidatasmīti may I extricate, may I withdraw

5 With the prayer "May I give strength to Vāyu," should be pronounced all vowels, with sound and strength (sonorously and emphatically), with the prayer "may I offer myself to Viṣṇu" should be pronounced all sibilants, in the mouth well-opened, not swallowed in the throat, nor thrown out With the prayer "may I extricate myself from death and get mukti," offered to Rudra should be pronounced all consonants, with full touching of the tongue with the proper place of utterance of the consonants

MADHYA'S COMMENTARY

(Thus) as been taught meditation on the Lord or the Harmonious of Suman the same the Harmonious both collectively and separately Now the *ṛta* levels the different notes in which the Suman hymn is sung, by the Lord Himself by His singing an *āreḥ* *vijā* is not how men should imitate those notes so far as possible when singing to the Lord and the Devas.)

(In the sentence *Viṇḍi* Suman *vijā* the word) Suman means the Lord, because He is always the same the Harmonious The method of His singing is like the deep note called *viṇḍi*, the sound of a bull or the roar of a thunder cloud

(The word *vijā* is to be separately construed)

I choose *Hu* alone because He is the Highest and the Best of all (This is the meaning of the word *Vijā*)

(The Commentator quotes an authority in support of his above interpretation —

Says a text — The sound of *Viṇḍi* is like that of a bull or that of the roar of a thunder cloud, that of *Viṇḍi* (the Angel) like the sound of a female cattle (cow) that of the Lord Brahmā a deep note unlike anything while that of *Suman* is just like the ringing of the bell that of *Vāyu*, like the soft roar of the thunder cloud that of *Indra* like the *harsh*

Therefore the true meaning is that Prana sings to give Release to the Devas and so to himself

‘ Because the primary fruit is the procuring of Release for Prana even, because he is inside all Devas

(Prana being inside all Devas gets release when the Devas get release. But so the Lord Visnu will also get release because He is also inside all Devas. Is not the procuring of the Release of the Lord also the primary object? No)

“ The getting of the Release for Vi-snu (who is inside all Devas) is not the primary object. Why not? Because He is eternally free (and though inside all Devas is not bound thereby)

(Now the Commentator explains the phrase Indre balaṁ dādāni “ May I give strength to Indra)

“ Let (the Chief Prāna) pronounce the vowels with force and sound, with the resolve “ May I give strength to Indra ’. Let him pronounce the sibilants neither too fast nor too slowly, with the resolve “ May I offer myself to Vi-snu ”. Let him pronounce the consonants fully, with the resolve “ May I make them free from death, fit to get release ”

(Even here when the resolve is made by any other than the Chief Prāna he should modify the formula)

“ That is, let the Chief Prāna verily make the above resolves. Any being other than the Chief Prāna should modify the above Saṅkalpas by thinking ‘ The Chief Prāna within me is alone able to do all these, let him produce these results ’. Let him think so always, otherwise he would be guilty of showing disrespect to the Devas, and a blasphemer against the Devas goes verily to darkness. Therefore let him always meditate on Indra, on Vi-snu, the Protector of all creatures, on Rudra, the Lord of Death, and say “ I take refuge with ye ’ thus let him think and say always and everywhere

“ The word Indra here means Vāyu because the word literally means “ lordliness ” and Vāyu has rule over all vowels always. Lord Visnu called Prajāpati (the Lord of all creatures) has alone sway over all sibilants. Rudra is called Death, because He causes dissolution. He is the Lord of all consonants

(How is this explanation congruous when the Udgātā is the Chief Prāna himself? He being higher than Indra and Mitya how can he say “ I take refuge in Indra &c? There is no incongruity. The formula of taking refuge applies to his own Udgātā only and not to the other Chief Prāna)

With regard to human Udgātāns the refuge is with (Vāyu, Vi-snu and Rudra) with regard to Vāyu Udgātān, the giving of strength and Mokṣa is directly from Hari (who is inside Indra, &c)

(It has been explained above that Indra here means Vāyu. When the Udgātā is Vāyu himself how can he say “ I take refuge with Indra i.e. with Vāyu i.e. with myself? ” Or how can he say “ I give strength to Indra i.e. himself? ” To this the answer is —)

“ Because many are the Beings who are deserving candidates for filling the cosmic post of future Vāyu, and called Indras. Therefore the saying —“ May I give strength to Indra” is perfectly appropriate to the Chief Prīna who gives strength to such candidate Vayus ” Thus in the Śāma Samhitā

(Some hold that imprecations like “ Viṣṇu will answer thee ” &c. refer as applying to any man who finds fault whether he is good or bad man. The Commentator shows that it is not so. The curse shows that Asuras only are meant.)

So also—If Asuras creatures of evil understanding and authors of all mischief, find fault with his pronunciation, let him say “ Vi-ṇu will answer thee,” “ Rudra will burn thee,” &c, but never otherwise (The good should never be cursed)

The phrase *mityor ātmīnam parihaṣati* has been once explained as “ may I withdraw them from death ” The Commentator further explains it —

(The phrase means) “ I shall withdraw the selves from the vicinity of death ”

(The word *Ātmīnam* is a class name here, and so implies all selves or beings, therefore, though singular it denotes plural. The words *Prajāpati* and *Indra* were explained as meaning *Viṣṇu* and *Vāyu*. The commentary now gives another authority for this interpretation.)

So also The words *Brahmā* and *Prajāpati* denote *Viṣṇu*, when referring to something else. (Thus here they refer to sibilant letters) Similarly, *Indra* denotes *Vāyu*, when expressive of something other than its proper name. The word *Brahmī* derived from the root *√ Brīmī* means full, expanding and is the name of *Viṣṇu*. *Prajāpati* means literally “ Lord of creatures ” and is thus an appropriate designation of *Viṣṇu*. The word *Indra* is a compound of *idam* this, and *rāti* rules, gives—he who gives this.

TWENTY-THIRD KHANḌA

MANTRA 1

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव
द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्य-
कुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृत-
त्वमेति ॥ १ ॥

त्रय Trayah, three. धर्मस्कन्धा Dharmaskandhāh, the branches of religion or law. Duty, यज्ञ Yajñah sacrifice. अध्ययन Adhyayanam, study दान Danam, charity, this first branch of the tree of Dharma represents the house-holder,

इति Iti, thus. प्रथम Prathamah, first तपः Tapah, austerity, it represents both austerity in the shape of bodily penance and meditation and reflection. It includes the ascetic (तापत) the hermit (वनस्थः) and anchorite (वृत्तिः). एव Eva, only. द्वितीयः Dvitiyah, second branch of Dharma ब्रह्मचारी Brahmachâri, the Brahmachari, the student. आचार्यं कुलशती Âchârya kulavâsi, dwelling in the house of his preceptor तृतीय Tritiyah, third अत्यन्तं Atyantam, always आत्मानं Âtmanam, himself आचार्यकुले Âchâryakule, in the house of his preceptor. अवसादयत् Avasâdayan, mortifying. सर्वे Sarve, all एते Etc. these (if not realising Brahman directly by Aparokṣajñâna). पुण्यलोकाः. Punyalokâh, blessed, who obtain the regions of the meritorious or virtuous भवन्ति Bhavanti, become With this difference the house-holders through sacrifice, study and charity go to the Soma world All ascetics (Kuçliaka, Bahudaka, Haṁsa and Parama Haṁsa) reach the Suryaloka through austerity. The hermits (vâṅastha) go to the worlds of the Risis by the same means of austerity ; while the temporary and the perpetual Brahmachâri by means of service to their teachers attain the world of the Valakhilyas Are not these (sacrifices, etc.) also means of attaining mukti? To this the Ścūti answers ब्रह्मसंस्थः Brahmāsāsthaḥ, he who is established or firmly grounded in Brahman by obtaining direct vision or knowledge of Brahman. (Âparokṣajñânam) he alone, अमृतत्वं Amṛtatvam, immortality, mukti एति Eti, gets, obtains. This shows that all are entitled to mukti whether house-holders or Saṅyâsis provided they have realised Brahman

1. There are three branches of (the tree called) Dharma. Sacrifice, study and charity constitute one branch. Austerity is another, and to dwell as a Brahmachârin in the house of one's preceptor, always mortifying the body, while so dwelling, is the third. All these are blessed and obtain the worlds of the blessed. But the God-absorbed alone obtains immortality (Release).

MANTRA 2.

अजापतिलोकानभ्यतपत्तेभ्योऽभितप्तेभ्यश्चर्या विद्या संप्रा-
स्रवन्तामभ्यतपत्तस्या अभितप्ताया एतान्यक्षराणि संप्रास्रवन्त
भूर्भुवः स्वरिति ॥ २ ॥

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य उँकारः संप्रास्रवन्तद्यथा
शङ्कुन्ता सर्वाणि पर्णानि संतृण्णान्येवमोँकारेण सर्वा वाक्
संतृण्णोँकार एवेदः सर्वमोँकार एवेदः सर्वम् ॥ ३ ॥

इति त्रयोविंशः पंडः ॥ २३ ॥

प्रजापति Prajāpati, Viṣṇu लोकात् Lolān, all collection of words, entire literature अभ्यतपन् Abhyatapat, found by analysis, brooded over (thought out what were the most essential of these) distilled the extract तेभ्य Tebhyah, from them. अभितपेभ्य Abhitap ebhyah analysed, brooded over, being so distilled त्रयी Trayi, Three fold विद्या Vidya, knowledge, ष्व, the Rig, the Yajus, and the Sāma Vedas समस्रवन् Samprāsravat, issued forth, became manifest ता Tām, her (the three fold knowledge) अभ्यतपन् Abhyatapat, analysed, distilled the extract तस्या Tasyah, from her (three-fold knowledge) अभितपेभ्य Abhitap tāyah, from so distilled एतानि Etāni, these अक्षराणि Akṣarāṇi, syllables समस्रवन्त Samprāsravantaḥ, distilled out, flowed out भू Bhūh, Bbhūḥ भुव Bhuvah, Bhuvah स्व Svah, sva इति Iti, thus तात् Tau, them अभ्यतपन् Abhyatapat, distilled out, the extract तेभ्य Tebhyah from them अभितपेभ्य Abhitap tebhyah, so distilled. ओंकार Omkārah, the syllable Om समस्रवन् Samprāsravat, flowed forth तत् Tat, that. यथा Yathā, like राकुना Saukunā, with stalk, with needle सर्वाणि Sarvaṇi, all पर्णानि Paṛṇāni, leaves सत्प्रणानि Samprāṇāni, are attached to, are pierced (the root of this is कृ to pierce, to cleave) एव Evam, thus एतन् Etena, by this ओंकारेण Omkāreṇa, with Om सर्वा Sarvā, all, व'ले वाक् Vik, speech सत्प्रणा Samprāṇā, is attached ओंकार Omkārah, the syllable Om एव Eva only इदं Idam, this सर्व Sarvam, all.

2 Viṣṇu distilled the entire literature From that distillation flowed out the triple Vedas He distilled them again From that distillation were extracted these three syllables Bhūh, Bhuvah, Sva He distilled these again They being thus distilled, came out OM As a needle pierces all the leaves, thus by this syllable Om is pierced the entire speech Om is verily this Full, the Perfect One. Om is verily this Full, the Perfect One

MADHYA'S COMMENTARY

(It has been mentioned before that the worshippers of individual Sumas and of the entire Śaiva get Śvarga and Release respectively. This Klānda shows who get Mukti and who get merely Śvarga.)

The Mīśraśāstrins say the duties like sacrifice study and charity belong to the householders the duties like austerities &c belong to the Vānaprasthas the duties of perpetual celibacy and studiousness belong to the Nairāśīka Brahmachārin. All these three classes of people attain by means of the aforesaid duties to the regions of the Virtuous. The remaining fourth not mentioned by name in the Śruti is the Parivrat who stands firm in Brahma in the right manner and he obtains immortality which is something beyond and distinct from the regions of the Virtuous. According to these Mīśraśāstrins the Mukti is only for the Sannyāsin.

This view is contested by the Commentator and he quotes an authority to that effect

So it is said —“The persons belonging to any one of the four Āśramas, get by the due discharge of their duties, to the regions of the Virtuous. But all these get release, by the knowledge of Brahman alone.”

(The due discharge of Sannyāsa also leads to the regions of the Virtuous and not necessarily to Mokṣa. And when a person, whether a Householder or a Sannyāsī gets Brahma jñāna he gets Mokṣa.)

(The Śruti says that Omkāra was distilled from all the Vyahṛitis. The commentary now gives the reason for the same.)

Omkāra is the name of Brahman (of the all Full and possessing perfect and excellent qualities). It is the essence (ġtmam) of all speech, because by explaining it (analysing and expanding it) All words are evolved and explained, thus it is the essence of all speech.

(The Śruti says Omkāra eva idam sarvaṃ. Omkāra is all this. The commentary now explains this. The above phrase does not mean that Omkāra is this all, for palpably all is not Om nor does it mean all words are Om, for that also is not quite accurate. So the commentary takes the word idam as qualifying the word sarvaṃ.)

Thus Omkāra, thus praised in the Śruti, is the Sarvaṃ or Full of all excellent qualities, full of all meanings. In fact Sarvaṃ means Full also. (Thus it follows that this Omkāra denotes also the fullness of every thing.)

(Says an objector —The word Sarvaṃ is in the neuter gender and so cannot refer to Om which is masculine. The reply to this is that the change of gender is a Vaidika license. Or the word Sarvaṃ is in the neuter gender simply because neuter denotes all genders and so it is taken here in the masculine and thus there is no anomaly.)

As it is in construction with Sarvaṃ there is no anomaly of gender. Moreover Sarvaṃ also means there superiority. Thus Om is superior to everything else. And this superiority has been praised in the previous passage yāti śākhā, it shows that Omkāra is praised as superior to everything else.

(Omkāra is said to be the essence of the Vyahṛitis. As the Vyahṛitis are three so also Om has three letters. As the Vyahṛitis are the essence of the three Vedas, so Om also is the essence of the three Vedas.)

Om is the essence of the Vyahṛitis, thus A is the essence of Bhūh, U is the essence of Bhuvah, M is the essence of Svah, respectively.

(In the sentence Prajāpati lokān abhyasat—traya vidyāṃ prarāvat, the *prīma* face meaning is that the brooding of Prajāpati at the flowing out are one and the same. The commentary removes this misapprehension.) —

As *vyāsa* text —“The abhūtapān or brooding is the knowledge—this is the essence of that—it does not mean anything else here. Samprarāva means that knowledge, that sight, (seeing a thing as the essence of a thing) of the Supreme Brahman.

(This is beside the *vyāsa* that the word Prajāpati here means Virāṭ or Kāśyapa, on the contrary it means the Supreme Brāhman.)

(Says an objector — If by Prajāpati you take the Supreme Brahman here how do you say that a certain idea rose in His mind for His knowledge is eternal and does not arise at a particular point of time To this the Commentary answers —)

As says a text — “Though the Lord is eternally Omniscient, yet when as a pastime, He manifests that knowledge, then it is said HE brooded over (abhitapat), otherwise it has no other meaning with regard to the Supreme Self’

(Says an objector — According to your interpretation, only three Āśramas are mentioned, and not the fourth for you take the word Brahasametha not as the name of the fourth or the Sannyasa āśrama, as we do but as meaning one who has Brahma knowledge How do you get the fourth Āśrama? To this the Commentary answers —)

The fourth or the duties of a Sannyasin are included in the word Tapas of the first mantra It includes both the Vanaprastha and the Sannyāsīn

“All the Āśramins, whether householders, or Vanaprasthas, naitika Brahmachārins, or Sannyāsins, if they are ignorant of the Supreme Brahman, (but otherwise duly perform the duties of their āśramas) get the regions of the Virtuous, but those alone who have got the intuitive and direct vision of Viṣṇu, get Immortality, and not otherwise

“By sacrifice, study and charity the householder verily goes to the region of the Moon, Soma Loka) The Yatis (Sannyāsins) by austerity go to the region of the Sun (Sūrya Loka), especially the four kinds of Sannyāsins, (namely Paramahansas Haṁsas Kutira and the Bahudakas) The Vanaprasthas by austerity alone go to the regions of the Risis, the perpetual students (Nushthika Brahmachārins) by the mere service of their teachers go to the regions of the Valakhilyas But if they see the God Janardana, directly, then they attain Immortality (Mokṣa), but not otherwise

No one gets Immortality (Mokṣa) by mere Sannyāsa. As says a Śruti — ‘By knowing Him thus alone one gets here Immortality, there is no other way to attain it (Śveta III 8) So also the words of Lord Bīdanayana (Vedānta Sūtras III 3 18) Knowledge only is the means of Release, as seen from the emphatic statement So also the Lord (in the Bhāgavata Purāna) Nothing compels me so much in granting Release, as Love The due discharge of one’s duties, the Sādhya, the Yoga, the sacred study, the austerity, the renunciation (Sannyāsīn), the charitable and religious works do not bind (oblige) me to give Mukti, O Uddhava’ So also in the Gītā— Not by mere renunciation (sannyasan) doth he rise to perfection (III 9) So also the Śruti — ‘His sons take his inheritance shows that even householders obtain

Release, for the above text refers to the division of inheritance left by a mukta person, who was a householder. It also shows that the householders also can get Jñāna. So also says another text —“The Release is certain for persons of all castes and stages (śrāmās) through knowledge alone, yea even of the out castes and of the immovables, but still the Yati (Sannyāsin) is the best, for Renunciation is the means of getting mokṣa specifically.” As says a text —“Having well ascertained the true object, through the knowledge obtained from the study of the Vedas, and having purified their nature by renunciation of fruits of action and due performance of duties, the Yatis, &c” (Mundakī, III 2 6)

TWENTY-FOURTH KHANDA

MANTRA 1

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवनं रुद्राणां माध्य-
 न्दिनं सवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम् ॥१॥
 क तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं
 कुर्याद्य विद्वान्कुर्यात् ॥ २ ॥

ब्रह्मवादिनः Brahmvādīnāḥ, the enquirers about Brahman, the disciples (who inquire about the Supreme Brahma from their teachers) वदन्ति Vādanti, declare ask (from their teachers) यद् Yat, if वसूनां Vasūnām, (under the control) of Vasus प्रातःसवनं Prātaḥsavanam, sacrifice in the morning, morning-oblation (as the Bhūh loka is ruled by Vasus therefore, the Vasus are the dwellers of Bhūhloka) रुद्राणां Rudrānām, belonging to the Rudras (the antarīkṣa loka is dwelt by Rudras, because they are the lords of antarīkṣa who get the oblation given in the midday) माध्यन्दिनं Mādhyandīnam midday सवनं Savanam, sacrifice, oblation आदित्यानां Ādityānām, of the Ādityas विश्वेषां देवानां Viśveṣāṃ Devānām, of Viśvadevas (The heaven is ruled by those who get the evening oblation) च Cā and तृतीयसवने Tṛtīyasavanam, third oblation (As all the three worlds are kept under control by the Vasus, the Rudras, the Āditya and the Viśvadevas) respectively and fully occupied by them क कva, where तर्हि Tārhi therefore यजमानस्य Yajamānasya, of the sacrificer (learned or ignorant) लोक Lokāḥ, world (for which he sacrifices Bhūh, etc., are kept under control by different devas) इति Iti thus स Sah, he य Yāḥ, who न Naḥ, him (the way which will be described hereafter) न Na, not विद्यात् Vidyāt, knows कथं Katham, how कुर्यात् Kuryāt, should do विद्वान् Vidvān knowing कुर्यात् Kuryāt, should do

1 The (pupils) inquirers of Brahman ask their teacher—“If the morning oblation belongs to the Vasus,

the noon oblation to the Rudras and the third oblation to the Ādityas and the Viśvadevas (and consequently the three worlds the earth, the intermediate world and the heaven are already occupied by these devas) where then is the world of the sacrificer? He who does not know the method of attaining the world, how must he proceed with the sacrifice, etc., (since he does not know the method) therefore let him learn how to perform it and then perform it.

MANTRA 2

पुरा प्रातरनुवाकस्योपाकरणाजघनेन गार्हपत्यस्योदङ्मुख
उपविश्य स वासवꣳ सामाभिगायति ॥ ३ ॥

लो ३ कद्धारमपावा ३ णूँ ३३ पश्येम त्वा वयꣳरा ३३३३३
हुँ ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ४ ॥

पुरा Purā, before. प्रातः Prātaḥ, morning अनुवाकस्य Anuvākasya, of the song, chant (the whole word prātarānuvāka means the matin chant.) उपाकरणāt, commencement, beginning अजघनेन jaghanena, behind. गार्हपत्यस्य Gārhapatyasya, of the household altar उदङ्मुख Udamukhaḥ, looking towards the north, facing the north उपविश्य Upaviśya, sitting down. वासव Vasavam, addressed to the Lord Viṣṇu residing in the Vasus साम Sāma, the Sāma hymn अभिगायति Abhigāyati, sings out (the following songs). लोकाद्धार Lokadvāram, the door of the world (earth) the door by which may I attain the earth अपावार्णु Apāvārnū, open पश्येम Paśyema, let us see त्वा tva, thee, वयꣳ Vayam, we यज्वाय Rajyaya, for the sake of kingdom (that we may rule on earth) The prolated ā of rā is chanted 7 times with the seed mantra "huṁ" inserted in the middle, viz., rā ā ā ā huṁ ā ā ā, the prolated ā of jyā 3 times, etc इति Iti, thus

2. Before the commencement of the matin chant, sitting facing north, behind the household altar, he sings the Sāman addressed to Viṣṇu dwelling among the Vasus thus — Open the passage to the world of the Vasus, so that we may see Thee and obtain terrestrial glory therein

MANTRA 2(6)

अथ जुहोति नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोकं मे
यजमानाय विन्दैष वै यजमानस्य लोकः ॥ ५ ॥

अथ Atha then जुहोति Juhoti, sacrifices (to the fire) with the following mantras नम Namah, adoration, salutation, hail अग्नये Agnaye, to agni, ११२, Visnu (who is called Agni, the devourer) पृथिवीक्षिते Prithivīksite, dwelling on the earth लोकक्षिते Lokaksite, dwelling in the worlds लोक Lokam, world, appropriate for me मे Me, to me यजमानाय Yajamānāya, to the sacrificer विन्द Vinda, give, obtain for एष Esah thus वै Vai, verily यजमानस्य Yajamānasya, of the sacrificer लोक Lokah, world

2(b) Then he offers oblations in the fire saying—"all hail, O Visnu, dwelling in fire, dwelling on the earth, dwelling in all regions Lead me, thy worshipper, to the place appropriate for me, to that which is verily the world of the pious (Lit This is verily the world of the pious)"

MANTRA (2c)

एतास्मि अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिघमित्यु-
क्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवनं संप्रयच्छन्ति ॥ ६ ॥

एतास्मि Etasmi, I shall go अत्र Atra, there यजमान Yajamanah, the sacrificer, the worshipper परस्ताद् Parastat, after आयुष आयुष, of the life, etc., when the life is over This refers in the case of (अपरोक्षहानी Aparokṣahānī) the falling off or dropping down of the final body In the case of others, ordinary death स्वाहा Svāhā take (time) अपजहि Apajahi, cast back परिघं Parigham, the bolt, the hindrance to the attainment of the enjoyments of the loka इति Iti, thus उक्त्वा Uktvā saying उत्तिष्ठति Uttiṣṭhati rises up let him rise up तस्मै Tasmai, to him वसवः Vasavaḥ the particular forms of the Lord Visnu dwelling in the Vasus, they being gracious प्रातःसवनं Prātaḥ Savanam, morning oblation, all rites performed in the morning संप्रयच्छन्ति Samprayachchhanti, fulfil, cause to be performed without hindrance

2(c) After my life is over may I, the sacrificer, go there Svāhî Then having said "Remove the obstacle, O Lord!" let him rise For him the Lord, through the Vasus, makes perfect and complete his morning oblation

MANTRA 3

पुरा माध्यन्दिनस्य सवनस्योपाकरणज्जघनेनाग्नीध्रीयस्यो-
दङ्मुख उपविश्य स रौद्रं सामाभिगायति ॥ ७ ॥

लो३कद्वारमपावा ३ ऋं ३३ पश्येम त्वा वयं वैरा ३३३३३
हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ८ ॥

पुत्र Pura, before मध्यन्दिनस्य Madhyandinasya of midday सवनस्य Savanasya, oblation उपाकरणम् Upakaranāt, commencement जघनेन jaghanena behind अग्निश्रीयस्य Agnidhriyasya, the Agnidhriya altar (Daksinâgni) उदङ्मुखः Udamukhah, North-facing उपविश्य Upaviśya, sitting स Sah, he सैव साम Raudrasāma, the Sāma hymns addressed to Viṣṇu dwelling in the Rūdras अभिगायति Abhigāyati, sings out लोकद्वार Lokadvāram door to the world अपावर्णम् Apavarṇam, open परयेन Paśyema let us see स्वा Tvā thee एव Vayam, we विराज्याय Virājyaya (another reading is वैराज्याय Vairājyāya), to obtain sovereignty of the intermediate world

3 Before the commencement of the noon oblation, the sacrificer sitting down behind the Dakṣiṇâgni altar, and looking towards the north, sings the Sāman addressed to Viṣṇu dwelling in the Rūdras thus --Open the passage to the world of the Rūdras so that we may see Thee and obtain astral glory therein

MANTRA 3 a

अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे
यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥ ६ ॥

अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिधमित्यु-
क्त्वोत्तिष्ठति तस्मै रुद्रा माध्यन्दिनं सवनं संप्रयच्छन्ति ॥१०॥

वायवे Vāyave, to Vāyu Viṣṇu called Vāyu, the giver of life (प्रायु Āyu) and wisdom (व Va) अन्तरिक्षितः Antarikṣakṣite dwelling in the intermediate region (the text as above)

3(a) Then he offers oblations in the fire saying — All hail, O Viṣṇu, dwelling in the Rūdras, dwelling in the sky, dwelling in all regions Lead me, Thy worshipper, to the place appropriate for me, to that which is verily the world of the pious After my life is over may I, the sacrificer, go there Svāhâ! Then having said "Remove the obstacle, O Lord," let him rise For him the Lord through the Rūdras makes perfect and complete his midday oblation

MANTRA 4

पुत्र तृतीयसवनस्योपाकरणाजघनेनाहवनीयस्योदङ्मुख
उपविश्य स आदित्यं स वैश्वदेवं सामाभिगायति ॥ ११ ॥

लो ३कद्वारमपावा ३र्णू ३३ पश्येम त्वा वयस्स्वारा ३३३३३
 हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ १२ ॥

आदित्यमथ वैश्वदेवं लो ३ कद्वारमपावा ३ णू ३३ पश्येम
 त्वा वयस्साम्ना ३३३३३ हुं३ आ ३३ ज्या ३ यो ३आ३२१११
 इति ॥ १३ ॥

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो
 दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोकं मे यजमानाय विन्दत ॥१४॥

एष वै यजमानस्य लोक एतास्म्यत्र यजमानः परस्तादायुषः
 स्वाहाऽपहतपरिधमित्युक्त्वोत्तिष्ठति ॥ १५ ॥

तस्मा आदित्याश्च विश्वे च देवास्तृतीयं सवनं संप्रयच्छ-
 न्त्येष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥ १६ ॥

इति चतुर्विंश सर्गः ॥ २४ ॥

इति द्वितीयः प्रपाठकः ॥ २ ॥

तृतीयसवनस्य Tṛtīya savanasya third oblation evening oblation चादित्यस्य
 Ādityasya of the Ādityam altar आदित् आदित्याम् Visṇu dwelling in the
 sun वैश्वदेव्यै Vaisvadevyaṁ addressed to Visvadevas स्वाराज्याय Svārajyāya,
 for celestial glory साम्राज्याय Sāmrajyāya for perfect glory दिविक्षिद्भ्यः Divi-
 ksiddhībhyaḥ dwelling in heaven अपहतः Apahataḥ cast brick, remove दत्ताय नाम्ना
 Yajñamātrām (equal to Yajñamātrām) the saviour (यात्रा) of the maker (मा-
 मा) of sacrifice, तत्र, Visṇu who saves the Yajamāna Yajñama is the same
 word as Yajamāna He who saves the Yajamāna is called Yajñamātrā

4 Before the commencement of the evening oblation, the sacrificer sitting down behind the Ādityam altar and looking towards the north, sings the Sīman addressed to Visṇu dwelling in the Ādityas and in the Visvadevas thus — Open the passage to the world of the Ādityas and Visvadevas so that we may see Thee and obtain celestial and supreme glory

Then he offers oblations in the fire saying — All hail, O Visṇu! dwelling in the Ādityas and in the Visvadevas, dwelling in the heaven, dwelling in all regions. Lead me,

Thy worshipper to the place appropriate for me, to that which is verily the world of the pious. After my life is over may I the sacrificer go there "Svâhâ." Then having said "Remove the obstacle O Lord," let him rise. For him the Lord, through the Âdityas and Visvedevas perfects his evening oblation. He verily knows this Lord called Yajñimâtrâ, the Saviour of the pious, who knows him thus, who knows him thus.

MĀDHVA'S COMMENTARY

(In the previous Khanda has been taught the meditation on the Lord called Sîman the Giver of Heaven and Release. Now is taught in the shape of a dialogue between the pupil and teacher meditation on the Lord through his forms of Vasus etc. established by a portion of the Sîma Veda which also by removing the obstacles conduces to the attainment of Release and leads to the sovereignty in the worlds called earth etc. Lest one should make the mistake that the offering of the morning, midday and evening oblations are given to the well known Vasus &c. and that they are prayed to in order that they may unbolt the door the Commentary says —

By praying with the Mantras "Loka Dvara &c. to the Lord God Hari residing in the Vasus, Rudras, Âdityas and Visvedevas and called also by those names the sacrificer gets heaven if he is ignorant, and release, if he is wise. By no other means can the higher worlds be obtained.

(Even the attainment of high worlds like the intermediate heaven &c. depends upon the worship of the Lord Hari alone. The difference is if he is worshipped with knowledge then moksha is gained if ignorantly then worlds higher or lower.)

To be eminent in earth and have glory here is called Rājya by the wise. To be eminent in the intermediate world is called Virājya, to be eminent in heaven is called Svairājya.

(But it has been said that the wise get Moksha in these worlds. How is that? For the worlds of the Release are Vaikuṇṭha &c. And those world names are not used here. Then also it is said that one must go to the Sveta dvipa and see the Lord there in order to get Moksha. How then can men get Moksha in these inferior worlds like earth etc. To this the reply is that some Released souls remain in earth etc. even after Release. They prefer to so remain instead of going to Vaikuṇṭha. But they also must make pilgrimage to the Sveta Dvipa before getting Release.)

Even in these (earth, sky and heaven) there is Release for some special persons. They however go to Sveta dvipa and after seeing the Lord Viṣṇu there and being permitted by Him they remain on this earth, etc. enjoying happiness and free from sorrow as released souls.

(It is now established by quoting an authority that the Lord has the name of Vasu Âditya &c.)

The Śruti (Rig Veda X 82 ?)— He who alone bears the names of all the Devas shows that the Lord alone has the names of Vasu, etc.,

also (These are primarily the names of the Lord, and secondarily applied to the Devas)

Admitted that the person who desires release should pray to the Lord why should the person who does not want release but heaven only pray to Him when he can get these higher worlds by praying to the presiding deities of those worlds namely to Vasu etc. To this the Commentator says that all prayers are really offered to the Lord with this difference that some are addressed so consciously and wisely and others unconsciously and ignorantly)

Says the Gita (9 20) — The knowers of the three, the Soma drinkers the purified from sin, worshipping me with sacrifice, pray of me the way to heaven, they ascending to the holy world of the Ruler of the Shining Ones eat in heaven the divine feasts of the Shining Ones

This also shows that the Lord alone is to be prayed to for granting these worlds and not any lower being

(But if the persons desiring Svarga also must pray to the Lord how is it their reward is temporary only and they lose heaven after some time To this the Commentary says —)

They obtain a limited world which comes to an end, because their knowledge of the form of the Lord (and conception of the Godhead) is not perfect and complete and because they have attachment and prejudices still alive

As says the Gita (9 21) — I am indeed the enjoyer of all sacrifices, and also the Lord, but they know me not in Essence, and hence they fall

(This shows that through partial knowledge of the Lord is attained a temporary Svarga)

So also the Gita (9 21) — They, having enjoyed the spacious heaven world their holiness withered come back to this world of death Following the virtues enjoined by the three, desiring desires they obtain the transitory

This shows that desiring desires or attachment also leads to a transitory world

By merely not knowing that VISHNU is the highest and the best one goes to blind darkness what to say of those who hate Him or hate Brahma, etc Those who do not know the gradation and difference between Devas and Devas and between all the devas and the Lord VISHNU also go to darkness from which there is no extrication (easily)

(Let it be granted that there is darkness for one who hates Brahma etc But is darkness the fate of those also who worship them but have made mistakes in their worship To this the Commentary replies) —

If any one has done any offence with regard to these, he verily goes to the lower worlds, (though not to the worlds of darkness because

Viṣṇu residing in fire, etc., when appealed to, removes this obstacle

(But, it is objected, we living on earth do not see this mote this bar to the passage from one plane to another. How do you say that there is a mote which prevents the souls from coming on this earth? So far as this earth is concerned we can confidently say there is no such mote. Nor can you say that this mote is invisible, so long as the man is alive, but becomes visible when he dies. All beings do not pray in the manner laid down in this book, how is it then that they are born on this planet, and are not prevented from entering it by the mote spoken of? To this the Commentary says —)

After death when the souls want to go to those places where joy is to be experienced, this mote is met with successively, one after the other. When these motes are removed by Lord Viṣṇu, through these prayers, then the sacrificer attains earth, etc., to enjoy the happiness and Mukti.

(Thus these motes are round a particular spot or locality on these three planes, they serve to exclude all pain and evil from that limited circle. These places are regions of enjoyment and are called heavens. On the physical plane also there is such a heaven which is fenced round by such a mote, so also there are such heavens in the astral and mental planes, the *Jantarika* and *Svarga lokas*. If it be asked that the physical heaven ought to be visible, at least to all human eyes, the reply is that without the grace of Lord Viṣṇu no one can cross the mote, nor can find out the existence of this physical paradise even.)

The phrase *Yajñasyamātrā* means the Lord Hari because He is the Saviour of the performer of sacrifice. The word *Yajñant* means "the performer of sacrifice" (*mā* means performer). *Yajñamatrā* means the Saviour (*trā* means Saviour) of *Yajñamā*, (the sacrificer). That devotee alone who knows Him thus, goes to heaven (*Svarga*) if he is ignorant, or attains *mukti*, if he is wise.

THIRD ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चनीवश्
शोऽन्तरीक्षमपूपो मरीचयः पुत्राः ॥ १ ॥

असौ Asau, that, who is perceptible to the vision of the illumined sage वे
Vai, indeed, alone. आदित्य Âdityah, the sun Âdi=beginning, ta=all pervading,
Ya=wisdom,—the whole word means "the eternal, all-pervading wisdom"
देवमधु Devamadhu, honey to the Devas "Madhu" here means happi-
ness—"devamadhu" means "the giver of happiness to the Devas" तस्य
Tasya, of him, of the Lord called Âditya and honey द्यौः Dyauḥ, heaven
Śrī, because she is all resplendent, "dyau" means light Śrī possesses
light and dwells in heaven, therefore she is called Dyau एव Eva, indeed
तिरश्चनीवश्ः Tiraśchinavamśah, cross-beam, it is a name of Śrī, because by
her prostration (tiraśchina) and devotion and obedience, she has brought
the Lord Hari under her control (Vamśa=vaśa control) अन्तरीक्ष Anta-
riksam, the intermediate region, the Vāyu is so called because he always
sees the Lord Hari within himself (antar=inside, ikṣa=to see) The
Vāyu or air is called antarīkṣa because he moves in the sky अपूप Apūpah,
honey cells, "ap" means the apyam, the goal, i.e., the Brahman, "upa" near
He, near to whom or in whom, Brahman always resides is apūpa मरीचय
Marīchayah, the rays the Risis called Marīchi and the rest, dwelling in the
rays of the sun पुत्राः Putrāḥ, sons, makers of honey, the honey dwelling in
the honey cells is the son of the bees, as produced by them

1. That Lord is verily honey to the Devas Śrī is
like the cross-beam. Vāyu is the bee-hive. And the Risis
Marīchi, etc., the sons (or the honey-makers)—154

Note—That Eternal, All pervading Wisdom alone is the perfect joy that supports the
Devas His spouse Śrī, the Refulgent has brought him under her control by her obedience
Vāyu His beloved Son, is always absorbed in the contemplation of His glory for He is the
receptacle in which the Lord always dwells The sages like Marīchi etc., are His children

MANTRA 2

तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाढ्य ऋच
एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता वा
एता ऋचः एतमृग्वेदमभ्यतपश्स्तस्याभितप्तस्य यशस्तेज इन्द्रियं
वीर्यमद्वायश् रसोऽजायत ॥ २ ॥

Viṣṇu residing in fire, etc., when appealed to, removes this obstacle

(But it is objected we living on earth do not see this mote this bar to the passage from one plane to another. How do you say that there is a mote which prevents the souls from coming on this earth? So far as this earth is concerned we can confidently say there is no such mote. Nor can you say that this mote is invisible so long as the man is alive, but becomes visible when he dies. All beings do not pray in the manner laid down in this book, how is it then that they are born on this planet and are not prevented from entering it by the mote spoken of? To this the Commentary says —)

After death when the souls want to go to those places where joy is to be experienced, this mote is met with successively, one after the other. When these motes are removed by Lord Viṣṇu, through these prayers, then the sacrificer attains earth, etc., to enjoy the happiness and Mukti.

(Thus these motes are round a particular spot or locality on these three planes, they serve to exclude all pain and evil from that limited circle. These places are regions of enjoyment and are called heavens. On the physical plane also there is such a heaven which is fenced round by such a mote, so also there are such heavens in the astral and mental planes the Antarikṣa and Svarga lokas. If it be asked that the physical heaven ought to be visible at least to all human eyes the reply is that without the grace of Lord Viṣṇu no one can cross the mote, nor can find out the existence of this physical paradise even.)

The phrase Yajurayamatri means the Lord Hari because He is the Saviour of the performer of sacrifice. The word Yajñamā means "the performer of sacrifice" (mā means performer). Yajñamatri means the Saviour (mā means Saviour) of Yajñama, (the sacrificer). That devotee alone who knows Him thus, goes to heaven (Svarga) if he is ignorant, or attains mukti, if he is wise.

MANTRA 3

तद्व्यत्तरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रो-
हितरूपम् ॥ ३ ॥

इति प्रथमः खण्डः ॥ १ ॥

तत् Tat, that (Supreme Brahman) व्यक्तुः Vyaksarat, flowed forth (the Dharma and Moksa for the Devas) तत् Tat, that (honey called Vāsudeva and revealed through the Rigveda) आदित्य Ádityam, the sun (in the orb of the sun representing the bee hive or by the side of the solar orb, *i.e.*, by the eastern side) अभित Abhitah, towards by the side of (*i.e.*, in the eastern rays) अश्रयत् Aśrayat, became fixed तत् Tat, there वै Var, verily एतत् Etat, thus in the forms of fame, etc., called Vāsudeva and as manifested through the Rig-Veda यत् Yat, which एतत् Etat, that आदित्यव Ádityasya, of the sun रोहित Rohitam, red रूप Rūpam, form

3 He (the supreme Brahman) flowed forth (Dharma and Moksa for the Devas), that honey (revealed through the Rig Veda and called Vāsudeva) took its place on the (eastern) side of the solar orb There verily He (Vāsudeva) assumed red colour and that is the red light of the sun —156

SECOND KHANDA.

MANTRA 1

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो
यजूंष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि यजूंष्येतं यजुर्वेदमभ्यतपस्तस्याभि
तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥

तद्व्यत्तरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
शुक्लरूपम् ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

अथ Atha, now य Ye, which अस्य Asya his दक्षिणा Rāśmayah, the southern rays ता Tāh, those एव Eva verily अस्य Asya, his दक्षिणा मधुनाश्च Dakṣiṇāb Madhunādyah, southern honey cells यजुर्विं Yajurviṃ, the Yajus verses or the Rudras एव Eva verily मधुकृत Madhukṛtah, the honey-makers, bees यजुर्वेद Yajurvedah, the Yajurveda (Sankarsapa) एव

सस्य Tasya, of Him the Lord called Ācītya, of the Lord the inner controller of Savitri वे Ye, those which ऋष्य = Prāñchah (existing in) the eastern-quarters रसस्य Rāśmīyah, rays 'ra' = delight, "śam" = auspiciousness "mī" = wisdom The forms of the Lord called Vasudeva, etc., dwelling in the rays of the sun ता Jah, those एव Eva, verily अस्य Asyah, of this, the honey-cell called Vāyu वाच्य Prāchyah, eastern मधुनाद्य Madhunaādyah, honey cells "Madhu" = happiness,, "na" = not, "alam" = able, ते, not able, none can obtain this happiness except through Vasudeva ऋष्य Richah, of the Rig, the Riks are especially used in the morning oblation Vasus are called Rik, because they preside over the Rig-Veda and are like bees, makers of honey एव Eva, indeed, मधुकृत् Madhukṛtāh, the honey-makers, who manifest the happiness of the Lord or who reveal the Lord called 'Madhu' ऋग्वेद Rigvedah, the Rig-Veda. एव Eva, even पुष्प Puspam flower that which nourishes wisdom as the flower nourishes the bee ता Jah, the words of Rig-Veda अमृता Amṛitāh, nectar, deathless, because they are not the production of any human being, hence Amṛitā or eternal आपः Āpah, waters, the best drink of the Devas (ā=best, pa=drink) the juice in the flower ता Jah, they. वे Va, verily एता Eitā, these ऋष्य Richah, the Riks vs, the Vasus like Agni, etc एतम् Etam, this ऋग्वेद Rigvedam, the Rig Veda अच्यतपन् Abhyatapan, brooded over, drank, fully reflected upon, heated तस्य Tasya, of him अन्तितस्य Abhūtaptasya, being heated यज्ञ Yeśah, fame, wisdom, because His form is wisdom तेज Iejah, glory, bliss, his form is bliss इन्द्रिय Indriyam, vigour, supreme lordliness, the Lord is called "Indriya because He possesses supreme lordliness वीर्य Viryam, strength, He is all strength अन्नस्य Annādyam, health, the power to confer boon and beatitude magnanimity, literally food support, He indwelling in food supports all रस Rasah, essence, He is called "rasa' because He is essence of all अजायत Ajāyata became manifest

2 Of that Lord, the eastern rays are the eastern honey-cells The Richas (the Vasus) are verily the bees The Rig Veda is the flower The juice in the flower is the nectar Those Richas (the Vasus) distilled this flower called the Rig Veda It being so distilled, there became manifest (the Lord possessed of) wisdom, bliss, lordliness, strength, magnanimity and power—155

Note—Of that Lord in the sun the forms Vasudeva etc dwelling in the eastern Rāsmi and called so because of their (Vasudeva etc) being full of delight auspiciousness and wisdom are the only means of attaining the Lord called sweet Vasus verily are the bees (who manifest the sweetness of the Lord) the Rig Veda is the flower as it nourishes the knowledge The words of the R g Veda are the eternal best drink (to be drunk by the ear) These Vasus studied closely the Rig Veda (physical laws) and discovered therein the Supreme Brahman whose form is wisdom and bliss supreme lordliness and power, vigour, strength magnanimity and force

MANTRA 3

तद्व्यत्तरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रो-
हितं रूपम् ॥ ३ ॥

इति प्रथमः खण्डः ॥ १ ॥

तत् Tat, that (Supreme Brahman) व्यत्तरत् Vyaksarat, flowed forth (the Dharma and Moksa for the Devas) तत् Tat, that (honey called Vāsudeva and revealed through the Rigveda) आदित्य Ādityam, the sun (in the orb of the sun representing the bee-hive or by the side of the solar orb, *sc* by the eastern side) अभित Abhitah, towards by the side of (*sc*, in the eastern rays) अश्रयत् Aśrayat, became fixed तत् Tat, there वै Vai, verily एतत् Etat, this in the forms of fame, etc., called Vāsudeva and as manifested through the Rig-Veda यत् Yat, which एतत् Etat, that आदित्यस्य Ādityasya, of the sun रोहित Rohitam, red रूप Rūpam, form

3 He (the supreme Brahman) flowed forth (Dharma and Moksa for the Devas), that honey (revealed through the Rig Veda and called Vāsudeva) took its place on the (eastern) side of the solar orb There verily He (Vāsudeva) assumed red colour and that is the red light of the sun —156

SECOND KHANDA.

MANTRA 1

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो
यजूंष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि यजूंष्येतं यजुर्वेदमभ्यतपस्तस्याभि
तप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥

तद्व्यत्तरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
शुक्लं रूपम् ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

अथ Atha, now य Ye, which अस्य Asya, his दक्षिणा रश्मय Daksinah Raśmayah, the southern rays ता Tāh, those एव Eva verily अस्य Asya, his दक्षिणा मधुनाड्य Daksinah Madhunādyah, southern honey cells यजुर्विं Yajurviṅ, the Yajus verses or the Rudras एव Eva verily मधुकृत Madhukrutah, the honey makers bees यजुर्वेद Yajurvedah, the Yajurveda (Sankarṣṇa) एव

Eva, alone पुष्प Puspaṃ, flower ता Tab, those अमृता Amṛtāḥ, nectars
 आप Āpah, waters तानि Tāni, those वै Vai, verily एतानि Etāni, these
 यजुषि Yajūṣi, the Yajus verses, Rudras like Vāyu, etc, the presiding deity of
 the Yajur Veda एतम् Etam, this यजुर्वेद Yajurvedam, the Yajur Veda अभ्यतपन्
 Abhyatapan, heated, distilled, reflected over. तस्य Tasya, from that अभितप्तस्य
 Abhitaptasya, being distilled ययः Yasah, fame, wisdom तेज Tejah glory,
 bliss इन्द्रिय Indriyam, vigour, lordiness वीर्य Viryam, strength अन्नद्य
 Annadyam, food, etc, magnanimity एत Rasah essence अजायत Ajāyata,
 became manifest. तत् Tat, that व्यक्तम् Vyaktam, flowed out तत् Tat that
 आदित्य Adityam, the solar orb अभित अभित, by the side अभयम् Adrayat,
 became fixed तत् Tat, there, वै Vai, verily एतम् Etam, this यत् Yat, which
 आदित्यस्य Adityasya, of the sun. शुक्लरूप Śūklamrōpam, the white form (Sankar-
 sana)

1 Now those which are the southern rays of that
 Lord, they are verily His southern honey cells The Yajus
 (the Rudras) are verily the bees The Yajur Veda (Sankar-
 sana is verily the flower The juice in the flower is the
 nectar Those Yajus (the Rudras) distilled this flower
 called the Yajur Veda it being so distilled there became
 manifest the Lord possessed of wisdom, bliss, lordiness,
 strength and magnanimity and power He (the Supreme
 Brahman) flowed forth (Dharma and Mohsa for the Devas)
 That honey revealed by the Yajur Veda and called Sankar-
 sana, took its place on the southern side of the solar orb
 There verily He (Sankarsana) assumed white colour and
 that is the white light of the sun —157

Note—Of that Lord in the sun the form Sankarsana dwells in the southern rays
 These are called rays or Rāsi because of their being full of delight auspiciousness and
 wisdom They are the only means of attaining the Lord called Sweet Rudras verily
 are the bees who manifest the sweetness of the Lord The Yajur Veda is the flower
 because it nourishes that knowledge The words of the Yajur Veda are eternal best
 drink These Rudras verily distilled the Yajur Veda and manifested thereby the supreme
 Brahman whose form is wisdom and bliss glory and power vigour and strength, health
 and force

THIRD KHANDA

MANTRA 1

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः

सामान्येव मधुकृतः सामवेद एव पुण्यं ता अमृता आपः ॥ १ ॥

तानि वा एतानि सामान्येत॑ सामवेदमभ्यतप॑स्तस्याभि-
ततस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्य॑रसोऽजायत ॥ २ ॥

तद्व्यत्तरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
कृष्ण॑ रूपम् ॥ ३ ॥

इति तृतीयः खण्डः ॥ ३ ॥

Atha noṁ Ye, which Asya his प्रत्यक्षरस्य Pratyakṣarasya
western rays Tāh, those Eva, verily Asya, his पत्नीच्यो मधुनाद्य Pratichyah
madhunādyah, western honey cells सामानि Sāmāni, the Sāmān ve ses, the
Ādityās, so called because they are equal (*sama*) with the twelve months
for each month there is an Āditya Eva, verily Madhukṛitah, honey-makers
bees सामवेद Sāmavedah the Sāmaveda (Pradyumna) Eva, alone Puspam,
flower Tāh, those Amṛitah, nectars Āpah, waters Tāni, those Vai, veri-
ly. Etāni, these सामानि Sāmāni, the Sāmān verses Ādityas the presiding
deity of Sāmā Veda Etam this सामवेद Samavedam, the Sāmā Veda Abhya-
tapan, heated, distilled, reflected over Tasya, from that Abhitaptasya
being distilled Yaśah, fame, wisdom Tejah, glory, bliss. Indriyam, vigour,
lordliness Viryam, strength Annādyam, food etc, magnanimity Rasah,
essence Ajāyata, became manifest Iat, that Vyaksarat, flowed Tat, that
Ādityam, the solar orb Abhitah, by the side Aśrayat, became fixed Tat
there Vai, verily Etat, this Yat, which Ādityasya, of the sun कृष्णरूप
Kṛṣṇarūpam, dark form (Pradyumna)

1 Now those which are the western rays of that Lord, are verily His western honey cells The Sāmāns are verily the bees The Sāmā Veda is verily the flower The juice in the flower is the nectar Those Sāmān Verses (the devas called Ādityas) distilled this flower called Sāmā Veda (Pradyumna), it being so distilled there became manifest the Lord of wisdom, bliss, lordliness, strength, magnanimity and power

He, the Supreme Brahman, flowed forth Dharma and Moksā for the Devas, that honey revealed by the Sāmā Veda and called Pradyumna, took its place on the western side of the solar orb There verily He (Pradyumna) assumed dark color and that is the dark light of the sun —158

FOURTH KHANDA

MANTRA 1

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाढ्योऽथ-
र्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपश्स्तस्या-
मितसस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यश्च रसोऽजायत ॥ २ ॥

तद्व्यचरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य परं
कृष्णं रूपम् ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

Atha, now Ye, which Asya, his उदंशस्य Udañcharaśmayah, nor-
thern rays Tah, these Eva, verily Asya, his उदीच्यो मधुनाढ्यः Udiehyah
madhunaādyah, northern honey cells अथर्वाङ्गिरस Atharvāngirasah, Atharva and
Angrasa verses The Devas called Soma, &c, since they cause rain (adhara)
and are thus the essence (rasa) of the bodily organs (anga) Eva, verily Ma-
dhukritah honey-makers, bees इतिहासपुराणम् Itihāsapurāṇam, Itihāsa and
Purāṇam It includes the verses of the Atharva Veda also Eva, alone.
Puṣpam, flower, Tah, those Amṛtah, nectars, Āpah, waters, ते Te those
Vai, verily एते Ete, these Atharvāngirasa, Atharva and Angrasa verses,
Devas called Soma etc. एतद् Etat, this Itihāsapurāṇam, the Itihāsa and
Purāṇas. Abhyatapan, heated distilled, reflected over Tasya, from that.
Abhitaptasya being distilled Yaśah, fame, wisdom Tejah, glory, bliss
Indriyam, vigour, lordliness Viryam, strength Annādyam, food etc, magna-
nimity Rasah, essence, power Ajāyata, became manifest, Tat, that Vjāk-
sarat, flowed Tat, that Ādityam, the solar orb Abhitah, by the side
Aśrayat, became fixed Tat, there Vai, verily Etat, this Vai, which
Ādityasya, of the sun एतं Parah, deep black कृष्णरूपं Kṛṣṇairūpam, deep
black form (called Aniruddha)

1. Now those which are the northern rays of that Lord they are verily his northern honey cells The hymns of the Atharvāṅgnas (Soma &c.) are verily the bees The Itihāsa-Purāṇa (Aniruddha) is verily the flower. The juice in the flower is the nectar Those Atharvāṅgiras (the devas called Somas) distilled this flower called the Itihāsa-Purāṇa, it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and

power. He the Supreme Brahman flowed forth Dharma and Moksa for the Devas That honey revealed by the Atharvāṅgiras and called Aniruddha, took its place on the northern side of the solar orb There verily He (Aniruddha) assumed extreme dark color and that is the extreme dark light of the sun —159

FIFTH KHANḌA

MANTRA 1

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाढ्यो गुह्या
एवादेशा मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपस्तस्यामितस्य
यशस्तेज इन्द्रियं वीर्यमन्नाद्यश्च रसोऽजायत ॥ २ ॥

तद्व्यत्तरत्तदादित्यमभितोऽभ्यत्तद्वा एतद्यदेतदादित्यस्यमव्ये
क्षोभत इव ॥ ३ ॥

ते वा एते रसानाश्चरसा वेदा हि रसास्तेपामेते रसास्तानि
वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेपामेतान्यमृतानि ॥४॥

इति पञ्चमः खण्डः ॥ ५ ॥

Atha, now Ye which Asya, his ऊर्ध्वा रश्मय Ūrdhvāh raśmayah, upward rays Tāh, those Eva, verily Asya, his ऊर्ध्वा मधुनाढ्य Ūrdhvāh Madhuna-
nādyah upwards honey cells गुह्या Guhyāh, the occult, the secret एव Eva, verily आदेशा Ādeśāh, teachings, doctrines, the Perfect Ones called the Rishis the Teachers of the Secret मधुकृतो, honey makers, bees ब्रह्म Brahma, the entire Veda, the Infinite Vedas Brahma comes from √brih=endless There is no end of the Vedas, therefore they are called Brahman or endless एव Eva, alone Puspam, flower Tāh, those आमृतान्य आपः Āpah, water ते Te, those वै Vai, verily एते Ete, these गुह्या आदेशा Guhyā ādeśāh, the Teachers of the Secret Doctrine, the Rishis एतद् Itad this ब्रह्म Brahma, the entire Vedas Abhyatapan, heated, distilled, reflected over Itya from that Abhitaptasya, being distilled Yaśāh, fame, wisdom Tejah glory, bliss इन्द्रिय Indriyam, vigour, lordliness Viryam strength Annādyam, food etc, magnanimity Rasah, essence, power Ajayata became manifest It, that, Vyaksarat, flowed out It, that Ādityam the solar orb Abhitah, by the side Adrayat,

became fixed Tat there Vai verily Etat this यत् Yat which एतत् Etat this आदित्यस्य Ādityasya of the Āditya मध्ये Madhye, in the middle सप्ततः Kṣobhate, stars इव Iva, as if ते Te they, the forms like Vāsudeva &c वै Vai verily रसानाम् Rasanām of the essences, of the five essences रसा Rasāḥ essences वदा Vedāḥ, the Vedas हि Hi indeed रसा Rasāḥ, the best तेषाम् Teṣām, of these (Vedas). एते Ete, these (Vāsudeva &c) रसा Rasāḥ, the best तानि Tāni these वै Vai indeed एतानि Etāni these (five forms Vāsudeva &c) अमृतानाम् Amṛitānām to the Immortals अमृतानि Amṛitāni, the givers of immortality वेदा हि Vedāḥ hi the Vedas (the Immortals) indeed अमृता Amṛitāḥ Immortals तेषाम् Teṣām, of them एतानि Etāni these अमृतानि Amṛitāni the givers of immortality

Now those which are the upward rays of that Lord they are verily His upward honey cells The Secret Doctrines (Rijus) are verily the bees The entire Vedas constitute the flower The Juice in the flower is the nectar Those Secret Doctrines (the devas called Rijus) distilled this flower called the Entire Vedas (Nārāyaṇa), it being so, distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and power He the Supreme Brahman flowed forth Dharma and Mokṣa for the Devas That honey revealed by the Entire Vedas and called Nīrāyama took its place in the centre of the solar orb That form which seems to stir in the centre of the sun is verily the Lord Nārāyaṇa having the color of the rising sun

These verily (Vāsudevas &c) are the Essences of the essences For the Vedas are the essences (the best) and of them Vāsudeva, etc., are the essences (best) They are the Nectars of the nectars For the Vedas are nectars (Eternal) and of them these are the Nectars (Givers of eternity) — 160

MADHYAS COMMENTARY

In the end of the last Adhyāya it was mentioned that the Vasus the Rudras and the Adītyas have dominion over the morning midday and evening oblations respectively In the present Adhyāya the Śrī iti describes the glory of the Lord dwelling within the Sun and which is the object of worship His glory was not so fully described previously as was necessary Old commentators have taken the word *Madhu* in its literal meaning of "honey" and they say that the sun is honey as a mere poetical metaphor The Commentator sets aside this view and shows that in the first five khandas in this Adhyāya the Brahṃa Vidya is established and he does so by quoting an authority

means that in which is the Ap or the approachable, the goal, namely the Lord God. The Vīṣṇu is called Apūpa, because the Lord, the approachable is within him. The hive is called Apupa because the honey, etc., is in it.

(Thus Apūpa is a compound of two words Ap meaning Apam the approachable or the goal and Upa meaning present. That in which the Āp is present is called Apu. *īśam* is called Āpa because he is obtained or reached by or is the goal of the released souls. The ordinary bee-hive is called Apūpa because there is present in it Āp the goal honey etc. The word Āp in this connection means water and honey is called Āp or water because it is a liquid and all liquids are called water.)

(The commentary now explains the word *Rāsmi*. It generally means rays. It means also here something else. Its literal meaning is that which is delight [*ra*—delight and *smi*—auspiciousness and *ma*—wisdom]. Thus the whole word *Rāsmi* means 'he whose form is wisdom, auspiciousness and delight'.)

The phrase dwelling in the Eastern rays means Lord Hari called Vāsudeva dwelling in the Eastern *Rāsmi*. The word *Rāsmi* itself means 'he whose form is wisdom, auspiciousness and delight (or power, knowledge and bliss)'.)

knowledge), therefore the Lord is called *Āditya*, the Principal all-pervading wisdom,

The word *Madhu* has already been explained as the name of the Lord. It has the ordinary meaning of 'honey' also here and thus these verses are a simile. (Therefore the commentary says) —

The Lord is like honey, etc. He satisfies the Devas

As he is like honey, to complete the simile there must be a cross-beam, bee-hive, bees, flowers etc., to make honey. Thus the Commentary now shows this — *Vīṣṇu* is *Madhu*, *Śrī* is the cross-beam, *Vāyu* is the bee-hive, the Devas are the bees and the Vedas and religious literature are the flowers. The words used to denote these things 'cross beams' etc., have also double meaning, one the ordinary well known meaning, and the other as applying to *Śrī*, *Vāyu* etc. The Commentary shows this now. The phrase '*dyāvapraschunnāvameśa*' apparently means 'the heaven is the cross beam' but an innominate heaven and innominate cross beam are not meant here. *Dyaṁ* means the shining one and is the name *Śrī*.

Śrī possessing the attributes of luminosity, etc., (*dyā* = to shine) and dwelling in heaven (*dyā* = heaven), is called *Dya*, and *She* is connected with *tirovaṁśī* etc. cross beam, etc.

(Thus *dya* means *Śrī* primarily but not the loka, heaven is called *dya* in the second ary sense because *Dya* or *Śrī* dwells there.)

She is the cross-beam because she is the refuge of *Vāyu*. *Vīṣṇu* is the bee-hive, because *Madhu* or *Viṣṇu* is specially contained or placed in him (as honey in the cells), *Vāyu* is also called *Antarikṣa* (lit. interior vision) because *Hari* is seen by him always within his heart.

The sky is called *Antarikṣa* because *Vāyu* dwells in it.

Vasus, etc., are the honey-makers, they are his sons and called so. The *Mātrīs* are *Risā* dwelling in the rays of the sun, and are called the sons.

(Thus the *Risā*, *Mātrīs* etc. dwelling in the solar rays are like the eggs or sons of the bee, the Devas, *Vasus*, *Rudras* etc. are the bees, *Vāyu* is the bee-hive.)

(The commentary now explains the word *Tirovaṁśī* in its another sense, and shows that literally it is a very appropriate epithet of *Śrī*, the spouse of *Hari*. The word means obedient, as shown below.)

Because the God *less Itanī* has brought *Hari* as if under her control, by her implicit obedience, by her loving faith and devotion, therefore she is called *Tirovaṁśī* (*Tira* = obedient, *vāṁśī* = controlling, one who controls another by obedience and devotion). The word *Tirāṅk* means bowing down (therefore devotion and obedience). The cross beam or rather the arched bamboo frame from which the hive hangs is called *Tirovaṁśa* because by its slanting posture it controls (*Vāśa* = to control) the hive that hangs from it and since it controls the hive, the cross-beam is named *Tiraśchikravāṁśa*.

Vīṣṇu is called the bee-hive or *Apūpa*. The word *Apūpa* literally

means that in which is the Ap or the approachable, the goal, namely the Lord God. The Vijn is called Apūpa because the Lord, the approachable is within him. The hive is called Apūpa because the honey, etc., is in it.

(Thus Apūpa is a compound of two words Apā meaning Apāra the approachable or the goal and Ūpa meaning present. That in which the Āp is present is called Apā. Viṣṇu is called Āpā because he is obtained or reached by or is the goal of the released souls. The ordinary bee-hive is called Apūpa because there is present in it Āp the liquid honey, etc. The word Āp in this connection means water and honey is called Āp or water because it is a liquid and all liquids are called water.)

(The commentary now explains the word Rāsmi. It generally means rays. It means also here something else. Its literal meaning is that which is delight (ra=delight and sm=auspiciousness and ra=wisdom). Thus the whole word Rāsmi means he whose form is wisdom, auspiciousness and delight.)

The phrase dwelling in the Eastern rays means Lord Hari called Viṣudeva dwelling in the Eastern Rāsmi. The word Rāsmi itself means he whose form is wisdom, auspiciousness and delight (or power, knowledge and bliss).

(The word nīdi is now explained) —

The word nīdi means part (na=not, ām=sufficient, not whole but a part). The part or part of Lord is called Nīdi because without these Divine Amśas (like Viṣudeva, Pradyumna &c.) no adhikāri can reach the whole, the Amśa the Supreme Lord. (One must reach Him through one of these Amśa forms.)

(The commentary now explains the phrases. The Rikṣ are the bees, the Yajus are the bees, the Sumāns are the bees, the Atharva-Angirasas are the bees, the Gūhya Aditās are the bees. Even with the scale of the bees, these words do not mean the words called hymns of the Rig Veda &c. but are names of particular classes of devas.)

The Rikṣ are the devas called Vasus, the Chief of whom is Agni, because they preside over the Rik Veda (they have the ṛbhamaṅga of the Rig Veda). They are called Rikṣ because they are archya or worshipped as the first, especially (i.e., in the morning the Vasus are the first worshipped). The Yajus are the name of the Rudras, the chief of whom is Indra because Indra is the friend of Rudra. These are the devatās of sacrifice (yajna) and therefore called Yajus. The word Indra here does not mean the ordinary Indra but it means Vīṇu. He is the principal deva worshipped in the middle first of all and Soma is drunk by him first, he alone is the chief of all the Rudras with Saṅkara at their head. The Sumāns are the Ādityas, because they are same with the months (i.e., one Āditya enjoys one month and thus the twelve months are enjoyed by twelve Ādityas). The phrase Vānanta mukhya of Khanda VIII does not refer to the well known Vānanta. The word Vānanta there means Indra called Purandara because he is chosen (private elected) in every

sacrifice. This Indra is the head of this hierarchy, because he is appointed as the chief of the Ādityas, by the Lord Viṣṇu. And it is a well-known thing that Indra is the lord of the Ādityas and not Varuṇa the lord of waters. (But Viṣṇu is in the sun and rules the sun, why should not He be taken here) The lord Viṣṇu is not in it here, because the enumeration here is of the bees or worshippers, and Viṣṇu being the worshipped cannot be brought within the category of the worshippers. The class of devas called Atharva Aṅgas preside over the Itihāsas, Purāṇas, and the works called Atharva Aṅgasas, with Soma as their chief. They are called Atharva Aṅgasas, because they pour down (adhān) rain, therefore they are called Atharvas. Because they are the saps or controllers (nisṛ) of the bodily organs (aṅgas), therefore they are called Aṅgasas. In other words, the whole term Atharva Aṅga means the rain making controller of bodily organs. (The *dh* is changed to *th* anomalously) These devas are the controllers of bodily organs, because Soma or Moon has jurisdiction over the mind, and he is the head of this hierarchy, while the subordinate devas of this class control the various parts of the body. Hence they are truly aṅgasas or functionaries.

The phrase Galya śāstas means Brahmins and all those who are fit to hold the post of future Brahmins, the Teachers (śāstas) of all sacred (galya) doctrines, because they are verily the Teachers (Gurus) of all.

(The term Galya Śāstas is one word and is the name of those Teachers of the occult, who are themselves also hidden.) This name by which they are known is RĪJAS or the LITTLER ONS or the STRAIGHT ONS.

(The phrase brahmalva jaspas is now explained) —

Brahma is the name of all the Vedas, because of their infinity, because they are endless.

(As aṅga a brahmalva jaspas) The $\sqrt{\text{brahmalva}}$ from which comes the word brahmalva means also endlessness. (Now are explained the phrases like thesā RĪK &c. heated the Big Veda &c.)

These devas like Aṅga, &c. thoroughly pondered over the Big Veda, &c. and thereby discovered or revealed the honey called the Supreme Brahman and since they are the revealers of this honey, they are called bees or honey makers. The Vedas are called puspas (flowers literally nourishers pus—to nourish) because they nourish wisdom (pauka = nourisher). The ordinary puspas are so called, because they nourish the honey makers that is the bees with their nectar.

(The commentary now explains the phrase ānandā 41 a) —

The words of the Vedas are eternal, therefore they are called immortal drink. The devas drink them, that is, enjoy them, therefore,

Vidyā only and not with *apara* Vidyā as understood by others) More over to whom can primarily belong the possession of *yaśas*—wisdom, *tejas*—bliss, *indriya*—lordliness, *virya*—strength, *amātya*—majesty and *risitya*—power, but to the Supreme Lord? For says a Śruti—'His name is the great *yaśas*'

In fact the root meaning of the word *bhagā* shows the possession of complete lordliness, perfect strength (*Virya*), perfect fame (*Yaśas*), Śrī, wisdom (*Jñāna*) and perfect knowledge (*Vijñāna*). He who possesses these six qualities, is called *Bhagavan* or the Adorable Lord. Another Śruti says—*īso yaśas* III, 15, 1 *Upan* (Chāṭ. Up. III VIII). Says another text—'I take refuge under him who is the essence of happiness, who is the personification of the six perfect qualities, the Supreme residing in the heart, the Brahman free from all evils, & illumined full with lordliness, dispassion, fame (wisdom), knowledge, power and prosperity, and who is called *Aham*—the Great I—(According to Mullāya this 'I' means the non-discernible the Supreme). So also another text says—'That resplendent Inciter of light itself, *Nāryama* the Puruṣa existing from the beginning. That this *Nāryama* is to be meditated in the solar orb we learn from the well known *mantra*—'dheyaḥ sadā savitṛi mandala &c.—'Nāryama residing in the middle of the solar orb should always be meditated upon'. Moreover the attributes of lordliness &c., applied to the Sun in this *Upaniṣad* cannot apply to any inanimate object like the physical sun but is appropriate with regard to the Supreme. As says a Śruti—The Adorable is full of wisdom, the Adorable is full of lordliness, the Adorable is full of power. So also Lord *Brahman* in the Vedānta Sūtras (III 1 1)—*Brahman* is the object of that knowledge which results from the conclusion of an enquiry into all scriptures for the injunctions &c., are not special. So also—'He has all names, all forms, may that Brahman the Great Glory be propitious. So also the text—'That God which all the Vedas declare (Kath. Up.). So also the text—Verily all the *o* Rites, all the Vedas, all the sounds are the names of one Being only, and that is the Puruṣa (all are of one uniform nature, because all denote freedom from imperfections and full of all excellent qualities). So also—In the Vedas in the *Itanyas* in the Puruṣas in the *Bhaktas*, *Vishnu* is sung everywhere in the beginning, middle and end. So also—'They call him *Vishnu* the Supreme in whom all times are appropriate. Moreover the *Mantra* and *Brahman* portion of the Vedas may treat of *knights* (and worship of inanimate objects) but never so the *Upaniṣads*. They never can teach any thing inferior to

drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It

The Vasus behold with the first of these Nectars their chief Agni Verily because these (Dravas) neither eat nor drink therefore they are perfectly content with looking at this Nectar (get Mukti) They enter into that Form and they rise out of that Form

MANTRA 2

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाऽग्निनेव मुखे-
नेतदेवामृतं दृष्ट्वा तृप्यति स य एतदेव रूपमभिसंविशत्येतस्मा-
द्भूपादुदेति ॥ २ ॥

स Sah, he Having described in the last mantra the Sayujya Mukti of Cosmic office-holders called Vasus, this mantra describes the fruit of this knowledge with regards those who have fitted themselves to hold the post of Vasus in future worlds स Yāh, who एतद् Etat, this एव Evaṁ, thus अमृत Amṛtam Nectar वेद Vedā, knows वसूना Vasūnā, among the Vasus एव Eva, surely एक Ekah one मृता Mṛtvā, being, becoming, i.e. becoming a ruler in the kingdom of the Vasus, and for the length of period of the Vasu's sway अग्निना Agnina, with Agni एव Eva, surely मुखेन Mukheṇ, as chief, as taught by Agni एतद् Etat, this एव Eva, indeed अमृत Amṛtam, Nectar दृष्ट्वा Dṛṣṭvā, having seen तृप्यति Tṛpyati, becomes satisfied स Sah, he एतद् Etat, this एव Eva, indeed रूप Rūpam, form अभिसंविशति Abhisandīśati, enters into एतस्माद् Etasmād, from this रूपान् Rūpān, from form उदेति Udeṭi, rises

2 He who thus knows this Nectar, becoming one of the Vasus, with Agni as the chief, and having seen this Nectar, becomes perfectly content He enters into this Form and rises again out of It—162

Note—The human Abhikṣas who know this Nectar (Vasuleva) and how the Vasus get Mukti by the vision of the Glorious Form becomes one of the Vasus with Agni as his Teacher He also gets the vision of this form, and becomes fully and entirely absorbed in this vision indifferent to all worldly pleasures, and he gets Sayujya mukti that is to say, he at will enters into this form, and comes out of It, whenever he likes.

MANTRA 3

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव
तावदाधिपत्यश्स्वाराज्यं पर्येता ॥ ३ ॥

इति षष्ठः खण्डः ॥ ६ ॥

स Sah, he एतद् Etat, so long as अदित्या and two Kāshis and that length of span crosses in that time i.e. 12 x 12 minutes of time and 157½° of space = 0.1% of the total 24 hours of time, and 162° space = That is (from 5) A M

to 5 $\frac{1}{4}$ r ॥ आदित्य *Ādityah*, the sun पुस्तात् *Purastāt* in the east in the Udayā, sadri (the hill from which the sun is said to rise) उदेत्ता *Udetā*, rises, rising पश्चात् *Pashchāt*, in the west in the Astādri अस्तमेत्ता *Astameta* sets, setting. The time of the Vasus is 3 $\frac{1}{2}$ Ghatikās and two Kāṣṭhās. The space is the whole stretch of country between the Udayā or rising point and the setting point. In any particular longitude it would cover all countries within 93 $\frac{3}{4}$ ° longitude east of it and 93 $\frac{3}{4}$ ° longitude west of it. वसुना *Vasūnām* of the Vasus एव *Eva* alone तावत् *Tavat*, so much. आधिपत्य *Ādhipatyam*, sovereignty, the jurisdiction of the Vasus extends over the country between the Udayādri and the Astādri स्वराज्य *Svarājyam* supremacy, enjoyment of all objects of desire. He who enjoys (*tañjayati*) or satisfies himself (*sva*) is called *Svarāj*, the state of *Svarāj* is called *Svarājyam* पवेत्ता *Parjeta* attains.

3 The Vasus alone have sovereignty and supremacy over all that country and time which lie between the points where (when) the sun rises in the east and sets in the west (The knower of this *Vidyā*) attains (that sovereignty and supremacy) ---163

Note—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Vasus hold jurisdiction i. e. between the Udayā in the east and the Astāgiri in the west and so long as the Vasus reign therein.

SEVENTH KHANDA

MANTRA I

अथ यद् द्वितीयममृतं तद्रूद्रा उपजीवन्तीन्द्रेण मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ *Ata* now *Yat* which द्वितीय *Dvitya* = second *Amritam* nectar *eva*, *Sankarsana*. *Tat*, on that रूद्रा *Rudrah* the *Rudras* *Upajivanti*, behold live upon, get *aparoksa* *juāna*, understand with study meditation etc. See him by meditation इन्द्रेण *Indreṇa*, with *Indra* (*Vāyu*) *Mukhena* as the chief or teacher of inferior *Devas* of this order *Na* not *Vai* verily *Devāḥ*, *Devas* *Aśnanti*, eat *Na* not *Pibanti*, drink *eva*, they become perfectly desireless, *virakta* *Etat* this *Eva* verily *Amritam*, nectar, *Sankarsana* *Dṛṣṭva* having seen *Tṛipyanti*, become satisfied *Te*, they *Etat*, this *Sankarsana* *Eva*, verily. *Rūpam*, form *Abhisamvidanti* enter into *Etasmāt*, from the *Rūpāt* form (of *Sankarsana*) *Udyanti*, come out.

1 The *Rudras* behold with their chief *Vāyu* the second of these *Nectars*. Verily (because) these (*Devas*)

neither eat nor drink, therefore they are perfectly content with looking at this Nectar. They enter into that Form and they rise out of that Form—164

Note—That which is the second nectar Sankarsana gives the higher life to the Rudras with Vāyu at their head. Verily because these Rudra Devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form, and come out of it.

Note—The Rudra Āditya, Soma and Sādhyā worlds lie on the other side of the Mount Meru, or in the modern phraseology, the other half of the earth (the antipodes) is covered by these four regions. If the earth were a transparent body, and we could see the motion of the sun in lower hemisphere we shall find that after sunset (till midnight, the sun's motion was northerly (from south to north with an easterly bend). The midnight point would be our exact antipodes. From midnight point the sun would appear to move from west to east for three hours, for the next 1½ hour the direction of its motion would be from north to south, and for the last 45 minutes (i.e., just before sun rise) the sun would appear to move vertically up (a tangential motion). This is what is meant by the phrases the sun rising in the south and setting in the north, rising in the west and setting in the east, &c. These refer to the direction of his motion at particular hours of the night. The five directions are (1) rising in the east, setting in the west, (2) rising south, setting north, (3) rising west, setting east, (4) rising north, setting south, (5) rising up, setting down.

MANTRA 2

स य एतदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनै-
तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्मा-
द्रूपादुदेति ॥ २ ॥

Sah, he Yah, who Etat, this. Evam, thus Amritam Nectar Veda, knows रुद्राणां Rudrāṅām, of the Rudras Eva, surely एतद्, one भूत्वा, being, becoming इन्द्रेण Indreṇa, with Vāyu Eva, surely मुखेन, as chief Etat, this Eva indeed Amritam, Nectar Dṛiṣṭvā, having seen तृप्यति, becomes satisfied Sah he Etat, this Eva, indeed Rūpam form अभिसंवि-
शति, enters into Pīśmat, from this Rūpāt, from form Udeati, rises.

2 He who thus knows this Nectar, becoming one of the Rudras with Vāyu as the chief, and having seen this Nectar, becomes perfectly content. He enters into this form and rises again out of it—165

Note—The human Adhikāri who knows this Nectar (Sankarsana) and how the Rudras get Mukti by the vision of the Glorious Form, becomes one of the Rudras with Vāyu as his teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision indifferent to all worldly pleasures and he gets Kāyujā Mukti, that is to say, he at will enters into this Form and comes out of it, whenever he likes.

MANTRA 3

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावदक्षिणत
उदेतोचरतोऽस्तमेता रुद्राग्रामेतावदाधिपत्यं स्वाराज्यं पर्येता ॥४॥

इति सप्तमः खण्डः ॥ ७ ॥

Sah, he Yavat, so long, 15½ Ghaṭikā and one Kāsthā and that length of space crossed in that time. In other words, 6 hours 15 minutes of time and 93¾° of space. From sunset to midnight, i. e., from 3¼ p. m. to midnight Ādityā, the sun Purastat, in the east, in the Udayādī Udeatā rise-, rising Paścāt, in the west, in the Astādī Astametā, set-, setting द्वि Dvī, twice i. e., the time of the Vasus, when the sun travels from east to west, is twice as great as that of the Rudras. In other words, the time of the Rudras is *half* that of the Vasus; i. e., ½ of 12½ = 6¼ hours. So also the space यावत् Yavat, so much, दक्षिणत daksinatā, from south उदेता Udeatā, rising. To the people dwelling in the north, the sun appears to rise as if from the south, and set in the north उत्तरत Uttaratah; towards north अस्तमेता Astametā, setting रुद्राग्र Rudrāgrām of Rudras एव, alone, अधिपत्यं, sovereignty Svarājyaṃ supremacy, enjoyment of all objects of desire पर्येता, attains. The direction of the sun's motion is northerly.

3 The Vasus alone have sovereignty and supremacy over all that country and time which lie between the points where (and when) the sun rises in the east and sets in the west. This is twice of that time and space which lie between where and when the sun rises in the south and sets in the north. The knower of this vidyā attains this sovereignty and supremacy of the Rudras.—166.

Note—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Rudras hold jurisdiction, i. e., the country between the rising point in the south and the setting point in the north and the time during which the Vasus reign is twice as much as that of the Rudras, and the sun appears to move from the south and go towards the north in the Rudra loka.

EIGHTH KHANDA

MANTRA 1

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन
न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त
एतदेव रूपमभिसंविशन्त्येतस्माद्रूपाद्बुध्यन्ति ॥ १ ॥

अथ Atha, now Yat, which तृतीयं Trītyam, third Amritam Nectar वा, Pradyumna Tat, on the आदित्या Âdityā the Âdityas Upajvanti behold live upon See Him by meditation वरुणेन Varuṇena, with Indra Mukhena, as the mouth, वा as the chief teacher of the sixteen Devas of this order Na nor वा, verily Devāḥ the Devas Asmati, eat Na, not Pibanti, drink Etat, this Eva verily Amritam nectar, Pradyumna Drisṭva, having seen Tripyanti, become satisfied Te, they Etat, this, Pradyumna Eva, verily Rūpam, form Abhisamviśanti Enter into Etasmāt, from this Rūpāt, form (of Pradyumna) Udyanti, come out

1 The Âdityas behold with their chief Indra the third of these Nectars Verily because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti), they enter into that Form and they rise out of that Form —167

Note —That which is the third nectar (Pradyumna) is enjoyed by the Âdityas with Indra at their head Verily because these Âditya Devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of it

MANTRA 2

स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव
मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्ये-
तस्माद्रूपादुदेति ॥ २ ॥

Sah, he Yah, who Itat this Evam this Amritam, Nectar Veda, know आदित्यानां Âdityānaṁ, of Âdityas Eva, surely ekah one Bhūtvā, being, becoming वरुणेन Varuṇena with Indra Eva surely Mukhena, as chief Etat, this Eva, indeed Amritam Nectar Drisṭva having seen Tripyati becomes satisfied Sah he Itat, this Eva indeed Rūpam, form Abhisamviśati, enters into Etasmāt, from this Rūpāt, from form Udyati, rises

1 He who thus knows this Nectar, becoming one of the Âdityas with Indra as their chief and having seen this Nectar, becomes perfectly content He enters into this Form and rises again out of it —168

Note The human Adhikari who knows this Nectar (Pradyumna) and how the Âdityas get Mukti by the vision of the glorious Form becomes one of the Âdityas with Indra as his Teacher He also gets the vision of this form and becomes fully and entirely absorbed in this vision indifferent to all worldly pleasures and he gets Sakyaṁ mukti that is to say, he at will enters into this Form and comes out of it, whenever he likes

MANTRA 3

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्प-
श्चादुदेता पुरस्तादस्तमेताऽऽदित्यानामेव तावदाधिपत्यं स्वाराज्यं
पर्येता ॥ ३ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

Sah, he Yāvāt so long *t e*, the time of the Ādityas extends over 3 hours, and then space to 45° Three hours after midnight *t e*, up to 3 A M Ādityah, the sun दक्षिणत Daksiniṭah in the south Udeṭā rises rising उत्तरत Uttaratah, in the north Astameta sets, setting द्वि Dehi, twice *et*, the time of the Rudras, when the sun travels from the south to the north is twice as great as that of the Ādityas In other words the time of the Ādityas is half that of the Rudras *t e* 7 Ghatikās + 1½ Kāstikās सत्यं Iṭvat so much पश्चात् Paścāṭ, from west उदेता Udeṭā, rising to the people dwelling in that place, the sun appears to rise as if from the west and set in the east पुरस्तात् Purastāt, towards the east अस्तमेता Astameta setting आदित्यानां Ādityānāṃ of Ādityas, the time of Ādityas एवा alone Ādhipatyam, sovereignty (of the Ādityas is) over the country between the rising point in the south and the setting point in the north Svarājyam, supremacy, enjoyment of all objects of desire Parjyeta, attains The direction of the sun's motion is easterly

3 The Rudras alone have sovereignty and supremacy over all that country and time which lie between the points where (and when) the sun rises in the south and sets in the north This is twice of that time and space which lie between where and when the sun rises in the west and sets in the east The knower of this Vidyā attains the sovereignty and supremacy of the Ādityas—169

Note—The status freedom of movement and enjoyment of objects throughout the whole territory over which the Ādityas hold jurisdiction *t e*, the country between the south rising point and the north setting point and the time during which Rudras reign is twice as much as that of the Ādityas and the sun's motion is from the west and towards the east here when looked at from the upper hemisphere

NINTH KHANDA

MANTRA 1

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न
त्रै देवा अश्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेवं
रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha now Yat, which, चतुर्थं Chaturtham, fourth Amritam, nectar is Aniruddha Eat, on that महतः Marutah the Maruts Upajivanti, behold, live upon See Him by meditation सोमेन Somena with Soma Mukhena as the mouth is, is the chief or teacher of the inferior Devas of this order, Na, not, Vas, verily Devāh, Devas Asnanti eat Na not Pibanti, drink Etat, this Eva, verily Amritam nectar, Aniruddha Drisṭvā, having seen. Tṛipyanti, become satisfied Te, they Etat, this (Aniruddha) Eva, verily Rūpam, form Abhisamvīṣanti, enter into Etasmāt, this Rūpāt, form (of Aniruddha) Udvānti come out

1 The fourth of these Nectars the Maruts behold with their chief Soma Verily because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti) they enter into that Form and they rise out of that Form—107

Note—That which is the fourth nectar (Aniruddha) is enjoyed by the Maruts with Soma at their head Verily so long as the Devas are satisfied by seeing this Glorious Form they remain perfectly indifferent to all other enjoyments They neither eat nor drink, but are immersed in the contemplation of the Most High and at their will they enter into this Glorious Form and come out of it

MANTRA 2

स य एतदेवममृतं वेद महतामेवैको भूत्वा सोमेनैव मुखेनै-
तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रू-
पादुदेति ॥ २ ॥

Sah, he Yah who Etat this Form, this Amritam, Nectar Vedā, knows महताः Marutān, of Maruts Eva, surely Etah, one Bhūtvā, being becoming सोमेन Somena, with Soma Eva, surely Mukhena, as chief Etat, this Eva, indeed Amritam, Nectar Drisṭvā having seen: Tṛipyati becomes satisfied Sah, he Etat, this Eva indeed Rūpam, form Abhisamvīṣati, enters into Etasmāt from this Rūpāt, form form Udvānti, rises

2 He who thus knows this Nectar, becoming one of the Maruts with Soma as their chief and having seen this Nectar becomes perfectly content He enters into this Form and rises again out of it—171

Note—The human Adhikari who knows this Nectar (Aniruddha) and how the Maruts get Mukti by the vision of the Glorious Form becomes one of the Maruts with Soma as his Teacher He also gets the vision of this form and he gets fully and entirely absorbed in this vision indifferent to all worldly pleasures and he gets Nijajya mukti that is to say he at will enters into this Form, and comes out of it whenever he likes

MANTRA 3

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यं स्वराज्यं पर्येता ॥ ३ ॥

इति नवमः खण्डः ॥ १ ॥

Shh, he Yavad, so long The time of the Sun (Maruts) is $1\frac{1}{2}$ hour, and space $22\frac{1}{2}^{\circ}$. That is from 3 A.M. to 4½ A.M. Ādityah, the sun पश्चान् Pashchān, in the west, in the Astagiri, Udetā, rises, rising पुरस्तान् Purastān, in the east, in the Udayagiri Astimeta, sets, setting द्वि Dvīh, twice, vs., the time of the Maruts When the sun travels from the west to the east is twice as great as that of the Maruts In other words the time of the Maruts is *half* that of the Ādityas तावन् Tāvan, so much उत्तरत उत्तरत, from the north उदेता Udetā rising to the people dwelling in the north, the sun appears to rise as if from the north and set in the south दक्षिणत दक्षिणत, towards the south अस्तमेता Astimeta, setting मरुता Marutām of the Maruts एव, alone अधिपत्यम्, sovereignty (of the Maruts extends over the country between the rising points in the west and the setting point in the east.) स्वराज्यम्, supremacy, enjoyment of all objects of desire पर्येता, attains

3 The Ādityas alone have sovereignty and supremacy over all that country and time which lie between the points where and when the sun rises in the west and sets in the east This is twice of that time and space which lie between the points where and when the sun rises in the north and sets in the south The knower of this Vidyā attains the sovereignty and supremacy of the Maruts—172

Note He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Maruts hold jurisdiction, i.e., between the country in the west rising point and the east in the setting point and the time during which the Ādityas reign therein is twice as much as that of the Maruts and the direction of the motion of the sun is from the north towards the south here as appearing to a resident of the upper hemisphere

TENTH KHANDA

MANTRA 1

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन न वै देवा अश्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now Yat, which, पञ्चम Pañchamam, fifth Amritam, nectar etc., Brahman Tat, on that साध्या Sādhyā, Sādhyas Upajvanti, behold, live upon, See Him by meditation ब्रह्मण Brahmanā, with Brahma Mukhena as the mouth etc., as the chief or teacher of the inferior Devas of this order Na, not, वा, verily Deva' Devas Aśvanti, eat Na, not Pibanti, drink, एत, this Eva, verily, Amritam, nectar Dristvā, having seen Tripyanti, become satisfied Ic, they Iyat, this Nārāyana Eva, verily Rūpam, form Abhisamvṛanti, enter into Etasmāt, this Rūpāt, form of Brahman Udyanti come out

1 The fifth of these Nectars, the Sādhyas behold with their chief Brahmā Verily because (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar (Getting Mukti) they enter into that Form and they rise out of that Form —173

Note—That which is the fifth nectar (Brahman) is enjoyed by the Sādhyas, with Brahman, at their head Verily so long as the Devas are enticed by seeing this Glorious Form they remain perfectly indifferent to all their enjoyments they neither eat nor drink, but are immersed in the contemplation of the Most High and at their will they enter into this Glorious Form and come out of It

MANTRA 2

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव
मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविश्येत-
स्माद्रूपादुदेति ॥ २ ॥

Sah, he Yab, who, Ety, this Evam, the Amritam, Nectar Veda, knows, साध्याना Sādhyānām, of Sādhyas Eva surely Ekah, one, bhūtvā, being becoming ब्रह्मण Brahmanā with Brahma Eva, surely Mukhena, as chief Iyat, this Eva, indeed Amritam, Nectar Dristvā, having seen Tripyati, becomes satisfied Sah, he Ety, this Eva, indeed Rūpam, form Abhisamvṛanti, enters into Etasmāt, from the Rūpāt from Form Udeiti, rises

2 He who thus knows this Nectar, becoming one of the Sādhyas with Brahma as their chief and having seen this Nectar becomes perfectly content He enters into this form and rises again out of It —174

Note—The human Adhikari who knows this Nectar (Brahma) and how the Sādhyas get Mukti by the vision of the Glorious Form becomes one of the Sādhyas with Brahma as his Teacher He also gets the vision of this Form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures and he gets Savajya Mukti that is to say, he at will enters into this Form and comes out of It whenever he likes

MĀTRĀ 3

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्ताव-
 दूर्ध्वमुदेतार्वागस्तमेत साध्यानामेव तावदाधिपत्यं स्वाराज्यं
 पर्येता ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

Sah, he Yavat, so long The time of the Sādhyas is 45 minutes in duration, and the space is 11½°. That is from 1½ A M to 5½ A M. This is the famous Brāhma Mūhūrta Ādityaḥ, the sun उत्तरत Uttaratah, in the north Udeata, rises, दक्षिणत Daksinatāh, in the south Astameta, set, -setting द्वि Dviti twice *viz.*, the time of the Sādhyas. When the sun travels from the north towards the south is twice as great as that of the Sādhyas. In other words, the time of the Sādhyas is *half* that of the Maruts वायु Yavat, so much ऊर्ध्व Urdhva, upward उदेता Udeatā, rising अर्वाङ Arvaṅ, downward अस्तमेता Astameta, setting साध्याना Sādhyānām, of Sādhyas. The time of Sādhyas is 1 Ghatika 22½ Mint. ½ kashā. Eva, alone Ādhipatyam, sovereignty, the jurisdiction of the Sādhyas extends over the country between the rising point upward and the setting point downward Svarājyam, supremacy, enjoyment of all objects of desire Paryeta, attains.

3 The Maruts alone have sovereignty and supremacy over all that country and time which lie between the points where the sun rises in the north and sets in the south. This is twice of that which lie between the points where and when the sun rises in the Zenith and sets in the Nādi. The knower of this Vidyā attains the sovereignty and supremacy of the Sādhyas—175

Note. He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Sādhyas hold jurisdiction *i. e.*, between the country upward the rising point and downward the setting point and the time during which the Maruts reign therein, is twice as much as that of the Sādhyas and the sun's duration of motion here is vertical.

SĀDHYAS COMMENTARY

Khanda II to V

(Having in the previous part described the five forms of the Lord, the present five khandas describe the five Great Hierarchies of beings, that are these forms and get Mukti thereon.)

The seeds of the first Nectar are the Vasus with their chief Agni. So long as they see that form of the Lord Vishnu they do not (wish to) enjoy anything else (and this is what is meant by the phrase "they neither eat, nor drink.") Verily they enter into this form only in

Mokṣa, and at their will they come out of it again, being perfectly free. So the second Form is beheld by the Rudras, with Vāyu as their Chief, (for they are dependent on Vāyu) But Vāyu being Itiāyagabha also has double jurisdiction. He is the refuge not only of all the Rudras, but of all the Siddhyas as well. (Thus Vāyu rules both the second and the fifth hierarchies.) Therefore to Vāyu belongs the contemplation over the Yjuru Veda as well as over all the Vedas. (In his capacity as the head of the Rudras, he has Yjuru Veda, or the laws of the intermediate world, under his control, in his capacity as Brahmā, the head of the Siddhyas, he has all the Vedas to ponder over, that is all the laws under him.) As Brahmā he has especially to do with all the Vedas. Even in the state of mukti (of the beings of his hierarchy) he is their refuge. For Vāyu verily is the refuge of both these classes even in mukti. The sons of Aditi (the Ādityas) are beholders of the third Nectar, with Indra as their chief. The beholders of the fourth Nectar are Maruṭas with Soma as their Chief. The beholders of the fifth Nectar are the Siddhyas with Brahmā as their Chief. These Siddhyas are called Ityās. The Beings called Sapanta, Śeṣa, Śarvasa itī, Supanta, and Varuna are included in the class of Siddhyas.

(But some objector → How can Brahmā who is one of the Ityās be the head of these in their state of Mukti? To this the answer is that in the state of Mukti Brahmā is not their head, but all are equal. The word head in this connection means 'not inferior'.)

In the state of Mukti all are equal to Brahmā, and each being a peer of the other, no one is inferior to any one and so Brahmā also is not inferior to any one and in this sense he is their Chief. Every one may be considered as the Chief of the other in this state. But Brahmā is the Chief of Vāk and Śeṣa &c. in their state of Mukti even. (That is with regard to Vāk, &c., Brahmā retains his superiority even in the state of their Mukti.)

Śiva is the seer of both nectars, the second and the fifth. In his state of Śiva he sees only one. In his state of Mukti he sees both.

(This is said in answer to the question that Rudra and heṣa being identical how can heṣa be included in the fifth category and at the same time be second. The reply to this is that when the condition of oneness is transcended that is in Mukti he beholds both forms. In the other state he sees only one form. Another explanation of this verse is that in the condition of heṣa he beholds both forms. But in the state of Śiva he sees only one form.)

(In the preceding part has been described the condition of mukti of the Devas who have already reached the status of Vāsudevas Rudras &c. Now is described the result of meditation on the Lord as Madhu by those who have not reached that status but have qualified themselves for it.)

These Devas (or beings fit to become Devas) who are qualified to get the status of Vasus, Rudras, &c., belonging to these five great hierarchies, attain that status, when they are meditating perfectly and fruitlessly on the Lord called Madhu. After attaining the status of Vasu Rudra, &c., they also undoubtedly get mukti.

The Commentary now describes the territorial and temporal jurisdiction of these five classes. They are summarised here:

Class	Territorial jurisdiction	Temporal jurisdiction
Vasus	180° + 7½°	12 hours and 20 minutes : e from 5½ A M to 5½ P M
Rudras	90° + 3½°	6 hours and 15 minutes : e from 5½ P M to midnight
Ādityas	45°	3 hours : e from midnight up to 3 A M
Maruts	22½°	1½ hour : e from 3 A M to 4½ A M
Rajas (Sādhyas)	11½°	45 minutes : e from 4½ A M to 5½ A M

The period of time and the extent travelled by the sun, when it rises in the Udyanigiri and sets on the Astagiri, belong to the Vasus. They are the Lords of that time and space. Similarly the time and space occupied by the sun in his travel from the Astagiri to the midnight when it travels from the south to the north somewhat in an easterly direction, that time and space are under the rule of the Rudras with Vayu as their head. This time and space are halves of those of the Vasus and are enjoyed by the Rudras. Similarly half of the Rudra's time and space belongs to the Ādityas being west to east and is after midnight to 3 A M. Next to that is the time of 1½ hour and space under the jurisdiction of the Somas and is called Marut kala and kala their extent being half of those of the Ādityas and extends from 3 A M to 4½ A M. Each of these follows one after other, beginning with the country first mentioned and ending with the next. That is the sun takes up one country after the other in the order given above. The Marut time is half that of the Ādityas and the sun here rises from the north point and sets in the south point. In the Indrapada the sun rises on the head and sets behind the Udyanigiri and the time is half that of the Marut kala. The Lord of this time and space is Brahma.

The time of the Vasus is 31 ghatis and a little less, half of that is of the Rudras, half of this is that of the Ādityas, half of this is that of the Maruts, and half of this is that of Brahma. The Vasuloka is double in extent to that of the Rudraloka, thus the meaning of the phrase dvayata used in the Śruti and so on. The Brāhma mubhuta is the well known morning time before the sun rise. The reason of its being so called is evident from the above. Similarly the first portion of the

night is popularly called Raudra kālā and its season is also now evident. Similarly the time after the midnight is popularly called the Sūmnyā kālā it being the coldest period of the 24 hours. It is also called Māntakālā because the wind generally blows in this period.

The day time being Agneyakālā, was given to the Vasus whose chief is Agni, therefore the first ghṛtikā after the sunrise is specially set apart for the performance of the fire sacrifice. The whole day belongs to the Vasus, as the whole night belongs to the other four. Such was the division made by Viṣṇu from old. But this is a general division, yet he gave to the Rudras and Maruts to the Ādityas and Viśvedevas secondary jurisdiction in the day time also, such as the midday to the Rudras for midday oblation, the evening to the Maruts and Viśvedevas for the evening oblation. The Vasus have a general jurisdiction over the day, while Brahmā has jurisdiction over the whole day and night. The Rudras, Ādityas and Maruts have jurisdiction on particular portions of the day and particular portions of the night. The Vasus have jurisdiction over the period of day only in a general way, and not specially. The Rudras &c, have rule over the midday and the evening and in those periods, Vasus exercise only a subordinate jurisdiction under the Rudras &c, while in the morning they have supreme power, subject only to the higher rule of Viṣṇu (Brahmā) for even the Agni, &c, are under Viṣṇu.

As the morning oblation belongs to the Vasus so the lordship of the earth is also theirs. The lordship of the intermediate world belongs to the Rudras, and the Maruts and of the heaven to the Ādityas. Brahmā (and) Vāyu are (is) the lord (s) of all the worlds from heaven downwards. Indra is the lord of the Triloka, but Han is the OVERLORD of all.

The word Svārāja does not mean self rule here, but enjoyment, or self-realisation. Literally it means causing joy (rājān) to one's self (sva).

{Sa skara says that the time of the sunshine in Indra's world is half that of the Yama loka, that of Varuṇa double that of Yama that of Soṃa double that of Varuṇa. On this the Commentator says}

There is no proof that the time of the Yama period is double that of the Indra, that the sun stays there twice as long as in the Indra world, and that Varuṇa's time is double of this and of the Moon's double of Varuṇa's. Nor is there any proof that the Brahmā's time is only double that of the Moon for the Brahmā's time extends to the (long) period of two Prāṇas. While Indra, &c, live only up to the end of a Manvantara. Nor is there any authority for the statement that the eastern region belongs to the Vasus, the southern to the Rudras, the western to the

Ādityas, and the northern to the Muṅts exclusively, and that they have no jurisdiction anywhere else for there is no proof of this, while there is proof to the contrary. For according to them Indra is the Head of Rudra hierarchy, for they take the word Indra, in Muṅda seven, in its ordinary meaning of Indra (and not meaning Vṣṇu as we have done).

Thus Indra being the head of the Rudras has south. But they give him east also. Thus arises self-contradiction. Indra is lord of the east his half only of the time he has with the Rudras, in other words the time of Indra is double of the time of Rudra, which is absurd. Moreover according to them, Indra, Yama, Varuna and Soma are lords of east south west and north respectively and the period of each succeeding is double of that of the preceding. Thus Soma's time is sixteen fold that of the Indra. Moreover, in that theory, the Indra pita (iṣṭa) perishes with all its inhabitants after the Indra period is over. Thus when the Rudra period commences, there exist no Indra and Indra world, similarly when the Āditya period commences, there are no Indra or Rudra nor their worlds and so on. (The sense is this the Indra period for example being $\frac{1}{7}$ th of the life of Brahma is 81 years in duration the whole life of Brahma being taken as 100 years. When Indra dies there remain 91 years still to the end of the Kalpa or pralaya. Therefore all mantras &c addressed to Indra in that remaining period are useless, since he no longer exists. Thus the Vedas become unauthoritative. Similarly with Rudra &c. After 181 years of Brahma there will be no Rudra, and for 81 years there should be no Rudra worship. In fact according to Śankara the periods are as follows —

Indra 61 years Rudra 121 Āditya 25 Maruts 50, Brahmā 100

According to this theory, it is after the destruction of the Indra and his world, that the next period commences and so on. Moreover in this view, the Pralaya would not commence even after the sun rising overhead has come to an end, because in the next Khanda it is mentioned that the sun exists even after its rising overhead and there can be no Pralaya so long as the sun exists.)

According to this view, even after sun's rising overhead, there would be no dissolution, for the sun still continues to shine, as says Khanda XI. 'When from thence he has risen upwards, he neither rises nor sets. He is alone standing in the centre.' Now when the sun remains standing in the centre, even after it has risen upwards there can be no Pralaya. Thus there are many objections to the Śāṅkara's explanation. We desist for fear of prolixity.

The Vāsus have their cities in all quarters, and not only on the east and so also is the case with the Rudras and others. The particular quarters are however assigned to them, for the facility of meditation only, and not that they are confined to those quarters only.

(Another) objection (to Śāṅkara's explanation) is that Indra having ceased to exist (after 61 years), the Rudra period cannot commence, for the Rudras, being the family members of Indra, when Indra perishes with all his citizens, there are no Rudras left to start the Rudra period. Therefore (Śāṅkara's) explanation is not a very satisfactory one.

Though the period of day is equal everywhere, yet the amount of heat received by a locality decreases in proportion as it is situated in a more and more northerly latitude, and in this sense it is said as if the sun had risen and set there very soon, for the intervention of the hills causes the loss of light and heat to these northerly countries.

The rotundity of the earth causes the difference in the amount of the light and heat. But even under this interpretation of the boon the Dityas will get the better of the Devas every day during the periods just mentioned. So the Devas are no better off under the boon for now they are liable to daily tyranny from the Dityas. To this Brahmā replied

O Devas! My second boon to the Dityas, namely that they will have sovereignty when the sun rises from the south, &c., does not refer to this daily motion of the sun, but to the future time when there may happen the literal rising of the sun from the south &c., (so you are safe for the present)

(But that is also a certainty, though coming at an indefinite future. The boon to Dityas O Brahmā is indiscreet for at thy will in some future time the sun will rise in the south &c. Not so replied Brahmā)

This inviolable compact was made by me O Devas! with the sun of yore that he would *always* rise from the east and set in the west (so there is no fear of his ever rising from any other quarter, and no fear, consequently of the Dityas ever getting sovereignty over the Devas.)

This compact can never be broken by anybody at any time, for my reason. Therefore be not afraid O Devas, for there is no cause of fear. Being thus addressed by Brahmā, all the Devas became free from anxiety, and every one went to his own abode.

This very fact is mentioned also in the dialogue between Bali and Indra as told in the Mokṣa Dharmā of the Mahābhārata:

The boon given by Brahmā to the Dityas was an ambiguous one. Its true meaning as above explained by Brahmā to the Devas was a secret teaching confined to the Devas. Bali who was a Ditya did not know the true meaning of the boon and so when Indra taunts him, Bali replies that a time will come when he, Bali, will rule over Indra. For according to the story Indra found Bali in the body of a donkey eating thistle in a field and Indra taunts him by saying 'are you not sorry for your present plight O once mighty ruler of the darters?' To this Bali replied that when in the future Krīpa the sun will rise from the south then he will again reign, and his reign will be twice as long as that of Indra's. But Indra who knew the true meaning of Brahmā's boon disabuses Bali of his vain hope and says that the sun will never rise from the south, &c.

Bali knowing only the boon given by Brahmā to the two Dityas, but not knowing its real meaning as explained by Brahmā to the Devas, addressing Indra said — 'O Purandara, I shall conquer thee when the sun shall rise from the south.' Hearing this, Indra replied — 'This will never happen, because Brahmā has made this law that the sun will always rise from the east.' Thus saying, Indra went to heaven seated on Anavāta (elephant)

ELEVENTH KHANDA

MANTRA 1

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये
स्थाता ॥ १ ॥

अथ Atha, now, after the description of rising and setting. After the world is dissolved i.e. in Pralaya तत Tatah, from that from the solar orb, ऊर्ध्व Ūrdhvah, above i.e. to the Vaikuntha Loka. The word gachchhati must be supplied to complete the sense. The whole sentence means. Then (at the time of Pralaya) the Lord called Āditya leaves the solar orb and goes up to Vaikuntha उदेत्य Ut+etya, having reached Vaikunṭha एव Etya, having reached, at High (Vaikuntha) न Na not एव Eva, indeed उदेता Udctā, rises न Na, not, nor अस्तमेता Astameta sets (in Vaikunṭha, he neither rises nor sets) एकल Ekalah, in one manner only. एव Eva, only मध्ये Madhye, in the centre, in the middle (in Pralaya, because it is the middle time between a future new creation and the past period of activity) स्थाता Sthātā, stands

1 Then rising from that (solar orb) He goes up (to Vaikunṭha Loka) Having reached that high place, He neither rises nor sets, but remains in one manner, stationary in that middle period (i.e. throughout Pralaya)—176

MANTRA 2

तदेव श्लोकः न वै तत्र न निम्लोच नोदियाय कदाचन ।
देवास्तेनाह सत्येन मा विराधिपि ब्रह्मणेति ॥ २ ॥

तत् Tat, that, about the above statement एव Esah, thus श्लोकः Ślokaḥ, verse न Na, not. वै Vai, verily तत्र Tatra, in Him in the Lord Hari in Vaikunṭha. The words "There are no faults" should be supplied to complete the sentence. न Na, not. निम्लोच Nimlochah, setting न Na, not. उदियाय Udiyaya, rising कदाचन Kadāchana, ever, undoubtedly देवः Devāḥ, O devas' देवतेना by that अह Aham, I (Brahmā) सत्येन Satyena, by the truth by the fact that the Lord is free from all faults I swear मा Mā, not विराधिपि Virādhipi, may I not attain prosperity (Virādhi means want of prosperity) ब्रह्मणा Brahmanā, through the grace of the Supreme Brahman इति It, thus

2 And on this there is this verse (Brahmā says) "In Him, verily, there is no fault. He neither rises nor sets. O Devas! there is no doubt in it. I swear by this truth. Through the grace of the Supreme Brahman may I never get want of prosperity"—177

MANTRA 3

न ह वा अस्मा उदेति न निम्लोचति सकृद्दिवा हैवास्मै
भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३ ॥

न Na, not ह Ha, verily. वै Vai, indeed, अस्मै Asmai, to him The released soul, mukta jiva उदेति Udeti, rises न Na, Not निम्लोचति Nimlochati, sets सकृत् Sakrit, always दिवा Divā, day ह Ha, verily एव Eva, indeed अस्मै Asmai, to him भवति Bhavati, becomes य Yih, who (the mukta jiva) एता Etāu, thus एव Evam, thus ब्रह्मोपनिषद Brahmapanisadam, the Brahmapanisada, the secret Doctrine of Brahman वेद Veda, knows

3 And indeed to him who knows thus this secret doctrine of Brahman, the sun never rises nor sets For him there is perpetual day—178

MANTRA 4

तद्वैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य-
स्तद्वैतदुद्दालकायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥ ४ ॥

तत् Tat, that एतद् Etat, this, viz., the knowledge of the Lord as Madhu वै Vai, verily ब्रह्म Brahmā, Vishnu प्रजापतये Prajapataye, to viriñchi उवाच Uvācha, said प्रजापति Prajāpatiḥ, Viriñchi मनवे Manave, to Svāyambhuva Manu मनु Manuḥ, Manu, namely Svāyambhuva प्रजाभ्य Prajābhyai, to his descendants like Ikṣvāku, etc तत् Tat, that ह Ha, indeed एतद् Etat, this, Brahman उद्दालकाय Uddālakāya, to Uddālaka आरुणये Ārunaye, to Ārun ज्येष्ठाय Jyesthaya, to the elder पुत्राय Putrāya, to the son पिता Pita, father ब्रह्म Brahma, Brahman प्रोवाच Provācha, said

4. This Madhu Vidyā Vishnu taught to Viriñchi, who taught it to Svāyambhuva Manu, who told it to his descendants Because the father told this doctrine of Brahman to his eldest son Uddālaka Ārun—179

MANTRA 5

इदं वाच तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणय्याय
वान्तेवासिने ॥ ५ ॥

इद Idam, this, Brahman वाच Vāca, only तत् Tat, therefore ज्येष्ठाय Jyesthaya, to the eldest पुत्राय Putrāya, to the son पिता Pita, father ब्रह्म Brahma, Brahman प्रब्रूयात् Prabhrūyat, may say प्रणय्याय Pranāyaya, to the beloved वा Va, or वान्तेवासिने Antevāsine, to the pupil न Na, not अस्मै Atuḥsmāi, else कस्मैश्च Kasmāichā, any body

5 Therefore the father may tell this doctrine of Brahman to his eldest son or to his beloved pupil, but not to anybody else—180

MANTRA 6

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामग्निः परिग्रहीतां धनस्य
पूर्णा दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥

इत्येकादशः खण्डः ॥ ११ ॥

यदि Yadi, though यदि Api, even अस्मै Asmai, to this (the teacher of Brahman) इमा Imām, this (earth) अग्नि Adbhih, by the sea परिग्रहीता Parigrhitām, surrounded धनस्य Dhanasya, by wealth पूर्णा Pūrṇām, full of दद्याद् Dadyāt, may give एतद् Etat, this (doctrine) एव Eva indeed एत एताh, than that भूय Bhūyah, worthier इति Iti, thus Etat eva tatah bhūyah it

6 Even if he were to give to him (teacher) the whole sea-girt earth, full of treasure, yet this doctrine is greater than that in value, yea greater than that in value—181.

MADHVA'S COMMENTARY

In the previous khandas it was taught how to meditate on the Lord Hari as Madhu (Honey) under the name of Īditya or the sun, as He rises daily from the East and changes the directions of his motion during the twenty four hours. Those khandas also showed how the Lord as sun while setting in one place was really giving light in another place and though in every latitude the day was really of 24 hours, yet the amount of the heat and light received was less in higher latitudes. This rising and setting of the sun lasts so long as the creation lasts—does this go on in Pralaya or Cosmic dissolution? The present khaṇḍa answers that question and shows that in Pralaya the Lord abandons the solar orb and withdraws himself to a higher world called Vaikuntha, where there is perpetual day.

So in the Deva Sūkti—Now the Lord Viṣṇu dwelling in the sun, is called Āditya, because He is the first (ādī) cause, or because He draws in (ādāna) within Himself all the Devas. He goes up (ābhāṅg) the solar orb and reaching the Vaikuntha world He neither rises nor sets. During the whole period of Pralaya He remains alone. O Devas, there is no doubt in it. Through that True Religion may I never get want of prosperity? (I am telling you the truth and swear by Brahman). Thus addressed Brahmā the Lord said to the Devas, in days of yore

He who knows this Secret Doctrine (Vidyā) his perpetual day (because Mukta—because of a Release) of dwelling in the Highest Heaven of Vaikuntha there is no rising or setting of the sun.

The Lord Viṣṇu imparted this knowledge to Virāṭha. Virāṭha told it to Manu Svayambhūva. Manu told it to his descendants.

If one were to fill with gems the whole of this earth and its seven oceans, and were to give that to his Teacher, yet it would be but little return to the Master—for the debt to the Spiritual Teacher is hard to discharge.

The Devas only are competent to meditate on One Nectar each. Brahma is able to meditate on all the five Nectars, others are fit only to get a theoretical knowledge of this meditation, for they are not Adhikāris of this meditation which belongs exclusively to the Deva creation. So far the Deva Śruti.

The phrase *Brahmanā puena mā viridhast mevas* "may I, through the grace of the Adorable Lord, never get want of increase."

TWELFTH KHANDA

MANTRA I

गायत्री वा इदं सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्वा
इदं सर्वं भूतं गायति च त्रायते च ॥ १ ॥

गायत्री Gāyatrī, the Lord called Gāyatrī and residing in the Gāyatrī, having a female Form and called Haya Śirsa or he whose head is sound. This Sound Headed Form is the first of the six forms of the Lord. वै Vai, verily. इदं Idam, this. सर्वं Sarvam, all. भूतं Bhūtam, manifold, full, the incarnations like the Fish &c. This is the second Form of the Lord, and is called Bhūta or the Incarnation Form or the Form of manifoldness. वाक् Vāk, the speech, the Lord dwelling in speech. This Form is the same as the Gāyatrī Form, the female Form and called Haya Śirsa or the Sound headed. वै Vai, alone. गायत्री Gāyatrī वाक् Vāk, the Speech, the Voice, the Lord called Vāk. वै Vai, alone. इदं Idam, this. सर्वं Sarvam, all. भूतं Bhūtam, creatures. All creatures are under the control of the Lord called Vāk. गायति Gayati, sings, the Lord sings out the Vedas, reveals them. He is the first utterer of the Vedas. त्रायते Trayate Saves. He saves the whole universe.

1 The Lord called Gāyatrī is verily this All-Full, in whatever form (He may be). Gāyatrī is Speech, because (the Lord as) Speech (controls and commands) all beings. He sings out (the Vedas) and gives salvation to all, (hence He is called Gāyatrī) —182

Note—The Gāyatrī is the first Form of the Lord. It is a female Form and is in the gun. The second Form of the Lord is that which incarnates and is called the Bhūtam or the Multiform. The third Form is Vāk or Speech—the Revelation that teaches the Word of command. The first mantra mentions these three forms.

The names of the Lord given herein are after the object in which the Lord dwells Or rather the object in which the Lord dwells gets that particular name, because it represents that particular aspect of the Lord Thus the Lord has the name Prithu or Broad—the earth is called Prithvi after this name of the Lord because of her spaciousness and expansiveness and so on

MANTRA 2

या वै मा गायत्री यं वाव सा येयं पृथिव्यस्याः ह्रीदः
सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयन्ते ॥ २ ॥

या Ya, what वै Vai, indeed सा Sā she that गायत्री Gayatri, the Gayatri The Musician Saviour, the Lord dwelling in the Gāyatri and called Gāyatri इय Iyam, thus वाव Vāva, indeed सा Sā, that या Ya, which इय Iyam, thus पृथिवी Prithivi, the earth The Lord dwelling in the earth and is called Prithivi because All expansive (Prithu=broad) अस्या Asyām, in this (Lord called Prithivi) हि Hi, verily इदम् Idam this सर्वम् Sarvam all भूतम् Bhūtam, living beings प्रतिष्ठितम् Pratisthitam, established, rest एताम् Etām, Her, this Form of the Lord called Prithivi एव Eva, indeed, alone न चातिशीयन्ते Na Atśāyante, do not go beyond do not excel

2 That (very Lord who is in the sun and called) Gāyatri, is indeed (the very Lord who is in the earth and called) Prithivi the Broad In this (form) are all these beings established None excels this Form—183

Note—The Prithivi is the fourth form of the Lord

MANTRA 3

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरम-
स्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

या Ya, what वै Vai, indeed सा Sā, that पृथिवी Prithivi, the earth the Lord called the Broad इय Iyam, thus वाव Vāva, verily, indeed सा Sā, that यत् Yat, which, इदम् Idam, this अस्मिन् Asmin, this (perceptible), पुरुषे Puruse, in the Jiva शरीरम् Śāstram, body The Lord called Śarira because He is auspiciousness (Śa), delight (ra) and wisdom or motion (ira) अस्मिन् Asmin, in Him हि Hi, indeed इमे Ime, these प्राणा Prāṇā, the senses, the life-breaths प्रतिष्ठिता Pratisthitā, rest एतद् Etad, him एव Eva, even, indeed न Na, not, चातिशीयन्ते Atśāyante, go beyond

3 That very Lord who is in the earth and called Prithivi, is indeed the very Lord who is in this Soul and called Śarira the Joy-bliss wisdom In this Form rest indeed these senses None can excel this Form—184

Note—This is the fifth form of the Lord This is the aspect by which the Lord maintains all organised bodies and hence He is called Śarira or body The word Śarira literally means the wisdom or motion that gives rise to joy and delight all sensations are essentially pleasurable

MANTRA 4

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदय-
मस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

Yat, what Vat, indeed Tat, that Puruse, in the Jiva Śarīram the joy-delight-wisdom Idam, that Vava, verily Tat, that Yat, which Asmin, in this अन्त Antah, inside Puruse, in the Jiva हृदयम् Hridayam the heart The Lord is called Hridayam also because He knows (अज्ना) or moves (अज्ना) in the hearts of all souls Asmin, in this Hi indeed Ime, these Prāṇāḥ, senses Pratisthith, rest Etad, Him एव, even indeed Nā, not Atīśāyante, go beyond

4 That very Lord who is in the Soul and called Śarīra, is indeed the very Lord who is in the innermost part of the Soul, and called the Heart In Him rest indeed these senses None excels this Form —185

Note This is the sixth and the innermost form of the Lord and called the Heart or the Mover of all hearts or the Knower of all hearts

MANTRA 5

सैषा चतुष्पदा षड्विधा गायत्री तदेतद्वचाभ्यनूक्तम् ॥ ५ ॥

सैषा Sā that एषा Esā, this (six formed Gayatri) चतुष्पदा Chatuspadā, four-footed षड्विधा Sad Vidhā six-formed गायत्री Gayatri the Lord called Gayatri तद् Tat, that एतद् Etad, this षड्विधा Rictā by the Rik verse अभ्यनूक्तम् Abhy-
nūktam, mentioned declared

5 That very six-fold Gāyatrī has four feet, and that very fact is declared by a Rik verse (Rig Veda X 90 3)
—186

MANTRA 6

तावानस्य महिमा ततो ज्यायाश्च पुरुषः ॥ पादोऽस्य सर्वा
भूतानि त्रिपादस्यामृतं दिवीति ॥ ६ ॥

तावान् Tāvan, such (as has been described before is the greatness of this Lord) अस्य Asya of this (Purūṣa o Lord) महिमा Mahimā greatness glory ततो Tātan than that (greatness already described) ज्यायाश्च Jyāyāśch greater The Lord is greater than even what has been already described च Chā and एष Puruṣah the Person the Lord पाद Pādah a foot a separated portion, the Jivas being similar to the Lord in possessing knowledge &c, are called अंश or portion अस्य Asya, His of this Puruṣa सर्वा Sarvā all भूतानि Bhūtāni beings, the souls the Jivas त्रिपाद Tripad three feet called Nārāyaṇa Vasudeva and Vaikunṭha अस्य Asya, His अमृतम् Amṛitam the Immortal, the Essential nature, the svarūpa or the real form of the Lord दिवि Dīvi in heaven वाचि

reference to the Lokas called Bhūh, Bhuvah and Svar, the heaven mentioned here alludes to a place which is one *śat* yojanas beyond the intermediate world. These worlds are called Dyu or Heavens, and consist of the Śveta dvīpa, the Anantāsana and the Vaikuṁṭha. The word तिष्ठति 'rests' should be supplied to complete the sentence इति इत्, thus (has he been described).

6 Such is His greatness, yoa the Lord is even greater. All souls constitute one quarter of Him. His immortal three quarters are in Heaven —187

MANTRA 7

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशः ॥ ७ ॥

यद् Yat, what वै Vā indeed well know । तद् Tat, that, the form of the Lord called the Gayatri ब्रह्म Brahma, the all pervading, the Supreme Brahman इति इत्, thus इदम् Idam, thus वाव Vāva indeed तद् Tat that य Yah which अयम् Ayam this बहिर्धा Bahirdha, outside, in the physical heart पुरुषाद् Puruṣāt, of the Jiva form आकाश Akāśah the All Luminous आ Ā=all काश Kāśa=Light

7 That Gayatri-form of the Lord is indeed Brahman the All-pervading. This indeed is the All-luminous which is outside of the Soul (in the physical heart) —188

Note —The text again describes the four feet of the Lord called Gayatri in a different way. This verse describes two forms. The first is the Brahman form (i.e. the all pervading form) —existing both inside and outside the bodies. The second is the Bahirākāśa the Luminous form in the external (physical) heart in the ether (physical) — in the ethereal body.

MANTRA 8

यो वै स बहिर्धा पुरुषादाकाशः अयं वाव स योऽयमन्तः पुरुष
आकाशः ॥ ८ ॥

य Yah what which is in the external heart वै Vā, indeed स Sah, he बहिर्धा Bahirdha outside, the physical heart पुरुषाद् Puruṣāt of the Jiva आकाश Akāśah, the All Luminous अयम् Ayam, thus वाव Vāva indeed स Sā, that य Yah which Ayam this अन्तः Anta inside within पुरुषे Puruṣe in the Jiva pervading the Jiva आकाश Akāśah, the all luminous

8 That All luminous form who is outside the Jiva (in the external heart) is verily the All luminous who is inside the Jiva (pervades the soul) —189

Note This is the Third form or foot of the Lord called Gayatri

MANTRA 9

यो वै सोऽन्तः पुरुष आकाशरयं वाव स योऽयमन्तर्हृदय
आकाशः

Yah, who Vai, indeed, Sah, he Antah puruṣe, within the jiva Ākāśah the All-luminous Ayaṁ, this Vāva, verily Sa, he Yah, who Antar, within हृदये Hṛdaye, in the heart, in the innermost recess of the Soul आकाश Ākāśa, the All-luminous

9 That All-luminous form who is inside the Jiva, is verily the All-luminous who is in the heart of the Jiva —190

Note - This is the Fourth Form

तदेतत्पूर्णमप्रवर्तिः पूर्णमप्रवर्तिनींश्च श्रियं लभते य एवं वेद ॥६॥

इति द्वादशः खण्डः ॥ १२ ॥

MANTRA 9 (CONTINUED)

Yah who Vai, indeed Sah he Antar hṛdaye, in the heart Ākāśah, the All-luminous स एतत्, that एतद् Etad this पूर्णम् Pūrṇam, full, infinite in time, space and attributes अप्रवर्तिः Apravartih, unchanging, self-determined, he whose activities are not determined by another. These two epithets apply to all the forms पूर्णम् Pūrṇam full अप्रवर्तिनींश्च Apravartiniṁśch, unchanging independent, self-determined, not subject to any one (except Viṣṇu) श्रियं Śriyam, happiness. The Chaturmukha Brahmā who is the real adhikārī of this Gayatri-Vidyā gets on Mukti the real Śrī, while others get according to their stage of evolution lower happiness लभते Labhate, obtains य एवं Yāṁ, who एवम् Evam, thus वेद Veda, knows

9 That All-luminous who is in the heart, is verily the Full the Self-determined. He who knows thus, obtains happiness, full and independent —190

MADHYA'S COMMENTARY

This khanda is generally explained to be an inference of the Gayatri. The following words occurring in it have been taken by bankers in their surface sense viz. Gayatri as meaning the metre Gayatri bhūtam existing thing vāk speech, pṛithivī the earth śrīra body hṛdayaṁ the heart. Srī Mādhyā shows that these words all mean the Lord. He takes up first the word bhūtam and shows that this word comes from the root √bhū meaning "to be many" and not from √bhū to be. That thus it means "The Full" "The Infinite". In fact bhūtam is the same word as bhūmi both meaning Immensity.

In the previous khanda we taught the glory of the Lord as Aditya, and it was shown how He was the object of meditation for the Devas called Vasus &c. Now is explained the glory of the Lord under His name of the Gayatri as it is being a 3 fold, for the sake of those who are devoted to the worship of the Gayatri.

Whatever is here Bhūtam (Manifold) is really Pṛabhūtam (Immensity) is alone the All-Full Lord called the Gayatri. (No one else is Full

or manifold) It comes from the $\sqrt{\text{bhū}}$ to be many And 'many' has the sense of Fullness also

Having explained the word bhūtam in his own words the Commentator now quotes an authority for his interpretation of this word as well as of the other words

As in the Śat tatvā — That which is Full in every way (in space, in time and in qualities), having the forms of the Fish the Tortoise &c, is this Lord Viṣṇu and who verily is within every one Because the Vedas have emanated from Him (or uttered by him) He is the great singer (Gayakṛ) and is the saviour (trātī) of all, hence He is called Gayatri (the great Musician Saviour) He is the Supreme Male Vasudeva Bhūtam is the same as Bhūmī—both meaning Immensity and Bhūmī is the Supreme Person because He is All Full He is Supreme over everything else (including Rami even), He is the controller of all Whatever (Form that He assumes) is verily Viṣṇu indeed in His entirety, none else is like Him

Thus the First Form of the Lord is Gayatri: a female for n and sunlike luminous His Second Form is the Incarnating Form such as the Fish &c and called Bhūtam His Third Form is Vāk

He the Lord Viṣṇu alone is called Vāk (the speech or the voice) because he dwells in speech Because he is the Revealer, therefore he is called Haya Śirsa (the mind or sound as heard) and he dwells in the Gayatri

Thus the third form of Hari is Vāk and allegorically represented as Hayaḡriya Haya or Turagā mean both the mind and the sound and also the horse Haya śirsa or Haya ḡriya need not necessarily be translated as Horse faced as that has nothing to do with Vāk or speech but as mind faced or sound faced

He indeed (called Gayatri) is also named Pṛithivī and dwells in the Earth Verily in Viṣṇu pervading the earth is established the whole world Nothing whatsoever surpasses Him thus Hari indeed is the greatest of all On account of His spaciousness (pṛithu) He is called Pṛithivī (the Broad) He indeed called Pṛithivī resides in the souls of all embodied creatures The Unborn Adorable Lord is called Śānta because He is all joy and delight (Śānti) and also wisdom (jñāna) The Puruṣa (of mantra 3) is the Hira the all pervading Lord resides in the Parāṇa or Soul The Lord Viṣṇu thus dwelling in the Hira gets the name of Śānta Because He is auspiciousness (Śānti) delightful (ra) and wisdom (jñā), therefore He is called Śānta—the Wisdom Delight Prosperity He dwells also in the heart of the Jīva whose essential nature is sentiency (chaitanya), as the Lord Viṣṇu moves (vijāna) or knows (jāna) in the heart (hṛit) So the wise call Him Hṛidaya or the Mover in the-heart or the Knower-of-the-heart

The Lord Viṣṇu dwelling in the Gāyatrī has a female Form and luminous like the sun. This is His First Form. His Second Form is the Incarnation Form, such as those of the Fish, &c., and called the Bhūta. His Third Form is that which dwells in speech and is called the Sound-faced (Haya-sīrṣa)—it is also a female Form. The Fourth Form is that which dwells in the earth—it is yellow in colour and a female form. The Fifth Form is that which is inside the Jīva (soul) and pervades it. It is named Śāstra. The Sixth Form is that which dwells in the heart and is called Hṛdaya. Thus the Lord Viṣṇu called Gāyatrī has these six forms and so He is said to be six-fold.

The Lord Viṣṇu called Gāyatrī is said to have four feet, three of which constitute His essential nature (svarūpa), and the fourth is separate. His fourth and the separated Foot includes all the souls (Jīvas), merely because they are similar to Him (and hence called a foot of the Lord). But the true feet of the Lord Viṣṇu are three existing in heaven—namely Nārāyaṇa, Vāsudeva and Vaikunṭha—these are the three feet of the svarūpa or the essential form of the Lord.

Note—Nārāyaṇa resides in the Śvetā dvīpa, Vāsudeva in the Anantāsana, and Vaikunṭha in Vaikunṭha. The Vaikunṭha world is heaven, as it is beyond the Svaya Loka even, but how can you call Śvetādvīpa and Anantāsana heavens, for they are parts of the Bhūta world. To this the Commentary says:

The forms of Hari called Ananta śayana (Nārāyaṇa) and Apantāsana (Vāsudeva), reside always in vehicles made of the most refined mental Matter (cit-Prakṛiti), many millions of miles away from the earth, and hence these two places are also called "heaven" in the Śruti. All places which are more than myriad of miles (yojanas) away are called Dya or heaven, when we speak of the three worlds (bhūh, bhuvah) and svah; and therefore these two are called heavens.

Note.—If heaven be used in this peculiar sense, *i. e.*, for any celestial body which is more than a lac of yojanas from the earth, and if in this sense Nārāyaṇa, Vāsudeva and Vaikunṭha exist in these heavens, what is then that world which is said to be higher than heaven? For in mantra 7 of the next khanda we find a place mentioned which is said to be higher than heaven अतः श्रेयः^२ for according to your explanation every place beyond a lac of yojanas is "heaven," so nothing can be beyond heaven. To this the commentary says—

The Lord is said to be above the Heaven when reference is made to the seven worlds.

Note—When we intend to speak of the three worlds Bhūh, Bhuvah and Svah, places beyond the sky (antarikṣa) or intermediate world by a lac of yojanas or more are called heavens. In this sense Śvetādvīpa (the White Planet or Island), the Anantāsana (the endless seat) and the Vaikunṭha are Heavens, and the forms of the Lord existing in these places are said to be existing in heaven. When we say the Lord is "beyond heaven," we are speaking of Him as beyond the seven worlds (for heavens are included within the seven worlds).

The commentary now explains the mantras *ya i va i ta d brahma &c* (mantra 7 to 9) and shows that these verses also establish the four forms of the Lord Gâyatri in a different way.

The Lord is the Supreme Brahman—and is declared to be all pervading. He verily is outside the Jiva in the ether of the (physical) heart. He who is in the physical heart, is now also within the Jiva pervading it. He who thus pervades the Jiva is also within the inmost recess (heart) of the Jiva, within the spiritual heart. Thus also is described in another way the four footedness of the Lord.

Note—The first form is in the Brahman or the All pervading form—that which exists both in and out of all physical bodies. It is the physical form of the Lord—the Lord as space. The second form is the Lord as in the ether of the physical heart—controlling the physical activities of all organised bodies. This is the Lord as an organised body—the Lord as in ether. The third form is in the Jiva—the Ego—the Lord as controlling all Jivas or personalities. The fourth form is in the spiritual heart of the Ego controlling all minds.

The commentary now explains the phrase *ta i eta d pû ra na apravriti* (mantra 9)

That very Lord (described before as six formed and four formed) is full (infinite in time space and qualities). He is not moved by any one but sets in motion the whole universe. That is said to be *pravriti* who is set in motion by another. The Lord Hari is self determined (*apravriti*) because He is always Independent. Or the Lord is called *apravriti* because he has no *pravriti* or origin.

(According to the *śikṣā* the word *pravriti* if taken as an accusative form will mean that which all else use; the Lord is not such an object to be set in motion by all. If it be taken in active sense then it means the mover. The Lord has no mover.)

Happiness, Full Independent and eternal is for such knower.

Note—Happiness is called full in the sense that it is full or Perfect according to the capacity of the Freed Soul not that it is full in the sense that the Lord is full. It is called independent because no lower being has control over him. It is certainly dependent on the Lord. This happiness belongs to the Released who knows the Lord thus and not to non released.

The *Chaturmukha Brahma* alone is entitled to this Gâyatri meditation (principally and) directly. For inferior beings who perform this Gâyatri meditation there is also happiness but it is dependent and not full—the full and independent happiness is for *Brahma* alone and not for anybody else. No doubt the happiness of *Brahma* is dependent on *Viṣṇu* also but it is independent of ever being lower than *Brahma*. The happiness of others is dependent not only on *Viṣṇu* but on *Brahma* also. Thus the word independent is a relative term and means not dependent on a being lower than itself and depends upon the position occupied by it in the hierarchical gradation and the capacity of the being. Thus it is in the *Sūtra*

The commentator has explained thus this khaṇḍa in the words of the authoritative work called the *Sat Tattva*, and has shown that this chapter also deals with the Supreme Brahman. Śaṅkara however explains this khaṇḍa as applying to the poetical metre called the *Gāyatrī*. The commentator now shows the irrelevancy of that explanation by *reductio ad absurdum* proof.

From the application of the word Brahman to *Gāyatrī*, it is concluded also that the latter can mean here the Lord, (and not the metre *Gāyatrī*. For the word Brahman in its principal meaning denotes the Lord, therefore the word *Gāyatrī* here means the Lord.)

Not only the sruti word Brahman is a direct statement that the word *Gāyatrī* here means the Lord, but by applying the well known canons of interpretation also we conclude that this chapter refers to the Lord and not the metre *Gāyatrī* for there are inferential marks also to that effect.

The words Fully Independent—*purnā pravartā*—used in mantra 0—can apply literally and principally only to the Lord, and not the metre *Gāyatrī*, moreover the Rig Veda mantra X 90 3 quoted in this chapter also shows that the topic treated herein is the Lord and not to the metre *Gāyatrī* (for even the Śaṅkaras admit that the *Paṅṣa Sōkta* from which the above mantra is a quotation applies to the Lord.)

Thus having established that the *Vidyā* taught herein applies to the Lord the commentator now shows that the explanation of the word *Bhūta* given by Śaṅkara is wrong. For Śaṅkara says—*Bhūta* means all the living beings animate or inanimate.

All the *Jivas* (egos—animate or inanimate) form but one foot of the Lord, for the *Sruti* says *pādasy' viśvā bhūtāni*—all beings are but a foot of Him (mantra 6)

The fall reasoning is this. If the words *sarva bhūtāni* used in the first mantra meant "all being, animate and inanimate"—then there occurs tautology. For the word *bhūtāni* refers to the *Gāyatrī* which is six fold and has four feet. While mantra 0 shows that all 'living beings' form but only one foot of the *Gāyatrī*, and are thus included in and are a portion of the six fold *Gāyatrī*. The word *bhūtāni* therefore in the first mantra cannot mean "living beings"—for then we are faced with this absurdity—*at one place bhūtāni* (if translated as living beings) is equal to the whole of *Gāyatrī*, and in the second place it is only one-fourth of *Gāyatrī*. Therefore the *bhūtāni* of the first mantra cannot mean "living being"—but one which would include all living beings and be over and above that.

Therefore the phrase "*bhūtāni yad idam kūcha*"—refers to the *Avatāra* form from which come out the incarnations like the Fish, the Tortoise, &c., and the word *Bhūtāni* refers to this form which is one of the six forms of the Lord called *Gāyatrī*.

The commentator now quotes an *anviti* to show that "all living beings" constitute one separated *pāda* of the Lord.

As among the twenty-two *Avatāras* of the Lord, the *Jiva* also is mentioned, as *Pitru Avatāra* (which is a typical *Jiva*), so among the four *pādas* of the Lord, the *Jiva* constitutes one *pāda* owing to its proximity to the Lord.

Note—Prithu is the ninth Avatara when counting twenty two Avatars. In response to the prayers of the Rasis the Lord assumed the body of Prithu. In reply to the objection 'why the Jivas who are different from the Lord enumerated in the category of the other three forms which truly belong to the Lord' the commentary goes on

Says the Prathamya —

As the Time, Brahma (the Male), the Vyakta (the Manifested matter) and the Prakṛti (the Unmanifested Root of matter) are enumerated among the forms of the Supreme Viṣṇu along with His really supreme forms like the Fish, &c, so all the beings, though really distinct from Him, are counted among His feet. As the Brahman is said to have two forms, the Mūṛta (the Material or Visible) and the Amūṛta (Immaterial or Invisible), in the same sense, the beings (egos) though different from the Lord, are said to be His foot and are counted along with His feet (or real forms)

Note—Egos are conventionally spoken of as the foot or form of the Lord. His true forms are only the Avatāra forms like the Fish &c

Says the objector. But why do you labour this point? Is it not plain that the Egos (Jivas) are one foot of the Lord in the sense that they are identical with the Lord? Why make them different from the Lord and then search out a forced interpretation? To this the Commentary replies —

(These, however, are the real feet of the Lord) for in the Bhagavata Purāṇa we find Him described as Tripāt in the verse "sudarśanāṅkhyam svīstam ta prāyukta dayitam Tripāt" — 'the Three footed Lord employed His beloved weapon called Sudarśana' This shows that the Egos (Jivas) are not really a foot of the Lord

Note—In this chapter the Lord is said Four footed in a conventional sense only. His real forms are three. The Jivas are not His essential forms. Had they been so the Bhāgavata Purāṇa would not have spoken of the Lord as Tripāt (the Three footed) but Cintaspāt

Says an objector. But how a thing which is really separate can be said to be a part or portion (amaṇa) of another? To this the Commentary replies —

As Sarvāhā the wife of the Sun has been described as a part (amaṇa) of the Lord, so the Jivas (Egos) are said to be the part of the Lord, though they are always (whether bound or free) really distinct in substance from the Lord

THIRTEENTH KHANDA

MANTRA 1

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुपयः स योऽस्य
प्राङ्मुपिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽन्नायमित्यु-
पासीत तेजस्व्यन्नादो भवति य एवं वेद ॥ १ ॥

तस्य Tasya, His (of the Lord called the Heart and dwelling in the citadel of the heart) इ Ha, indeed वै Vai, verily एतस्य Etasya, of that (of the Ākāśa—the all-luminous) हृदयस्य Hṛdayasya, of the Heart (of the Lord called the Dweller in the heart) पञ्च Pañcha, five (in number), देव-सुषयः Deva-susayāḥ, divine gate-keepers. The gate-keepers who are Devas themselves. The word उपस्यāḥ 'are to be meditated upon' should be supplied to complete the sentence. The word Deva-susāḥ may also mean "the gate through which the deva has his exit and entrance" स यः Sa yāḥ, that which अस्याः Asya, His, of the Supreme Brahman in the heart प्राङ् सुषिः Prāṅ sushīḥ the east gate; ए, the gate-keeper at the east-gate स प्राणः Sa prāṇāḥ, (that is the Prāṇa presiding over physical breath) तद् चक्षुः Tat chakṣuḥ, that is the eye, the deity presiding over the eye स आदित्यः Sa Ādityāḥ, that is the sun, the deity presiding over the sun तद् तेजसु अन्नदायम् इति tat tejasa annādāyam iti, that is energy and food ए, the deity presiding over tejas and food उपासीत Uपासीत, let one meditate तेजस्वी Tejasvī, energetic अन्नदाः Annādāḥ, healthy भवति Bhavati becomes, gets a portion of the tejas &c., of the sun. यः Yāḥ, who एवम् Evam, thus वेदः Vedaḥ, knows, meditates

1. Of this Supreme Brahman called the Heart, there are verily indeed five divine gate-keepers. He who is His eastern gate-keeper is the presiding deity of the breath, of the eye and is the sun. Let one meditate on him (as Sun) as physical energy and health. He who meditates thus becomes energetic and healthy.—191.

MANTRA 2

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रं स चन्द्रमास्त-
देतच्छ्रीश्च यशश्चेत्युपासीत श्रीमान्यशस्वी भवति य एवं वेद ॥२॥

अथ Atha, now यः Yāḥ, who अस्याः Asya, His दक्षिणसुषिः Dakṣiṇa sushīḥ, the southern gate (keeper) सः Sa, he व्यानः Vyānāḥ, the Vyāna Vayu: the presiding deity of the insentient (jada) energy called Vyāna तद् tat, that अन्नदाः Annādāḥ, the east the presiding deity of ear सः Sa, he चन्द्रमा Chandramāḥ, the Moon तद् एतद् tat etat, that thus it (is called the Moon) श्रीः Śrī, beauty छिः, and यशसः Yaśasa, fame, all spreading to, thus उपासीत Uपासीत, let meditate श्रीशान् Śrīśānta, beautiful, artistic यशस्वी Yaśasvī famous Bhavati, becomes यः Yāḥ, who एवम् Evam, thus वेदः Vedaḥ, meditates

2. Now he who is His southern gate-keeper is the presiding deity of Vyāna, of the ear, and is the Moon. Let one meditate on him (as Moon possessed of) beauty and fame. He who meditates thus becomes artistic and famous.—192.

MANTRA 3

अथ योऽस्य प्रत्यङ् सुपिः सोऽपानः सा वाक् सोऽग्निस्तदे-
तद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं
वेद ॥३॥

Atha, now Yah, who Asya, His प्रत्यङ् सुपि Pratyāṅg sūpi, the western gate (keeper) स Sah, he अपान Apāna, the presiding deity of Apāna सा Sā, he वाक् Vāk, the presiding deity of the organ of Speech स Sah, he अग्नि Agni, the Fire-Deva इति etat, that this (form of Agni), ब्रह्मवर्चसम् Brahma Varchasam, the energy produced from the study of the Vedas The intellectual energy अन्नाद्यम् Annādyam, food, health It thus Upāsita, let one meditate ब्रह्मवर्चसी Brahma-Varchasvi, possessing intellectual energy Anūdāt, healthy Bhavati, becomes Yah, who Evam, thus Veda, knows, meditates

3 Now he who is His southern gate-keeper is the presiding deity of Apāna, of the organ of speech and is Agni Let one meditate on him (as Agni possessed of) intellectual energy and sanity He who meditates thus becomes intellectual and sane—193

MANTRA 4

अथ योऽस्योदङ् सुपिः स समानस्तन्मनः स पर्जन्यस्त-
देतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं
वेद ॥४॥

Atha, now Yah, who, Asya, His उदङ् सुपि Udaṅg sūpi the northern gate (keeper) स Sa, he समान Samāna, the presiding deity of Samāna तद् Tat, that मन Manā, Manas, the presiding deity of Mind स Sah, he पर्जन्य Parjanya, Indra इति etat, that this (form of Indra) कीर्ति Kīrti, renown Cha and व्युष्टि Vyustib, beauty, lordliness Cha, and It thus Upāsita, let him meditate कीर्तिमान् Kīrtiman, possessing renown व्युष्टिमान् Vyustiman, possessing lordliness भवति Bhavati, he becomes Yaj, who Evam thus Veda, knows or meditates

Now he who is His northern gate-keeper is the presiding deity of Samāna, and of wind, and he is Indra Let one meditate on him as Indra possessed of renown and lordliness He who meditates thus becomes renowned and lordly—194

MANTRA 5

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्त-
वेतदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥५॥

Atha, now Yah who Asya, his ऊर्ध्वसुषि Ūrdhva Śuṣiḥ the upper gate-keeper, the central स Saḥ, he उदान Udānaḥ, the presiding deity of Udāna स Sa, he वायु Vāyuḥ, the principal Vāyu स Sa he आकाś, the presiding deity of ākaśa, he is called अजान because he knows all Jāt, that एतद्, this ओज Ojas, the presiding deity of the Ojasic force, and called also ojas because of his brilliancy मह Mahah, the presiding deity of Mahat, because he is full, therefore he is called mahat or great Similarly the sun, the moon, Agni and India, are also known as Prāna, Vyāna, Apāna and Samāna respectively Ojas, possessed of spiritual energy Mān asya m, possessed of fullness Bhvati, he becomes Yah who Evam, thus Veda, meditates

5 Now he who is the central gate keeper is the presiding deity of Udāna and the chief Vāyu and is Ākāśa Let one meditate on him as the Principal Vāyu possessed of spiritual energy and greatness He who meditates thus becomes spiritually energetic and great—195

MANTRA 6

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य
एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले
वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषा-
न्स्वर्गस्य लोकस्य द्वारपान्वेद ॥६॥

ते Te, they वे Vai, indeed एत Ete, these पञ्च Pañcha, five ब्रह्मपुरुषा brahma-purusāḥ, the servants of Brahman of the Supreme Lord of the Heart Are they the gate keepers of the heart only? No but of heaven also स्वर्गस्य Svar-gasya of the heaven of the Viśnu loka, literally स्व= self, र्ग=delight गा=wisdom. The place whose essential nature is wisdom and joy लोकास्य Lokasya, of the world द्वारपा Dvārapāḥ gate keepers. The entities called विजय Vījaya are the outer guards of the Viśnu world these are the Inner Guards स Saḥ, he स Yah who एतान् Etan, these एव Evam thus पञ्च Pañcha, five. Brahma puruṣāḥ, the servants of the Supreme Lord Svargasya of the heaven लोकस्य, of the world Dvārapāḥ the gate keepers वेद Veda, knows एतस्य Asya his कुले Kule, in the family वीर Vīra here have good offspring जायते Jayate is born प्रतिपद्यते Pratipadyate, enters Svargam I kam the world of Viśnu Yah who एतान् Etan, thus Pañcha brahma-puruṣāḥ the five servants of the Supreme Brahman Svargasya lokasya dvārapāḥ, the gate keepers of the world of heaven Veda, knows

6 These verily are the five servants of Brahman, the gate-keepers of the world of Pure Wisdom and Joy (also). He who knows these five servants of Brahman thus, (as) the gate-keepers (of the Heart as well as) of the world of Pure Wisdom and Joy gets a virtuous son born in his family; and himself enters that world of Pure Wisdom and Joy because he knows these five servants of Brahman, the gate-keepers of the world of Svarga.—196.

MANTRA 7

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः
पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे
ज्योतिस्तस्यैषा दृष्टिः ॥७॥

अथ Atha, now; after describing the meditation on the gate-keepers, the glory of the Lord is again described यद् Yat, what, the three forms existing in the Śvetadvīpa, the Anantāsana and the Vāskunṭha, that अतः Atah, from this, referring to div 'heaven' परः Parah, high, above दिवः Divah, heaven ज्योतिः Jyotiḥ, light, luminous दीप्यते Dipyate, shines विश्वतः Viśvataḥ, Brahma's (world) पृष्ठेषु Prīṣṭheṣu, on the tops, on the backs, on the higher worlds सर्वतः sarvataḥ, than all the worlds पृष्ठेषु Prīṣṭheṣu, on the highest places अनुत्तमेषु Anuttameṣu, on those beyond which there are no higher worlds उत्तमेषु Uttameṣu, in the highest (worlds) लोकेषु Lokheṣu, in the worlds इदं Idam, this वाव Vāva, verily तत् Tat, that यद् Yat, which इदम् Idam, same अस्मिन् Asmin, in this अन्तरः Antar, inside, within पुरुषे Puruṣe, in (the heart of) man ज्योतिः Jyotiḥ, the light तस्य Tasya, his of this Light within the man एषः Eṣa, this दृष्टिः Dṛṣṭiḥ, direct perception: or proof

7. Now that Light which shines above this heaven, in the worlds higher than those of Brahmā, higher than all, beyond which there are no higher worlds, (and which themselves are) the highest worlds (of their respective planes); that is verily the same light which is within (the heart of) man. And of this the direct proof is this —197

MANTRA 8

यत्रैतदस्मिञ्छरीरे सस्पर्शेनोष्णिमानं विजानाति तस्यैषा
श्रुतिर्यत्रैतत्कर्णाधिपिष्टह्य निनदमिव नदधुरिवाग्नेरिव ज्वलत

also the sun, the presiding deity of energy and health. The warden of the south is the Moon, the *Vāna*, the presiding deity of ear, the deity of fame and beauty. The warden of the west is the presiding deity of the speech, the *Apīta*, the fire, the intellectual energy, the deity of food. The warden of the north is *Indra*, the presiding deity of the *Samana* and *Manas*, of glory and lordly power always.

The gate keeper of the zenith (or the central gate) is the Chief *Vayu* itself, the (presiding deity of) *ākāśa*. He is called *ākāśa* because of his all knowing (*i*=all, *kāśa*=to illumine to know). He is called *Udana* because of his being high (*unnata*=high). He is called *Ojas* because of his powerfulness (*ūrjita*=powerful). He is called *Mahaś* because he is full. These five Persons are known as the gate keepers or servants of the Supreme Brahman. They are the constant gate keepers in the Heart and also in the world of *Viṣṇu*. They are the Inner Guards of the *Vaikuntha* as *Jaya*, *Vijaya* &c., are the Outer Guards of the *Viṣṇu Loka*.

Note—In the *Śruti* it is said that, he who meditates on *Prāna* gate-keeper becomes *Tegreva* and *Annada* on *Vyāna* *Śamāna* and *Yasuve* on *Āpāna* *Brahmavāchaś* and *Annada* on *Sāmāna* *Ritāna* and *Pustimā* on *Udana* *Ojasve* and *Mahaś*. *Prima facie* it would appear that the person meditating becomes equal in these attributes with the objects of meditation. The Commentator shows that the worshipper gets a portion of the attributes of these gate keepers.

He who meditates on these gates even a share in a portion of the attributes belonging to these (gate-keepers) and also attains the *Viṣṇu* world and gets good offsprings.

Note—The phrase *tripadāśyāntīṃ divi* has been explained in the sense that the three forms *Nārāyaṇa* &c., exist in the *Dya* namely in the *Svetadvīpa* *Anantāsana* and *Vaikuntha*. These very three forms are now spoken of in the seventh mantra of this *khanda* as existing above *Dya*. The *Dya* there has a different meaning from the *dya* here. The phrase above *dya* does not mean a world above the *Vaikuntha* or *Anantāsana* or the *Svetadvīpa* but above *dya* in its lower sense.

In fact the three forms of the Lord in these three worlds are identical with the form of the Lord in the Heart—the *Cāndel* with five gates.

The Lord *Viṣṇu* dwelling in *Vaikuntha* and residing above the seven worlds is indeed the same who is in all the worlds and is also in the highest and best world of Brahman called *Viśva*. He is in the non inferior worlds as well. He one alone resides in all souls (*Puruṣas*). And that *Viṣṇu* is in *Prāna* (vital force) and *Pīṇa* is in *agni* (vital heat). This vital heat (*agni*) is felt on touching a living being. This is one way of seeing *Viṣṇu*, namely through the vital heat which is the effect of vital energy in which dwells the Lord. This *Prāna* is constantly singing out the praise of that *Viṣṇu* and this is what the wise hears always as existing in his two ears and gets divine sight and gets *Mukti* through such meditation.

(The wise only see the Inner Light through divine eyes and hear the Inner Music through divine audition. Ordinary people neither see this Light nor hear this music. This is the result of meditation on the vital heat and vital sound. The vital heat and sound are no doubt physical things, but meditation on them leads to the vision of the Divine Light and the hearing of the Divine Music. This last is a well known method of Yoga, called the Śabda Yoga and is very popular now a days, among the sect called the Śat Saṅgis or Rādhā Saṅgis.)

The Lord should be meditated thus as if He was perceptible and audible, because by such meditation one getting Release, sees and hears the Lord through divine sight and divine hearing. Thus it is in the Śat Tattva.

Note—In Mantra 2 the word *Yasas* 'fame' is used and in Mantra 4 the word *Kirti* or 'renown' is employed. The commentator now shows the difference between these two.

In the Śabda Nirṇaya it is said that *Yasas* means that which goes (या) to different directions—fame in distant places, a pervasive attribute, while *Kirti* is a visible monument of one's greatness.

(Thus the Pyramids are the *Kirti* of the Pharaohs. The flies of something material and perceptible is to be found in the word *Kirti* while *Yasas* has no such idea as Arjuna is famous as a warrior.)

The phrase *Sarvataḥ Prithesu* of mantra 7 literally on the backs of all means in places which are the highest—namely in the *Vaiṇāṭha*, the *Kṣira Sāgara* (the Ocean of Milk), and the *Anantasana* &c.

The phrase *Viśvataḥ Prithesu* of the same mantra means 'in higher places than even the *Brahma Loka*.'

The word *Anuttama* means that from which there is nothing better, beyond which there are no superior worlds. The word *Uttama* means which is itself in every respect high and the best.

Says an objector—The *Vaiṇāṭha Loka* alone is the highest of all worlds why do you include the *Kṣira Sāgara* and the *Anantasana* which are parts of the *Prākṛiti* plane? To this the Commentator replies—

The *Anantasana* is the highest of the *Prithivi* (physical) *Lokas* and consequently with respect to the earth it is the highest or *Sarvataḥ Prithesu*. With regard to the Intermediate worlds (the astral) the *Śveta Dvīpa* is the highest and so that also is called the highest or *Sarvataḥ Prithesu* and *Hari* dwelling there is said to be dwelling in the highest world (for it is the highest world of the Intermediate plane). Among all the heavenly (*Deva*) worlds the *Vaiṇāṭha* is said to be the highest. So the Lord in *Vaiṇāṭha* is also rightly said to be dwelling in the highest place—for among the heavens the *Vaiṇāṭha* is the highest.

Says an objector —The phrase *Atha yad atah paro dirah* (Mantra 7) has been explained as 'beyond the heaven'. If the Lord is in the highest heaven Vaikuntha how can He be said to be beyond the heaven? To this the Commentator replies —

The Great Meru is said to be 'heaven' with regard to the Earth. The Anantāsana is *beyond* this Great Meru (the Land of the Earth Devas—the heaven on Earth) and thus the Lord in Anantāsana is *beyond* heaven (i.e., beyond the earthly Paradise). The Solar Orb is the heaven of the (Intermediate Plane or) Ālāsa (or the Astral Plane). The Śveta Dvīpa is *beyond* this heaven and so the Lord in Śvetadvīpa is *beyond* the Astral heaven. The Indira Loka is the heaven of the Dya plane (Deva plane). The Vaikuntha is *beyond* the Indira Loka and so the Lord in Vaikuntha is *beyond* this heaven also. It is in this sense that the phrase *Dirah* 'beyond the heaven' is used (the 'heaven' there means the earthly, the astral and the celestial heavens).

Admitted that Vaikuntha is *Visvatah Prithiva* because it is beyond the Satya Loka or the Brahma world. But how can the Anantāsana and the Śveta Dvīpa be said to be beyond the Brahma world for you have explained the word *visvatah* as 'of Brahma'. These two worlds are not beyond Brahma's world though they are the highest regions of the physical and the Astral? To this the Commentator answers —

With regard to the Earth, the Brahma's world is in Meru. The Anantāsana is beyond Meru and so it is beyond the Brahma's world. With regard to the Intermediate Region, the Vajrayanta is the world of Brahmā. The Śvetadvīpa is beyond this and so it is beyond the Brahma's world. With regard to the Dya worlds, the Satya Loka is the world of Brahmā, and the Vaikuntha is beyond the Satya Loka and therefore beyond the Brahma's world. In other words like the 'heaven,' the Brahma's world is also threefold. (The Physical Brahmie world is in Meru, the Astral Brahmie world is in Vajrayanta, and the Celestial Brahmie World is the Satyaloka.)

The Anantāsana, the Śvetadvīpa and the Vaikuntha being beyond the Meru, the Vajrayanta and the Satyaloka respectively they are said to be "beyond the Brahma's world, —*Visvatah Prithiva*." Thus it is in the Sat Tattva.

The words *Nimāṇa iraṇi* and *Nadathu ira* of Mantra 8 have been explained by *bankara* as 'a rumbling like that of a cloud' and 'a bell wing like that of the bull.' The Commentator shows that these explanations have no authority. He quotes the authority of Sat Tattva for his explanation.

So also 'Nimāṇa' is the roar of the ocean and *Nadathu* is the sound of the thunder.

The word *Chakṣusya* has been explained by *bankara* as 'conscious,' while *Madhva* has explained it as 'obtaining of divine vision.' He now quotes the same authority of the Sat Tattva for his explanation.

So also —“ That which goes (११) in the eye or Brahman (Chakras) is called Chakrasya—Brahmā reaching, therefore “ divine vision ” (Such a person sees Brahman, he gets Brahmā reaching gaze—Chakrasya)

FOURTEENTH KHANDA

MANTRA 1

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीताथ खलु
क्रतुमयः पुरुषो यथा क्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य
भवति स क्रतुं कुर्वीत ॥१॥

सर्वं Sarvam, Full, full of all perfect qualities खलु Khalu, verily इयम् Idam, this, so near within the heart ब्रह्म Brahma the supreme Brahman (within the heart) तन् Tat, that जलान् Jala, the mover (गति) on water (jala) इति Iti, thus शान्तं Śāntah calmly, with the mind (buddhi) fixed on the Lord, with devotion उपासीत Uपासीत, let (one) meditate अथ Atha, now, next (after such meditation) खलु Khalu, because क्रतु Kratu, knowledge, conviction resulting from meditation मयः Mayah, full of पुरुषः Puruṣah, the man, the adhkārī the aspirant यथाऋतु Yathākratuh according to (one's) conviction (faith or belief) अस्मिन् Asmिन्, in this लोके Loke, in the world पुरुषः Puruṣah, the man भवति Bhavati, is तथा Tathā, so, इतः Itah, from this (world or body) प्रेत्य Pretyah, having gone out, died in the state of mukti भवति Bhavati, becomes He gets in the state of Release, the fruition according to the stage of his knowledge and faith स Sa, he क्रतुम् Kratum, conviction, knowledge, faith in Viṣṇu according to his capacity and knowledge कुर्वीत Kurvīt, let him do

1 This Brahman is indeed the Full. Let one meditate with devotion on Him as the Mover-on-the-water. (Such meditation leads to faith). Next because a man is a creature of faith, as is his faith in this life, so will be his condition in the next after death. So let him generate full faith (in the Lord)—199

MANTRA 2

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा
सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाम्य-
नादरः ॥२॥

मनोमयः Manomayah, full of great intelligence, omniscient प्राणशरीर Pīṣṇa śarīra full of power, his body is of power अविनाशः Avināśah, permanent

whose form is light luminous सत्यसकल्प Satya saukalpa whose will is true, whose will is never frustrated, saukalpa means the mental modification that precedes an action, the volition True resolve आकाश Akāśah, the full of wisdom (kāśa = wisdom) आत्मा Ātmā, the doer, the agent of giving, &c सर्वकर्मा Sarva karmā, the ordainer of all actions and thus all acting सर्वज्ञान Sarva jānāh, all-desires, the objects of desire are desires सर्वगन्ध Sarva gaudha, all-scents सर्वरस Sarva rasah, all tastes सर्वम् Sarvam, all इदम् Idam, this अभ्यास Abhy-attah, all-reaching, all embracing, all supporting अवाकी Avāki silent, who never opens his mouth but to bless or who does not talk uselessly अनार Anādarāh never surprised, free from self conceit, impartial

2 (The Lord is) Omniscient, Omnipotent, Glorious, Resolute, All-wise, the Agent, the Ordainer, the Heart's-desire, the most Sweet-scenting and Sweet-tasting, the Supporter of all this, the Silent Impartial Witness —200

MANTRA 3

एष म आत्मान्तर्हृदयेऽणीयान्नीहेर्वा यवाद्वा सर्षपाद्वा
श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष म आत्मान्तर्हृदये ज्याया-
न्पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो
लोकेभ्यः ॥३॥

एष Esh, this (Lord) मे Me my हृदये Hridaye, in the heart अन्तर Antar, within, the Inner आत्मा Ātmā the self. अणीयान् Aṇīyān, smaller than बीहे Briheh, a corn of rice वा, or यवात् Yavat, than a corn of barley वा or सर्षपात् Sarsapat than a mustard seed वा or श्यामाकात् Syāmākā, a canary seed Syāmākā tṇḍulāt, than the kernel of a canary seed वा, or एष Esh, this Me, my Ātmā, Self Antar, within Hridaye, the heart, ज्यायान् Jyāyān, greater पृथिव्या Pṛthivyāh, than the earth ज्यायान्, greater than अन्तरिक्षात् Antarikṣāt, the Intermediate region ज्यायान्, greater than दिव Divah, than the Heaven ज्यायान्, greater एभ्य Ebhyaḥ, than these, लोकेभ्यः Lokēbhyaḥ these worlds

3 Thus my Self within the heart is smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed He also is my Self within the heart, greater than the earth, greater than the intermediate region, greater than the Heaven, greater than all these worlds —201

MANTRA 4

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽ-
वाक्यनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसं-

भवितासीति यस्य स्यादद्धा न विचिकित्सास्तीति ह साह
शाण्डिल्यः शाण्डिल्यः ॥४॥

इति चतुर्दशः खण्डः ॥१४॥

Saiva I aimē, enjoyer of all works Saiva kāmsh, enjoyer of all desires
Sirva-gāndhah, enjoyer of all sweet odours Sirva-risāh, enjoyer of all
sweet tastes Sarvam, all Idam, this Abhyātah, All embracing Avākī,
silent Anādarah, Impartial Lsah, this Me, my Ātma, Self Antar, within
Hridaye, the heart एतद् Etad, this ब्रह्म Brahma, Brahman एतद् Etam, Him इत
Itah, from this body प्रेत्य Preetya, after dying or departing अभिसम्भविता Abhisam-
bhavitā, I shall obtain एसि Aami, I am इति Iti, thus दस्य Yasya, whose
स्याद् Syāt, may have अद्धा Addhā, faith न Na, not विचिकित्सा Vichikitsā,
doubt अस्ति Asti, is इति Iti, thus ह Ha, verily स Sma, a mere expletive
आद् Āha, said शाण्डिल्य Śāṇḍilyah, Risi Śāṇḍilya

4 He is the Enjoyer of all works, all desires, all
sweet odours, and all tastes He embraces all this, and is
the silent Impartial (witness) This my Self within the
heart is that Brahman (Let one meditate on Him, with
this idea) when departing from this body I shall reach Him.
He who has this faith (verily obtains Him,) there is no doubt
in it Thus said Śāṇḍilya, thus said Śāṇḍilya —302

MADHVA'S COMMENTARY

In a former chapter it was shown that the Lord within the heart was also the Lord
pervading the entire universe The same meditation is taught in the present chapter
also It shows that the Lord is both immanent than the atom, and thus pervades the Jiva
which is atomic and he is greater than the whole cosmos In fact the Lord within the
heart is infinitely big also

In the Sid gāya it is thus written —The Lord Brahman is called
idam or "this" because He is the nearest of all (He is inside all Jivas)
He is called *sarvam* also because He possesses all infinite qualities That
Brahman is called *Iḍan* also, because that Lord Vishnu moves on the
waters (*yān*=water, *au*=move) (The Vedas declare that the Lord Vishnu
moves on the waters, as the Rig Veda) "Ānt vātam āc" is the clear
text of the Veda showing that the Lord *breathes*, in the waters of cosmic
matter, without air In that infinite mass of surging matter, Brahman
alone breathes, hence He is called *Nu yāna* (the Mover on the waters)

(The whole Mantra means At the time of *pralaya*, that One Supreme Lord
breathed (and he worked easily) without air There was no air yet He breathed He
worked (*sva bhaya*) easily, happily, not for the sake of getting happiness but He was
happy to work There existed then to one greater than Him Tamas alone existed

then In that time of Great Latency, Tamas namely jivas and root matter alone co-existed with the Lord This Tamas was in the form of apraketa or infinitely spread out sūlakam or water This covered all The word Nityana also means the same See Manu This chapter also teaches the meditation on the Lord in the heart

Thus let one calmly meditate Because a man consists of thoughts, therefore he must have right thoughts The word kratu means definite, certain knowledge, belief or faith, and nothing else As is the faith of a man, so is the state of his life after death His mukti is according to his kratu or conviction It is therefore, necessary to have right kratus or convictions, so that there may be right state of mukti The right kratu is the firm conviction in the Lord Vi-ṇu, the All-Full, and Greatest As Vi-ṇu possesses infinite wisdom, He is called Manomaya or All-Intelligence

As His body is nothing but strength He is called Prāna sarīra "Strong bodied" As He illumines all on all sides He is called Māsa (all luminous) (Ā=all kasa=light) He is all odours &c as well as the Eternal Enjoyer of all odours &c He who has such firm conviction in the Lord verily reaches the Highest Person Thus it is in the Sad Gōra

The words Sarva gandhā, &c, occur twice in this chapter In the first passage it means that the Lord is all odours, &c, the nature of which is not like physical odours, &c, for the Lord is not physical, but his nature is all intelligence The odours consist of mind stuff, and bliss stuff, chidananda ātarka In the second passage the words sarva gandhā, &c, mean that the Lord enjoys all odours, &c

FIFTEENTH KHANDA

MANTRA 1

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति दिशो ह्यस्य
स्रक्तयो द्यौरस्योत्तरं विलस एव कोशो वसुधानस्तस्मिन्विश्व-
मिदं श्रितम् ॥१॥

अन्तरिक्षोदरः Antarikṣa-udaraḥ, he in whose belly (udara) is contained the whole Intermeditate (antarikṣa) region or the astral plane कोशः Kośaḥ, treasure chest; but it here means the Lord, because he is ka or all-joy, and uśā or Will or the Bliss-and Will भूमिः Bhūmiḥ, the earth बुध्नः Budhnaḥ, bottom, the sole of the feet Bhūmi-budhna means he who has the earth as his foot-stool Or the earth is under his feet न जीर्यति Na jiryati does not decay, or grow old The Lord has a body, but it never decays or grows old दिशः Dīśaḥ, the quarters दिशि, verily अस्या अ-ya, his स्रक्तयः Sraktayah branches or arms, hands that is the four quarters are contained in his four arms The word sraktayah is the nominative plural of sakti but it is to be construed

here as locative plural *sraktiṣu* : *e*, in His arms. Similarly other words also in this verse which are in the nominative case are to be construed in the locative *सौ* Dyauh the heaven अस्य Asya, His उत्तरदिक् उत्तरा-धिक्, Uttara-bhām, the upper aperture, the brahmarandhra. The cavity in the head, the seat of the soul स Sah, that एव Esah, this कोय Kośh, the Joy-Will वसुधान् Vasu-dhānah, the receptacle (dhāna that in which anything is contained dhiyate) of the gods (Vasu=devas in general) सर्वम् Sarvam, the whole universe इदम् Idam, this श्रितम् Śritam refuged.

1 The Lord Joy-Will has the Intermediate regions in His stomach, the Earth under the soles of His feet, and His body never grows old. The four quarters are contained within His four arms, the heavens in the cavity of His head. Thus Joy Will is the receptacle of all the devas, and the whole universe is refuged in Him—203

MANTRA 2

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम दक्षिणा राज्ञी
नाम प्रतीची सुभूतानामोदीची तासां वायुर्वत्सः स य एतमेवं
वायुं दिशां वत्सं वेद न पुत्ररोदः रोदिति सोऽहमेतमेवं वायुं
दिशां वत्सं वेद मापुत्ररोदः रुदम् ॥२॥

इत्य Tasya His प्राची Prāchi east, : *e* the upper right hand दिक् Diḥ, the quarter, the hand जुहू नाम Juhū nāma, is called juhū the giver (juhōti, to give) or the eater (juhōti, to eat) or the destroyer (juhōti, destroys the enemies by His chakra) सहमाना नाम Sahamānā nāma, called sahamānā. Mānam means the Vedic knowledge, symbolised by the conch shell, saha means holding दक्षिणा Dakṣiṇā, the lower right hand राज्ञी Rājñī nāma called Rājñī. The club is so called because, it is red, or is refulgent with glory. प्रतीची Pratichi west the upper left arm as it contains the western quarter, it is called the west सुभूता नाम Subhūtā nāma called Subhūtā or exceedingly 'su) graceful (bhūti=kānti or grace). It means the lotus also उदीची Udīchi, the north, : *e*, the lower left arm. As it holds the northern quarters it is called the north. The four hands of the Lord hold the four quarters, they also hold dharma or virtue jñāna or wisdom vairāgya or world weariness, and aśvarya or lordliness. In fact the four ornaments (the discus, the conch, the club, and the lotus), symbolise these four virtues also. They are the father of Vāyu who possesses these four attributes वासुम् Vāsum of these वायु Vayuh the Christ, the lord Vāyu वासु Vāsuḥ the calf, the Child Vāyu is the child of these four arms of the Lord, and has dharma &c. That is, from the arm called Juhū is born dharma, from Sahamānā is born jñāna, from Rājñī is born vairāgya,

from Subhūta is born anāvarya. He who knows this gets the following reward
 स Sa, he य Yab, who एतम् Etam, this, वायु possessing dharma &c एवम्
 Evam, thus वायु Vāyum Vāyu दिश वत्सम् Dīśam vatsam, the child of the
 quarters, namely of the four arms of the Lord. The hands are called diś be-
 cause they teach (dīśana) virtue, wisdom, world-weariness, lordliness. वेद
 Veda, knows न Na, not पुत्र रोदम् Putra-rodam, the weeping as a son, being
 born as a child of some one, and as a little infant रोदिति Roditi, weeps &c,
 he is not reborn again, but gets mukti. सह, that. अहम्, I. एतम्, this. एवम्,
 thus. वायुम्, Vāyu Dīśam vatsam, the child of the quarters, the immaculate
 born. Veda, knew नā Mā, not. Putra-rodam the child's cry. रुदम् Rudam, I
 wept. This is the speech of the goddess Rāmā

2 His upper right arm is called the Destroyer (dis-
 cus), the lower right arm is called the Wisdom-accompanied
 (conch), the upper left arm is called the Effulgent (gada
 or club); the lower left arm is called the Very-graceful (lotus)
 Vāyu is their child. He who knows thus Vāyu to be the child
 of quarters, (is not reborn and) weeps not again as a child;
 'verily, I (Lakṣmī) knew Vāyu to be thus the child of the
 quarters and have never wept again as a child of any
 one —204

MANTRA 3

अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना प्राणं प्रपद्येऽमुनाऽ-
 मुनाऽमुना भूः प्रपद्येऽमुनाऽमुनाऽमुना भुवः प्रपद्येऽमुनाऽमुनाऽमुना
 स्वः प्रपद्येऽमुनाऽमुनाऽमुना ॥३॥

अरिष्टम् Ariṣṭam, imperishable कोशम् Kośam, the Joy-Will प्रपद्ये Pra-
 padye, I adore, I turn to, I take refuge, I have attained Him also, not through
 any merit of my own, but through his grace alone अमुना Amunā, through His
 grace. amunā is repeated thrice, to show that the grace is the chief cause in
 obtaining the Lord प्राणम् Prāṇam, the Life, the Leader (praneta) the Savi-
 our. It is the name of Vāsudeva वृ. Bhūh, the adorer, he who adorns us
 with wisdom. It is the name of Saikarsana भुवः Bhuvah, the Life giver,
 it is the name of Pradyumna प्रपद्ये, I have attained. Amunā, through His
 grace स्वः Svar, the bliss, the giver of joy and bliss, it is the name of
 Aniruddha. प्रपद्ये, I have attained through his grace

3 I adore the Imperishable Lord of joy and will,
 yea I have attained Him, merely through His grace, verily
 through His grace, through His grace I adore the Lord

Prāṇa (Vāsudeva), yca I have attained Him, through His grace, through His grace, through His grace I adore the Lord Bhūh (Sankarsana) and have attained Him, through His grace, through His grace, through His grace I adore and have attained the Lord Bhuvah (Pradyumna), through His grace, through His grace, through His grace I adore and have attained the Lord Svaī (Anuuddha), through His grace, through His grace, through His grace —205

MANTRA 4

स यदवोचं प्राणं प्रपद्य इति प्राणो व इदं सर्वं भूतं
यदिदं किंच तमेव तत्प्रापत्ति ॥४॥

अथ Atha, now यत् Yat, what अवोचम् Avocham, I have said प्राणम् Prāṇam Prana, the Lord called Vāsudeva प्रपद्ये Prapadye, I adore इति Iti, thus प्राणो, life and vai, verily इदम् Idam, this सर्वं Sarvam, all भूतम् Bhutam, full, element, the fountain of all incarnation, such as fish &c यत् Yat, what इदम् Idam, this, किंच Kimcha, whatever तत् Tam, Him, Vāsudeva, not different from His Avatāra. एव Eva, alone तत् Tat, that प्रापस्य Prāpsyatha you will obtain

4. When I said "I adore Prāṇa" I meant all that which is full is verily Prāṇa alone, (and because it is so, therefore) worship (O men) this Prāṇa and you will obtain Him —206.

MANTRA 5

अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये
दिवं प्रपद्य इत्येव तदवोचम् ॥५॥

Atha, now यत् Yat, what अवोचम् Avocham, I said भूम् Bhūm Prapadye, I adore भू इति Iti, thus पृथिवीम् Prathivīm Prapadye, I adore the Lord called Prathivī, the great expanse Antarīksam Prapadye, I adore the Lord called Antarīksa, the seer within, Divam Prapadye, I adore the Lord called Divam the sportful, इति Iti, thus एव Eva, alone तत् Tat, that अवोचम् Avocham, I said

5 When I said "I adore Bhū" I meant I adore the Lord who is in the earth, who is in the intermediate region, who is in heaven This alone is what I meant —207

Note —Therefore you also adore the Lord who pervades the three worlds who bears also the names of those worlds and is called Sankarsana. Pṛithivī when applied to the Lord means the Expanse. Antarīksa similarly applied means "the seer within" "the looker into the hearts of men." Diva similarly means the Sportful One. By thus worshipping Him you will get Him.

MANTRA 6

अथ यदवोचं भुवः प्रपद्य इत्यग्निं प्रपद्ये वायुं प्रपद्य
आदित्यं प्रपद्य इत्येव तदवोचम् ॥६॥

Atha, now Yat, what Avocham, I said Bhuvah, Bhava Prapadye, I adore. Iti, thus, Agni, the eater Prapadye, I adore, Vayum Prapadye I adore Vayu Adityam Prapadye, I adore Aditya Iti, thus, I va, alone I ut, that Avocham, I said

6 When I said "I adore Bhuva" what I said is I adore the Lord who is in the fire, air, and the sun, and who is designated as Agni, Vāyu and Aditya—208

Note —The words Agni, Vāyu, Aditya are also the names of the Lord Agni means he who eats or accepts all offerings, Vayu means he who blows (vā—to blow) and who gives life (Āyus=life, vā | ayu=vāyu, the Mover and Life giver) Aditya means the taker away of life. Worship the Lord Pradyumna in agni vāyu and Aditya and you will get Him

MANTRA 7

अथ यदवोचस्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये
सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम् ॥७॥

इति पञ्चदशः खण्डः ॥१५॥

Atha, now Yat, when, Avocham I said Svar, the Lord called Svar Prapadye, I adore Iti, thus Rig Vedam the Lord pervading the Rig Veda, Prapadye, I adore Yajur Vedam, the Lord pervading the Yajur Veda Prapadye, I adore Sama Veda, the Lord pervading the Sama Veda, Prapadye, I adore. Iti, thus Eva, alone Avocham, I said

7 When I said I adore Svar, what I said is, I adore the Lord pervading the Rig Veda, the Yajur Veda and the Sama Veda. Verily this is what I said—209

Note —The word Rig means knowledge, and Veda means giver. Rig Veda means the giver of knowledge Yajus means sacrifice, Veda means teacher. He who teaches men, by His acts, how to sacrifice their petty selves for the higher good is Yajur Veda. Sama means equality, and Veda means teacher. He who teaches men the great lesson of equality is the Lord called Sama Veda. Worship the Lord Anuruddha thus and you will reach Him

MADHWA'S COMMENTARY

In the last chapter it was mentioned that the Lord is greater than all the worlds. Least one should think that He is indefinite like the space and has no organized body, the present chapter shows that He has an organized body and is infinite in spite of such body and his arms give birth to the mighty being like Vāyu, and he should be meditated upon as possessing such a body

It must not be said that the Lord is really formless and figureless and a form is given or attributed to Him merely for the sake of meditation alone. The Commentator proves by quoting an authority that the Lord has a real body, and not a metaphorical body. The first word that offers any difficulty to the readers is the word *kosā* which literally means a treasure chest. But it has not that meaning here and so it is first taken up.

The word *ka* means bliss, and the word *usa* means wish or will. *Vi-nu* is called *Kośā* because his nature is joy and will. The intermediate regions are contained in his belly, and the earth within the two soles of his feet. The heaven is within the cavity of his head, and the quarters are contained within his arms. This great *Vi-nu* is Undecaying. The *Vasus* are the hosts of *devas*, the Lord is the receptacle of all the *devas*, and therefore he is called *Vasudhānam*. In Him is refuged the whole universe. His right upper arm contains the eastern quarters and is called *Juhā* because it offers sacrifices (*hu*=to offer sacrifice) and because the Lord *Keśava* eats with this hand (*hu*=to eat). The lower right arm of the Lord contains the southern quarters. It is called *Sāhamānā*, because *manā* means that which is essentially knowledge, and *sāhānā* or conch is essentially a symbol of knowledge and it is held in the lower left arm of the Lord. Or the hand is called *juhā* because it destroys the *daityas* with the discus held in it (*hu*=to kill). The upper left arm contains the western quarters. It is called *rajā* because it holds the *raja* or the club or mace. The lower left arm of the Lord holds the northern quarters and as it holds the lotus it is the holder of the symbol of prosperity and hence it is called *Subhūta* or very prosperous. These arms are called *dis* because they teach (*dis*=to teach) virtue, wisdom, world weariness, and lordliness. From these arms is born the Great *Vayu* and therefore he is called the child of the *dis* or quarters or teaching. From the four arms of *Vi-nu* representing virtue, wisdom, world weariness and lordliness is born *Vayu*. He who knows this does not get rebirth and consequently does not weep as the child of anybody. In other words he transcends birth and death. But being released is eternally happy. Knowing *Vayu* the Son of God I have become emancipated from the pangs of rebirths. I have not wept again as the child of any one. I am undying and undecaying through the grace of God alone. Thus I am from beginningless time in eternal free. Thus said *Rama* of yore I always adore the lord *Vi-nu* the Undecaying, the Supreme bliss the heart's desire of all. I have attained this through His grace alone, and not through my power of my own. I always worship *Keśava* as the Leader of all and called *Prāna* (*praneta*=leader). All this appearance or *avatāra* such as the Fish, &c, is the manifestation of

Puruṣh, the person competent to perform sacrifice Vavṛ, always, reverentially. Yajñāḥ, sacrifice Let a man always meditate reverentially thus.—“I am the sacrifice in this worship of Viṣṇu” Iasya, his Yāni, which Chaturvīṅśati, twenty-four. Varsāni, years. Tat, that. Prātaḥsavanam, morning libations. Chaturvīṅśati, twenty-four. Akṣarāḥ, syllables. Gāyatrī, Gāyatrī Gayatram, belonging to Gāyatrī, or in which the Gāyatrī metre is used Prātaḥsavanam, morning libations Tat, that. Aśya, his, of the man as sacrifice Vasavaḥ, the Devas called Vasus Anvāyatiśā, connected with, Lords of Prāṇaḥ, the senses Vāva, verily Vasavaḥ Vasus Etc, these. Ha, indeed, verily, Idam, this. Sarvam, all Vāsavanti, make to abide The Jivas abide in the bodies, so long as the Prāṇas abide therein. Therefore the prāṇas are called Vasus

1. Let a man meditate always:—“I am sacrifice” That which is the first twenty-four years of his life is the morning libation The Gāyatrī has twenty-four syllables, the morning libation is offered with Gāyatrī hymns Of this man-sacrifice the Vasus are the lords. The prāṇas are verily the Vasus, for all these Jivas abide in the bodies, so long as, the Prāṇas make them so to abide.—210

MANTRA २

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स श्रूयात्प्राणा वसव इदं मे प्रातःसवनं माध्यन्दिनं सवनमनुसन्तनुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ २ ॥

Iam, him Clet, if. Etasmin, in this, in this early period of his life. Vayasi, in life Kṛñchit, anything. Upatapet, should give pain, through fever &c., should ail. Sa brūyāt, let him say Prāṇā! Vasavaḥ! O! Prāṇas! O! Vasus! O lords of The senses Idam, this, Me, my. Prātas savanam, morning oblation Mādhyandina savanam, to the mid-day libation Anusantānuta, stretch on, extend Iti, thus Mā, not. Aham, I Prāṇānam, between the Prāṇas. Vasunām, between the Vasus. Madhye, between Yajñāḥ the sacrifice Vilopśya, I may perish, be cut off Iti, thus, it shows the end of the prayer Ut na eva tataḥ eti=udeti eva ha tataḥ Tataḥ, from that, after such prayer, or after or from that ailment, &c Udeti, rises up, recovers. Eva, indeed Agadaḥ, diseaseless, healthy Ha, verily. Bhavati, becomes

2 If any illness pain him in this period of his life, let him pray to the Vasus thus —O! Prāṇas! O! Vasus! unite this my morning period of life with the mid-day

period. Let me, the sacrifice be not cut off while you Prāṇas and Vasus are reigning. Then he recovers from his illness, he recovers from his illness, and becomes free from disease.—211.

MANTRA 3

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं
चतुश्चत्वारिंशदक्षरा लिट्दुप् वैष्णुमं माध्यन्दिनं सवनं तदस्य
रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते हीदन् सर्वं रोदयन्ति ॥ ३ ॥

Atha, now, Yāh, which, Chatus-chatvāriṃśat, forty-four. Varsāni, years. Tad, that Mādhyandinam savanam, mid-day libation Chatus chatvāriṃśat, forty-four Akṣarā, syllables. Tristup, the Tristup metre Tristubham, offered with Tristup hymns Mādhyandinam savanam, the mid-day libation Iad aśya, that of it Rudrā, the Rudras Anvāyattā, connected with, lords of Prāṇah vāva rudrāh, the Prāṇas are verily the Rudras Ete hi idam sarvam, these prāṇas verily all this Rodayanti, make them cry, cause them to cry

3 The next forty-four years are the midday libation The Tristup has forty-four syllables, and the midday libation is offered with Tristup hymns The Rudras are the lords of this (period of the life of the consecrated man) The Prāṇas are the Rudras, for they make all this to cry when they leave the human body.—212.

MANTRA 4

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स श्रूयात्प्राणा रुद्रा इदं
मे माध्यन्दिनं सवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानां
रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

Tam, him Chet, it. Etasmin, in this Vayasi, period of life Kuñchit, any disease. Upatapet, should cause feverishness. Sa, he Brūyat, may say Should pray Prāṇas, O Prāṇas! Rudras, O Rudras Idam, this Me, My Mādhyandinam savanam, the midday libation Tṛtīyam, the third, &c the evening. Savanam, libation Anusantānuta, extend, join with It, thus. Ma, not Aham, I Prāṇānām, between the Prāṇas, Rudrānām, between the Rudras. Madhye, between Yajñah, I as the sacrifice. Vilopstyā, may be cut off It, thus. Ut na eva, up, verily, indeed Tatah, from that bed of sickness, or from the effect of that prayer. Eū, rises Agadah, free from disease It, verily, Bhavati, becomes

4 If any illness pain him in this period of his life, let him pray to the Rudras thus —O' Prāṇas' O' Rudras' unite this my midday period of life with the evening period Let me the Sacrifice be not cut off, while you Prāṇas and Rudras are reigning Then he recovers from that illness And becomes free from disease —213

MANTRA 5

अथ चान्यष्टाचत्वारिंशद्वर्षाणि तृतीयसवनमष्टाचत्वारिंश-
शदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः
प्राणा वावादित्या एते हीदस्सर्वमाददते ॥ ५ ॥

Aṣṭa chatvarīṃśat, forty-eight Tṛtīya avanam, the third libation, the evening libation Jagati, the metre called Jagati Jagatam, offered with Jagati hymns Ādityas, the Ādityas He who makes known (ādadaṭi=to make known objects) is called an Āditya Ādadate, takes up, makes manifest, makes known The rest of the words are the same as in mantras 1 and 3

5 The next forty-eight years are the evening libation The Jagati has forty-eight syllables, the third libation is offered with Jagati hymns The Ādityas are the lords of this period of life The Prāṇas are the Ādityas, for they manifest (or take up) all this —214

MANTRA 6

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा आदित्या
इदं मे तृतीयसवनमायुरनुसन्तनुतेति माहं प्राणानामादित्याना
मध्ये यज्ञो विलोप्तीयेत्युद्धैव तत एत्यगदो ह्यैव भवति ॥ ६ ॥

Āyus the life period Anusantana extend to its full length The rest the same as in mantras 2 and 4, except that Ādityas are substituted for Vasus &c

6 If any illness pain him in this period of his life, let him pray to the Ādityas thus —O' Prāṇas' O' Ādityas' stretch this my evening period of life to its full length Let me the Sacrifice be not cut off, while ye Prāṇas and Ādityas are reigning Then he recovers from his illness and becomes free from disease —215

Note —But did any one ever attain by such prayers and meditation to health and 116 years of age? Or is this a mere fancy? The Bruti answers this by quoting the case of the sage Mahidāsa

MANTRA 7

एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः स किं म एत-
दुपतपसि योऽहमनेन न प्रेष्यामीति स ह षोडशं वर्षशतमजीव-
त्प्रह षोडशं वर्षशतं जीवति य एवं वेद ॥ ७ ॥

इति षोडशः खण्डः ॥ १६ ॥

Etad this, & meditation that one's whole life is a sacrifice, and consecrated to God. Ha sma, more expletives. Va; indeed. I ad vidvān, the knower of this Purusa-sacrifice this meditation. Āha, said (addressing a disease). The sma may be joined with āha as āha sma. Mahidāsa Aitareyah, the sage Mahidāsa son of Itara. Sa that certainly. Kim, why. Me my. Etad, this (body). Upatapasi, afflicted thou heatest thou, givest pain. Yah, who. Aham, I. Aucna by this (disease or pain). Na, not. Presyāmi, I shall die. Iti, thus. Sa he. Ha, verily. Ṣoḍaśam sixteen Varsa, years. Śatam, hundred. Ajivat he lived. Sa, he, he also. Soḍaśam varsa śatam, 116 years. Jivati, lives. Yah, who. Evam, thus. Veda, knows, meditates thus.

7 Mahidāsa the son of Itara, who knew this meditation, thus addressed a disease - 'Why vainly troublest thou me, as I shall not die by thee?' He lived a hundred and sixteen years. He too who knows this, lives on to a hundred and sixteen years —216

MADHYA'S COMMENTARY

Meditations are many and life is short subject to ailments. The present chapter teaches how to prolong life and ward off diseases. It takes the whole life of man as a sacrifice and as an ordinary sacrifice is divided into three periods: morning, mid-day and evening so the life of man is divided into three periods: youth, manhood and old age consisting of twenty-four, forty-four and forty-eight years respectively in all 116 years.

Let a man always meditate with reverence and love thinking "I am the sacrificed in this worship of the Lord. The 116 years of man's life is divided into three sacrificial periods. The first twenty-four years of his life is the morning libation. If he falls ill during this period he should pray to the Vasus and ward off disease. The middle 41 years, are said to be the midday oblation wherein he must worship the Rudras to ward off all disease and death. The last 48 years of his life are the evening libation in which he should pray to the Ādityas when ill and thus ward off disease and death. Thus it is written in the Śruti Yajña

(The word Mahidāsa occurs in this chapter and is an ambiguous word. There was an avatāra of the Lord called Mahidāsa just as an avatāra was called Kṛṣṇa. Now curiously enough, both these names occur in this Upaniṣad. Mahidāsa in this chapter, and Kṛṣṇa Devakī putra in the next chapter. These however do not refer to the avatāras, but to different persons.)

The Mahidāsa is a different person and so also is the Kṛṣṇa of the next chapter. The Mahidāsa here is an Aitareya and Kṛṣṇa Devakī putra is not the avatāra Śrī Kṛṣṇa. Similarly the Kapila mentioned in this Upaniṣad is different from the avatāra of that name.

Says an objector — But this is rather arbitrary. Had there been merely similarity of names you might have said they were different persons from the avatāras of those names. But the similarity extends further than this. Mahidāsa the Avatāra was the son of Itarā and so the Mahidāsa here is also called the son of Itarī for Aitareya means he whose mother is Itarī. Similarly the avatāra Kṛṣṇa was the son of Devakī and the Kṛṣṇa of the Upaniṣad here is also called the son of Devakī. Similarly Kapila the avatāra had a disciple called Āsuri and the Kapila of the Upaniṣad has also a disciple called Asuri. These coincidences are to say the least very curious. To this the Commentator replies —

These three persons had performed high and strict penance in ancient times, and had obtained a boon from Brahmā the Parameṣṭhin, to this effect, that two of them should get the names of the avatāras, in their next lives, and the names of their mothers should also be the same as the names of the mothers of Viṣṇu. While Kapila asked the boon that his disciples and disciples of his disciples should have the same names as the disciples, &c. of the avatāra Kapila. They further asked that their names should be immortalised by being recorded in the Vedas. Brahmā the Grand Sire of all creatures granted this boon to them. Therefore, it is that these three well known Rishis bear not only the names of divine incarnations but the names of their mothers and disciples &c., are also similar. In the Kārikā Purāna also we find the same account of this curious coincidence —

‘ Mahidāsa the son of Itarā mentioned in the Bahvricha Upaniṣad is the Lord Viṣṇu Himself directly while there was another Mahidāsa son of Itarā who was a sage. Similarly Kṛṣṇa called Vasudeva is the Supreme Spirit Himself, while there was another person called Kṛṣṇa Devakī putra mentioned in the Upaniṣad. Kapila called Visudeva is the Lord Nārāyaṇa Himself while Kapila is the name of a sage also, and whose pupils were also called Āsuri &c. The sage Mahidāsa lived for 116 years by learning the secret doctrine taught in the Upaniṣad. The sage Kṛṣṇa Devakī putra was the disciple of Ghora Aṅgura, the sage Kapila

अथ Atha, next यत् Yat, when हसति Hasati he laughs यात् Yat, when जक्षति Jaksati, he eats, or feeds. यत् Yat When मैथुन Maithunam, copulation चरति Charati, performs Maithunam charati, enjoys the delight of company स्तुतयश्चै Stuta śastraih, with the Stuta śastras, praise chants sung in sacrifices Stutas are the singing of the Saman hymns, and śastras are the reciting of eulogistic verses. The laughing &c, of the aspirant are likened to this part of the sacrifice. The similarity consists in the utterance of sound. As laughing, eating, &c, are accompanied by sound so also the hymns and recitals एव Eva, indeed तदा Tada, then एति Eti, becomes similar.

3 When an aspirant amuses another, or feeds another, or gives delight to another by his company, (let him) meditate that he is singing the stutas and reciting the sastras —219

MANTRA 4

अथ यत्तपो दानमार्जवमहिंसासत्यवचनमिति ता अस्य दक्षिणाः ॥ ४ ॥

अथ Atha next यत् Yat, when तप Tapah, austerity, physical emaciation of the body, or study of scriptures दानम् Danam, gift, charity to the proper person from honest earnings. मार्जवम् Ārjavam straight forwardness harmony between the thought, words and deeds in all the matters. अहिंसा Ahimsa, non-injury to any living being सत्यवचनम् Satya vachanam, true speech इति Iti thus ता Ta these अस्य Asya his, aspirant's दक्षिणा Dakṣiṇā, fee, as no sacrifice is complete unless the fee is paid to the officiating priest, so all human activities, if not accompanied by tapas, dānam &c, are imperfect and produce no merit.

4 Austerity, charity, simplicity, kindness and truthfulness form his fee. (Let the aspirant have these as his fee in the mental sacrifice) —220

Note —The first three verses described the three sorts of activities: the first verse described the activities of repression not eating (fasting) not drinking and generally renouncing all delights. The second verse described the activities of express on—eating drinking and enjoying pleasures or self seeking activities. The third verse describes the altruistic activities making others happy. The fourth verse now describes the high or spiritual activities of man.

MANTRA 5

तस्मादाहुः सोप्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवास्यावभृथः ॥ ५ ॥

[ददाति Dadati] gives आत्मदक्षिणम् Ātmadakṣiṇam the Self as fee. दे वा, verb] एतद् Etad, thus यत् Yat which सत्रम् Sātram, sacrificial session. In

this sacrificial session he gives himself as fee. These words are found in the *Madhva's* text as printed in the *Kumbakonam* series. But it is not found in other editions of the *Upanisad*, nor has the *Commentator* explained it.] तस्मात् *Tasmāt*, therefore, साह *Āhuh*, they say सोष्यति *Sosyati*, will be born or will give birth, असोष्ट *Asosta*, is born or has given birth, इति *Iti*, thus, पुनरुत्पादनम् *Punarutpādanam*, the new birth, rebirth, reproduction. एव *Eva*, even. अस्य *Asya*, his तद् *Tad*, his, मरणम् *Maranam*, death, एव *Eva*, even अवधत्थ *Avabhṛtthah*, the final bath at the end of a sacrifice.

5. Therefore when they say "she will give birth" or "she has given birth," that is his rebirth His death is the last sacrificial bath—221

Note—In a sacrifice when the soma juice is extracted, expressions like *sosyati* 'will be extracted,' *asosta* 'has been extracted' are used. What are the correspondences to this in *Manu's* sacrifice? The correspondences consist in the birth of an actual son to the *Manu*. When a son is going to be born to a man, people say "His wife will give birth *sosyati*." When a son is born, they say "Asosta she has given birth." Thus there is a similarity of expression. The birth of the son is really the rebirth of the man, for he is reproduced in his son. In actual sacrifice, people say "Devadatta will pour out (*sosyati*) soma," and when soma is extracted they say "Devadatta has poured out (*asosta*) the soma." The very same words are used here also. The birth of a man from his father is his first birth, his begetting a son is his second birth *punar utpādanam* reproduction, for the son reproduces the father. The body of the son is a part on of the body of the father.

But what corresponds to the *Avabhṛtthah* bath? When a sacrifice comes to an end the sacrificer bathes this last bath is called *Avabhṛtthah*. The Death of the *Manu* corresponds to this final bath, as the bath is the culminating point of the *Yajna*, so death is the culminating point of a *Manu's* life.

MANTRA 6

तद्वैतद्वोर आङ्गिरसः कृष्णाय देवकीपुत्रायोऽवोवाचा-
पिपास एव स बभूव सोऽन्तवेलायामेतत्त्वयं प्रतिपद्येताक्षितमस्य
च्युतमसि प्राणसक्षितमसीति तत्रैते द्वे ऋचौ भवतः ॥ ६ ॥

तद् *Tad*, that, namely the meditation taught in the previous *Khanda* इ हा, verily, एतद् *Etad* this, the meditation taught in the present *Khanda*—the *Manu as sacrificer*, घोर अङ्गिरस्य *Ghorah Angirasah* the sage called *Ghoro* of the clan of *Angira* कृष्णाय *Kṛṣṇāya*, to *Kṛṣṇa*, a sage देवकीपुत्राय *Devakīputrāya*, the son of *Devaki*, वक्त्वा *Uktvā*, having communicated उवाच *Uvācha*, told the following method of worshipping the Lord अपिपास *Apipāsah* without thirst (for other methods), fully satisfied. Another reading is *pīpāsah eva*, he became thirsty एव *Eva*, indeed *sa*, got the initiation बभूव *Babhūva* became, Had unwavering faith in this meditation स *Sa*, he अन्तवेलायाद् *Antavelāyam*, at the time of end, एतद् अथन *Etad trayam*, those three sacred formulae प्रतिपद्येत् *Pratipadyeta*, let a man take refuge meditate upon (these three), अक्षितम् अस्ति

Aksitam asi, Thou art the Imperishable अक्षयुतम् अक्षि Achyutam asi Thou art the Unchangeable प्राणसहितम् अक्षि Prāṇa sahitam asi, Thou art more delightful than life itself इति Iti, thus तत्र Iatra on this subject एते Ete, these द्वे Dve, two ऋषी Rishau Rik verses भवता Bhavatah are

6 Ghora of the of clan Angirā having communicated that and this to Kṛṣṇa the son of Devakī—and he never thirsted again for other knowledge—said 'Let a person when his end approaches, meditate on these three attributes of the Lord (saying) "Thou art the Imperishable, Thou art the unchangeable, Thou art Sweeter than life itself" On this subject are the following two Rik verses—222

Note—To make this clear a story is related to illustrate how this meditation was taught and practised by other sages also

MANTRA 7

आदित् प्रब्रह्मस्य रेतसो ज्योतिष् पश्यन्ति वासरम् ।
परो यद् इध्यते दिवा ॥ ७ ॥

आत् At, from him, through His इत् It, alone Through His grace alone प्रब्रह्म Prabrahma, of the Ancient (of days) Of the Beginningless रेतस Retasah, of the Lord whose nature is delight (rati) ज्योतिष् Jyotis the Light पश्यन्ति Paśyanti, see, (the wise see) The word sārayah "the Wise Ones" is understood as nominative वासरम् Vāsaram, the Home of Delight Literally He who gives delight (रा) by Dwelling (vāsa) within the Soul पर Parah, beyond In the Beyond: इ in Vaikunṭha यत् Yat, what इध्यते Idhyate shines grows increases that always shines as full दिवा Divā, beyond the Heaven Should be construed as an Ablative दिव

7 Through His grace alone, (the wise ones) see that pleasant Light of the Ancient Blissful Lord, which shines beyond the Heaven—(Rig Veda VIII 6,30)—223

MANTRA 8

उद्वयम् तमसस्परि ज्योतिष्पश्यन्त उत्तरं स्वः पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥

इति सप्तदशः खण्डः ॥ १७ ॥

उत् Ut the High one the Light called Ut See Mantra I 6, 7 of Part I where Ut is described as the name of the Lord If taken as a particle it is to be construed with aganmah, इ उदानमह वयम् Vayam we तमस tamasah, (beyond) darkness ignorance Tamas is the name of Durga also परि Pari, fully should be construed with paśyantah, इ परि पश्यन्त ज्योतिष् Jyotis,

the light. पश्यन्त Paśyantah (fully) seeing उत्तम् Uttamam, the higher स्व Svah, the joy Paśyantah, seeing Uttamam, the higher Uttamam, the higher. देव Devam, the God देवता Devatā, among the Gods. The God of gods- सर्व्व Saryam, the Sun, the Goal of the Wise (Sambhū prāpya) अगम्य Agamya, we have obtained ज्योतिर्ष Jyotiḥ Light उत्तमम् Uttamam, the highest

8 We seeing fully the higher Light, the delightful higher Light, have come out of darkness We have obtained the Goal of the Wise, the God of gods, the Highest Light, called Ut, yea the Highest Light (Rig Veda I 50 10) —224.

MAHVA'S COMMENTARY

Note—Man has been compared to a Sacrifice In an ordinary sacrifice there is Dikṣā or initiation—the performer has to fast and abstain from all worldly pleasures the day before—after initiation there is the ceremony of the Upasada when the performer breaks the fast and takes food then in ordinary Yajña there are music singing of hymns and the recitation of Sacred Books (Stuta Sastra) then gift is made to the officiating priests (dāksinī) When Soma juice is going to be extracted in the actual sacrifice, the expression Sosyati ' will be extracted or will give birth is used Similarly when it has been extracted the word asosta ' has been extracted or has given birth ' is used Lastly when the sacrifice is completed there is the finishing bath called the Avabhṛitha. In the allegory of the Man as the Sacrifice what things correspond to these various acts and expressions of an ordinary sacrifice? The present Khanda answers that. Madhya explains this Khanda by an extract from the Sat Tattva.

It is thus in the Sat Tattva —In the allegory of Man as Sacrifice, the Initiation (Dikṣā) corresponds to the state when he is hungry, thirsty and enjoys no pleasures The Upasada is said to be the state when he eats, drinks and enjoys himself The stuta śastra (the chanting of hymns and reciting the scriptures) is when he amuses, feeds and is in union with another The fee is the austerity, charity, the straightforwardness, kindness, the truthfulness When his wife is *enciente* people say sosyati "she will give birth, when a child is born, they say asosta, 'she has given birth" thus these correspond to the use of such expressions in the actual Yajña The birth of a son is in fact the second birth of the man, his first birth being from his father Inasmuch as the son reproduces him, he is said to be his second birth The final sacrificial bath corresponds to the death of the Man which puts an end to the life—the sacrifice

When his death approaches, let the man thus meditate on the Lord, uttering these three sentences Thou art Imperishable 'Thou art Unchangeable, full of all perfect qualities which never change,' "Thou art always more delightful than life itself Thus it is in the Sat Tattva. 1

(Mantra 7 explained) The words षदिर्ष consisting of षद् (from Him) and ष् (alone, mean ' from him alone, "through His Grace alone" Prānasya means ' of the Ancient, of the Beginningless, the Eternal "

"Of the Lord" Retasah means "of the delightful—of Him whose form is delight" The wise see the light of the Ancient delightful Lord Vasara means "He who delights by dwelling"—the joy-giving Dweller within "Beyond the heaven," that is, in Vaikuntha He who shines beyond the Heaven, in the Vaikuntha Iddhyate means both "shines," and "is manifest in His highest glory" It has already been mentioned before that the Vaikuntha is beyond the Dya Loka or the Heaven world See atha yad atah parah &c (Chhandogya Up III 13-7) This Rik verse is not applicable to the Sun, for the Solar orb is not "beyond the Heaven"

Note—Prof Max Müller in his note on this verse says that it originally applied to the Sun It is taken from a hymn addressed to Indra, who after conquering the dark clouds brings back the light of the sun When he does that, then the people see again as the poet says, the daily (vasaram) light of the old sun (pratasya retasah) from which the sun rises, which is lighted in heaven He translates parah yat iddhyate diva by 'which (yat) is lighted (iddhyate) in heaven (parah diva) But parah divah cannot mean "in heaven, but 'beyond heaven', for the word parah nowhere means in From the most ancient times this verse has been taken to apply to the Supreme Light and not the Solar orb

Verse 8 This verse should be thus construed Uttaram Jyotih Pasyantah Svar, (Ananda Rûpam) Para Pasyantah Vayam Tamasah Udaganmah—"Seeing the higher light (or rising light), seeing fully this delightful (light) we have come out of darkness" This Uttaram Jyotih—the higher Light—is itself the light of joy, it is the Svar The repetition (Uttaram Jyotih Pasyantah, and Svar Pasyantah Uttaram) is explanatory, showing that the Light referred to is not the physical light, but svar or joy

Note—The Commentator now gives another explanation of this mantra He first took "Ut," as a participle or adverb qualifying the verb aganmah Now he takes it as a substantive Ut is a substantive also meaning the Lord the Most High

The verse also means "We have learnt from Darkness the existence of this Highest Light called Ut the Most High"

Aganmah—we have learnt, The Darkness is the Revealer of this Light It is the name of Durgâ She is the Teacher of Divine wisdom See Kona Upanisad where Umâ teaches Indra

(See Chhandogya I 6, 7 where it is distinctly said that Ut is the name of the Lord the most High)

The phrase devatra devam the Jera par excellence—the God of gods, among Devas the Deva The Lord is called Sûrya, because He is the goal of the Sûris or Wise of the Mukta Jivas

These two Rik verses have been explained in the Nûrâjanîya also in the same way Thus it says "The seer of this Rik meant this The

joy-giving (*ratasa=raṭa rūpam*) Highest Light of the Beginningless (*prat
nasya—an'ādeh*) Lord Keśava, the Wise see through His grace in their
heart. This Light is called VĪṢṆA "the joy giving Dweller" because by
dwelling in the heart it gives all joy. He shines as all full always in
Vaiṅkuntā which is beyond the heaven. We have fully seen this Light
called Ut having come out of darkness. He is Light, Bliss and Existence,
the HIGHEST of the HIGHEST among the highest. He is the God of gods,
indeed the god of the Wise (*Surt*) the Highest Path. Him called Vasudeva
have we attained. This is what the seer of these two Riks meant.
Thus it is in the Nārāyaṇya.

Note—If this quotation from the Nārāyaṇya is a genuine one then Madhva simply
follows the old traditional Vālmāra interpretation of these two Riks. The three words
Uttvam, Uttaram and Uttamam mean according to the Nārāyaṇya Uttamottamasūttamam
—the Highest among the highest of the highest.

EIGHTEENTH KHANḌA.

MANTRA 1

मनो ब्रह्मेत्युपासीतित्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभ-
यमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ १ ॥

मनश्च Manas the Mind. The Lord called the Manas because He is the
Thinker, and because He is in the minds of all—His abode is the Mind. The
Lord Nārāyaṇa ब्रह्म Brahman the Brahman उपसीत Upāśita, let him meditate
इति अध्यात्मम् Iti adhyātmam this is the subjective, the psychological, the
microcosmic. The meditation in which the Lord is worshipped in the Body
अथ आत्मं next अधिदैवतम् Adhidāivatam macrocosmic. The meditation on
the Lord as indwelling in the cosmic agencies called Devas आकाश Akāśa
the Akāśa the All-luminous, the All-illuminating. Ā=all, kāśa—to illumine.
The Lord dwelling in the Deva called Akāśa ब्रह्म इति Brahman itī, the Brahman
thus. Next is taught that the microcosmic meditation is higher than the
microcosmic because the akāśa includes the manas. Therefore the akāśa
meditation is meditation of the both microcosmic and macrocosmic उभयम्
Ubhayam both आदिष्टम् Adīṣṭam taught भवति Bhavati, becomes Adhyā-
tmam cha adhidāivatam cha the mic rocosmic and the macrocosmic.

1. Let one meditate on the Brahman as (dwelling
in the Mind and called) Mind, this is microcosmic medi-
tation. Next the macrocosmic—(let one meditate on)
Brahman as (dwelling in Akāśa and called) Akāśa the All-
illuminating. By this latter both meditations have been

taught—the microcosmic and the macrocosmic (because the ākāśa includes the manas)—225

MANTRA २

तदेतर्चतुष्पाद्ब्रह्म वाक् पादः प्राणः पादश्चक्षुः पादः श्रोत्रं
पाद इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः पादो
दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥ २ ॥

तद् Tat, that, the Microcosmic Lord एतद् Etat, this, the Macrocosmic Lord चतुष्पाद् Chatuspāt, four footed, having four aspects called Vāsudeva & ब्रह्म Brahma, the Brahman वाक् पाद् Vak pādah, the speech is one foot The aspect called Vāsudeva dwelling in speech function of the mind, and called also therefore Vak or speech प्राण पाद Prāṇah Pādah, the Prāṇa is one foot The aspect called Sankarsana dwelling in the Prāṇa function of the mind and called also Prāṇa—the best (pra) leader (netri) चक्षु पाद Chakṣuh Pādah, the eye is one foot The aspect called Pradyumna dwelling in the eye, and called also the chakṣu the Seer (√chakṣa=to see, to observe) श्रोत्रं पाद Śrotram pādah the ear is one foot The aspect called Aniruddha dwelling in the ear, and called also the Śrotra, the Hearer इति अध्यात्मम् Iti adhyatman, thus the microcosmic अथ अधिदैवतम् Atha Adhidaivatam next the macrocosmic अग्नि Agni, Pādah, the fire is one foot The aspect called Vāsudeva dwelling in fire and called Agni, because He is the Leader (na) of all organs (āṅgā) वायु Vayuh Pādah, the Vayu is one foot The aspect called Sankarsana dwelling in the air and called Vayu, because He is the essence of wisdom (na) and Life (वायु) वा+ऽयुह=va-yuh Wisdom Life आदित्य Adityah Pādah, the sun is one foot The aspect called Pradyumna, dwelling in the sun, and called Aditya, because He takes up (adana) all things दिशः Diśah the directions are one foot The aspect of the Lord called Aniruddha dwelling in the quarters and called also Diś because He is the director of all (deśana=directing, teaching) He teaches the law of duty and the highest wisdom The knowledge of the macrocosmic feet is higher than the knowledge of the microcosmic feet hence the Śruti says—

Ubhayam eva adistam bhavati adhyatman cha adhidaivatam cha—both become taught, the microcosmic and the macrocosmic (when the latter is known, for it includes the former)

2 The Brahman who is both that and this (the microcosmic and macrocosmic) has four feet, (Vāsudeva the Lord of) speech is one foot, (Sankarsana the Lord of) breath is one foot, (Pradyumna the Lord of) the eye is one foot, and (Aniruddha the Lord of) the ear is one foot—so much the microcosmic Then the macrocosmic (Vāsudeva

dwelling in) Fire is one foot, (Sankarsana dwelling in) Air is one foot, (Pradyumna dwelling in the) Sun is one foot, (Aniruddha dwelling in) the Directions is one foot Thus both the microcosmic and macrocosmic worship become taught (by the worship of the latter alone) —226

Note —If these words Vak &c. be taken as the names of the Lord, then the verse should be translated thus —

This double aspected Brahman has four feet The Revealer is one foot, the Leader is one foot, the Seer is one foot, the Heaven is one foot This is microcosmic Next the macrocosmic The Ruler of the organs is one foot, the Wisdom Life is one foot, the Take-up-of all is one foot the Teacher is one foot Thus both become taught or known, the microcosmic and the macrocosmic (when the macrocosmic meditation is done)

The next mantras describe in detail the fact how the macrocosmic includes the microcosmic and what are the correspondences

MANTRA 3

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषो भाति च
तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ३ ॥

वाक् Vak, the speech The Lord called Vak एव Eva, indeed ब्रह्मण Brahmanah, of the Brahman चतुर्थ Chaturthah, pādah, the fourth foot स Sah, that (is the foot which is in fire also). अग्निना Agnina, with fire, with the Lord called Agni ज्योतिषा Jyotiṣā with the light, with the Luminous, with Vāsudeva भाति Bhāti, shines Cha and तपति Tapati beats The word "sinners" is understood here The Lord illumines (bhāti) the intellect of the good, and burns (tapati) the sins of the wicked He who knows this two fold activity of the Lord gets the following reward भति Bhāti, shines, Cha, and तपति Tapati, burns away (his ignorance) कीर्त्या Kirtyā, through celebrity, through wisdom यशसा Yaśasā, through fame, through delight These qualify the word Brahma-varchasa ब्रह्मवर्चसेन Brahma varchaseṇa, through Brahmic power, the glory of countenance Madhva explains this word differently Varchasa is a compound word, var=choosing (the Lord), reaching the Lord, cha=chāyita, manifestation of the salvation The whole word Brahma-Varchasa would thus mean, the attainment of the Lord and the getting of salvation (Release) च Yach, who, एव Evam, thus, वेद Veda, knows or worships

3 Speech which is the fourth foot of Brahman is indeed (the Agni) With Agni and with Light, He shines and he burns He who meditates on Him thus also shines and burns, and attains the Lord Brahman and gets Release consisting of Wisdom and Joy —227

Note—The fourth foot of Brahman called Speech Vāyudera is indeed in the Agni also. As Agni (Fire) He burns (the sins of the Wicked) as Light He shines and Illumines (the intellect of the Good). He who worships thus attains and gets Release which is Wisdom and Joy and thus he shines and burns (away his ignorance).

Note—The words in the remaining verses are the same except that Prāna is identified with Vāyu. chakrah has its correspondence with the Sun the Par with the Quarters. The Lord dwelling in these functions of the Mind is the same Lord who is in the external activities of the cosmos. The meaning of the words is therefore not repeated.

MANTRA 4

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ४ ॥

4 Breath which is the fourth foot of Brahman is indeed the Vāyu. With Vāyu and with Light He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Joy and Wisdom Eternal—228

MANTRA 5

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ५ ॥

5 The Eye which is the fourth foot of Brahman is indeed the Âditya. With Âditya and with Light He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Wisdom and Joy Eternal—229

MANTRA 6

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ६ ॥

इत्यशदशः षण्ठ ॥ १८ ॥

6 The Ear which is the fourth foot of Brahman is indeed the Quarters. With the Quarters and with Light

He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance, &c), and attaining Brahman gets Release which is Wisdom and Joy Eternal—yea Wisdom and Joy Eternal—230

MĀDHVA'S COMMENTARY

Note—In the last Khaṇḍa was taught the secret of attaining long life and warding off disease. This Khaṇḍa teaches that having obtained full term of life one should employ it usefully in worshipping the Lord in His two aspects, the In-dwelling Spirit in man, and the Oversoul of the Universe. It is by such worship that *mukti* and happiness is attained. The words *manas*, &c, used in this Khaṇḍa do not mean the human mind &c, but they are the names of the Lord. Mādhva proves it by quoting the same authority.

The God (Deva) who abides in Mind (Manas) is indeed the Lord Nāyana himself directly. He is called Manas, because He is *the* Thinker (or the Thinking Principle. Or because He is the object of thinking or meditation of all). He is called *Ākaśa* because He illumines (Kaśa) everything fully (Ā = completely). He dwells in the (Devas of) speech and the rest, and in the (Devas of) fire and the rest, under His (four) aspects of Vāsudeva, &c, (Sankarāna, Pradyumna and Aniruddha). Dwelling in these, He alone is verily designated by these names of Vak (speech), Agni (Fire), &c. Along with (the Deva of) Fire and dwelling in Him, this Lord God (Īśa) verily shines, and He it is who burns (the ignorance of) the wicked.

He who knows this Lord of Lords (Īśa) thus, gets *yaśas* which consists of knowledge and happiness, and Kīrti or celebrity and after attaining Brahman, he becomes one of the Elects (or the Perfects, *vara*), and gets Release also. Thus he (too) shines out and burns up his own ignorance, &c, (as the Lord shines and burns up the ignorance of the wicked). Thus it is said in the same work.

Note—The word *Brahma varchasa* has been a stumbling block to scholars. Max Müller translates it as the glory of countenance. Mādhva breaks it up into three words—(1) *Brahma* or God Viśnu, (2) *vara*—election, attainment (3) *chasa*—getting *mukti*. The whole would thus mean reaching God, becoming an Elect, and getting *Mukti*. Every one reaches Brahman in deep sleep, and may be said to be a *Brahmavara* or Brahman attained. But there he is not conscious of it, and it is not the state of *Mukti*. *Vara* moreover is taken in two senses—reaching (Brahman) and secondly elected (by Brahman). In the second meaning the deep sleeper cannot be said a *Brahmavara*. But a deep sleeper can never be a *Brahmavarchas* or one who is consciously in Brahman and has got release. *Brahmavarchas* therefore means one who has attained the perfection of his own form (*svārūpa*) by the mere grace or election by the Lord Viśnu. This doctrine of election is perhaps not peculiar to Mādhva.

NINETEENTH KHANḌA

MANTRA 1

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसेदेवेदमग्र आसी-
त्तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत
तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥१॥

आदित्य *Ādityah*, the Sun The Lord dwelling in the sun and called *Āditya* Because he takes up (*ādāna*) every thing withdraws them into him self in the Pralaya or the great latency, he is called *Āditya* ब्रह्म *Brahma*, the Supreme Brahman इति *Iti* thus आदेशः *Ādeśah*, teaching This is the teaching, "meditate on the Lord who is called *Āditya* and who dwells in the sun" सस्य *Tasya*, his, of the Lord inside the sun उप *Upa*, reason, for the sake of showing his fitness as an object of meditation (*upāsana*) व्याख्यानम् *Vyākhyānam* explanation The Lord may be worshipped everywhere, why particularly in the sun? Because by such meditation one can attain the knowledge of all the Vedas (the Laws of nature) If one wishes to learn all the laws of nature he should meditate on the Lord as *Āditya* The word "aristeh=*of creation*," is to be supplied to complete the sentence The explanation of *of creation* also will be given in this Khanda The latter part of the verse shows what is the Primal cause of creation. असत् *Asat*, Non-Being The Un-known *āsad*=to know, *asad*=not-known The Great Un known, The Lord is not known by the ignorant and therefore He is called the Un-known एव *Eva*, alone इदम् *Idam* of this (world) अग्ने *Agre*, in the beginning, in the state of Latency or Pralaya आसीत् *Āsit*, was तत् *Tat*, that (Un-known Brahman) सत् *Sat*, Being the Known (by the wise, as *Vāsudeva*) तत् *Tat*, that, the Form called *Vāsudeva*. समभवत् *Sam abhavat*, united with (*Māya*). *Māya* also existed in that great latency. तत् *Tat*, from that (union) आ *Ā* up to अण्डम् *Andam*, the (cosmic) Egg beginning from *Brahma* called the Puro or the First Male the tattvas like *mahat*, &c, up to the organised cosmos called the Egg निरवर्तत *Niravartata* were produced not only up to the Egg were produced, but the Egg also was produced तत् *Tat*, that (Egg) सवत्सरस्य *San vatsarasya*, for (the period of) one year मात्र *Mātrām*, period, the length of time, the *measure* as given in other works. अशयत *Aśayata*, lay, remained dormant did not break up तत् *Tat*=तत् *Tatah*, after that (period of one year) निरभिद्यत *Nirabhidyata*, broke open It was not actual breaking open, for the cosmic Egg still exists as an entire *whole*, but its contents divided themselves into two parts the Upper and the Lower, like the two halves of an egg. ते *Te*, these two (halves) आण्डकपाले *Ānda Kapāle* the shells of the egg रजत *Rajatam*, silver Cha, and सुवर्णम् *Suvarṇam*, gold Cha and अव्यवहृतम् *Abhava-tam*, became

1 This is the teaching "let one meditate upon the Lord dwelling in the Sun as the Supreme Brahman" (There

is now given) the reason for this (meditation) and an explanation (of creation) The Unknown alone existed when this (world) was (in Latency) in the beginning (of creation) That Unknown became the Known That Known (called Vāsudeva) united with (Mâyā) From that (union) were produced (all beings from Brahmā) down to the Egg That Egg lay for the time of one year. After that (period) it (as if) broke open The two shells of the egg were one of silver and the other of gold —231

Note—The lower one was silvery and the upper one was golden. May it not mean that the white of the egg was the lower portion, and the yolk (which is yellow and hence golden) became the upper portion

MANTRA 2.

तद्यद्रजतं सेयं पृथिवी यत्सुवर्णं सा द्यौर्यज्जरायु ते
पर्वता यदुल्बं स मेघो नीहारो या धमनयस्ता नद्यो यद्वास्तेय-
मुदकं स समुद्रः ॥ २ ॥

तद् Tad, that, यत् Yat, which, रजतम् Rajatam, silver, silvery portion of the shell of the Egg. सा Sa, that इयम् Iyam, this, पृथिवी Prithivī the earth. The earth is in the silvery portion of the Egg. The Earth includes the physical plane as well as the seven lower planes, the Atula, &c. When we say the universe consists of the three worlds Bhuh, Bhuvah and Svah we include in the word Bhūh the physical plane as well as the seven sub physical planes; and in the word Svar, the Svarga plane proper as well as the higher super-heavenly planes like Mahar Janah, &c. यत् Yat, what, सुवर्णम् Suvarnam, gold, the golden portion of the shell of the Egg सा Sa, that, द्यौः Dyauh, the heaven. The heaven and the higher worlds exist in the upper hemisphere of the shell of the Egg. यत् Yat, what, जरायु Jarayuh the outer skin of the Embryo the placenta the thick membrane of the white, ते Te, they, corresponding to them, पर्वता Parvatāh, mountains, यत् Yat, what, उल्बम् Ulbam, the thin membrane of the yolk, सनेय Sameghah, with the clouds, नीहार Nihārah, the mist, या Yāh, what, धमनयः Dhamanayah, the small veins, ता Tāh, they, नद्य Nadyah, the rivers यत् Yat, what, वास्तेयम् Vāsteyam, visceral, abdominal, उदकम् Udakam water स Sa that, समुद्र Samudrah, the sea.

2 In the silvery half of the shell (floats) this earth (and all the lower globes) in the golden half, the heaven (and the globes above it) The thick membrane is represented by the mountains, the thin membrane by the fogs

and the clouds The rivers are as if the small veins, and the sea the visceral water.—232

MANTRA 3.

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उद्ध-
लवोऽनूदतिष्ठन्त सर्वाणि च भूतानि च सर्वे च कामास्तस्मात्त-
स्योदयं प्रति प्रत्यायनं प्रति घोषा उद्धलवोऽनूत्तिष्ठन्ति सर्वाणि
च भूतानि सर्वे चैव कामाः ॥ ३ ॥

अथ Atha, next, now. यत् Yat, what. तत् Tat, in that (egg). अजायत Ajāyata, was born. स Sa, that, corresponding to that. असाव Asau that. आदित्यः Ādityah, the Sun The Lord Janādāna dwelling in the sun and called Āditya. स Iam, Him. जायमानम् Jāyamānam, on becoming manifest घोषा Ghosah, shouts, the Vedic mantras like the Gāyatri. उद्धलव = उद्धल Ululavah, Hallelujahs, Hurrahs, great, infinite and all-pervading The nominative is to be construed as instrumental, Ghosah Uddlavah "with the all-pervading Vedic song like Gāyatri &c" अदूदतिष्ठन् Anūdatisṭhan, prayed, adored सर्वाणि भूतानि Sarvāṇi Bhūtāni, all Beings from Brahmā downwards. सर्वे च कामाः Sarvecha Kāmāḥ with all desired objects, nominative construed in the instrumental The desired objects are the auspicious offerings, things with which pāṇa offerings are made तस्मात् Tasmāt, therefore इत्य Itya, His. उदयम् Udayam, rising, प्रति Prati, towards, प्रति अयनम् Prati Ayānam, at the time of setting. प्रति अदूदतिष्ठन्ति Prati-anu-ut-tisṭhanti, daily, constantly pray or offer adoration. Ghosa Uddlavah with all-pervading Vedic chants. Sarvāni Bhūtāni, all beings from Brahmā downwards. Sarve cha kāmāḥ, with all auspicious offerings.

3. Now what was born in that egg is this Āditya. When He became manifest all Beings adored Him with auspicious offerings and hymns of praise Therefore, whenever He rises or sets, all Beings (even now) adore Him daily with auspicious offerings and hymns of praise —233.

MANTRA 4

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेन
साधवो घोषा आ च गच्छेयुरूप च निम्नेडेरन्निम्नेडेरन् ॥ ४ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥ इति तृतीयः प्रपाठकः ॥ ३ ॥

स य Si Yah, he who. The well-known Adhikari. एतम् Etam, this (who dwells in the sun). एव Evam, thus (in the manner taught before) विद्वान् Vidvān, the knowing, the wise. आदित्ये Ādityam, Āditya, Dweller in the sun.

The Lord called Āditya ब्रह्म Brahma, Brahma. The wise worships Aditya as Brahman because He is in the sun and is named Āditya उपास्ते Upaste, meditates worships एवम् Enam him to such Ādhikārī or worshipper सध्रवः Sādhavah good, pleasant super human divine घोषाः Ghosāh hymns, the Vedas आगच्छेयुः Āgachchheyuh come to, approach आभ्यासाः Abhyāsah quickly इ Ha Venly यत् Yat what च Cha and उपनिवदेत् Upa nimrederan, will continue, dwell always are not forgotten

4 He who knowing it thus meditates on Āditya as Brahman, understands quickly all divine Vedas, and this knowledge remains permanent in him yea permanent in him
—234

Note—The worshipper of Brahman as the In-dwelling Spirit of the Solar Logos masters all the laws of nature called the Vedas and ultimately gets release too

MADHYAḤ COMMENTARY

Note—This Khanda teaches a particular kind of meditation by which one acquires all the Vedic Knowledge and thus gets Mukti

(It is thus written in the Brahma Tattva) — “Brahman called Narayana is here designated as Asat because He is Unknowable (√śad = to go to know) (by the ignorant, or in His entirety by any one) He existed in Pralaya (the Great Latency) As Vasudeva He became the Known to the Wise and so got the designation of Sat (सद् = known or knowable) He (Vasudeva) united with Prakriti from which union were produced all up to the Egg In that Egg He got the name of Āditya because He indeed controls the Sun (Solar Logos) who is in the solar orb He is verily the Lord, the Highest Person (Parasottama) Therefore let one meditate on the Supreme Brahman under the name of Āditya as the Lord Janardana dwelling in the Solar Logos From this will accrue the knowledge of all the Vedas Thus it is in the Brahma Tattva

Uṭṭārah is the same word as Urūrah (r and l are interchangeable letters) It means exceedingly great घोषाः are the rhythmic sounds like that of the Gayatri &c (and not sounds in general)

The word upanimrederan means they dwell in Him even in the state of Release (He never forgets them)

(Madhya now quotes another authority for giving the above explanation of Uṭṭārah Ghosāh as meaning the great Vedas &c)

When Viṣṇu the Supreme Self (first) manifested Himself in the Solar Orb then Brahmā and the rest approached Him with Vedic Hymns like the Gayatri etc and sang his praises Therefore even now men adore him always with Gayatri &c when he rises or sets He who knows this gets Release (Mukti) and becomes a permanent receptacle of all the Vedas Thus in the same

FOURTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य
आस स ह सर्वत आवसथान्मापयांचक्रे सर्वत एव मेऽस्त्यन्ती-
ति ॥ १ ॥

आनश्रुतिः Jānaśrutiḥ, the son of Jana śruti. इ Ha, verily, once upon a time, पौत्रायणः Pautrayaṇah, a gotra descendant of Putrāyana, belonging to that clan श्रद्धादेयः Śraddhādeyaḥ: he who gives (charity) with faith, a pious giver : pious. बहुदायी Bahudāyī, he who habitually gives much, bestower of much wealth, charitable बहुपाक्य Bahupākyah, (who daily caused to be) *cooked much* (food for the sake of others in want of it), who kept an open house; hospitable. आस Āsa, was. Was the king in Prasthānapurā as we find in the following verse:—"There is a big city called Prasthāna on the banks of Godāvartī There dwelt the popular king called Jānaśruti." स Sa, he (Jānaśruti) इ Ha, verily. सर्वत Sarvataḥ, in every (direction, village and town), everywhere आवसथान् Āvasathān, places of dwelling, hostels मापया चक्रे māpayāñ chakre, caused to be built सर्वत Sarvataḥ, everywhere coming from every quarter एव Eva, alone. मे Me, mine, my food अस्त्यन्ति Atsyanti, will eat इति Iti, thus

There lived once upon a time Jānaśruti, a descendant of Putrāyana, who was a pious and charitable (prince) and famous for his hospitality. He built places of sojourn everywhere, thinking "People coming from all sides (will rest here) and partake of my food."—231.

MANTRA 2.

अथ ह हंसो निशायामतिपेतुस्तद्वैव हंसो हंसम-
भ्युवाद हो हो हि भल्लान् भल्लान् जानश्रुतेः पौत्रायणस्य समं
दिवा ज्योतिराततं तन्माप्रसाङ्गीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

अथ Atha, now, then. While that prince was on the top of the highest room of his palace. इ Ha, verily, once, हंसो Hamsah, flamingoes, Devas in the shape of hansas. Wandering spirits. निशायाम् Niśāyam, in the night. अतिपेतु Atipetuḥ, flew (through space), came out. As says a verse—"Then there flew through the sky a flock of flamingoes (deva-hansas) lotus-beaked, O Goddess,"

Though they were flying with great swiftness, talking with each other their secrets, yet two or three of them, under the leadership of Bhallaksa, out-stripped the rest and flew in front more quickly (through, as if, rashness). The flamingoes who were in the rear (expostulated with them) and then spoke to those in front (warning them of the danger). तद् Tat, then, that. इ Ha, verily. एव Evam, thus. हंस Hamsah, a flamingo (in the rear) हंसम् Hamsam, to a flamingo (who had out-stripped them) अशुवाद अभ्युवाद्, spoke. The flamingoes in the rear addressing those in front said हो होयि Ho hoyi, Hey! O! भद्राक्ष भद्राक्ष Bhallaksa, Bhallaksa. O short-sighted! जानश्रुतः जानाश्रुतश्च Jānaśruteḥ Pautrāyaṇasya, of Jānaśruti Pautrāyana. समम् Samam, like दिवा Divā, the sky, the day ज्योतिर् Jyotir, light, like the illumination on the night of the festivity of the lamps आततम् Ātatam, spread. तद् Tat, that (flight) मा Mā, not. राक्षी Sākṣiḥ, go near, may it not approach thee. The second person to be construed as third. मा प्रधाक्षी Mā pradhākṣiḥ, may it not burn.

2. Once in the night time (a flock of divine) flamingoes flew over (his palace and some of them leaving the flock, out-flew the rest. Then (one of the rear) flamingoes addressed the other flamingo (who was in front, saying) O short-sighted one! O short-sighted one! The light of Jānaśruti Pautrāyana has spread over the sky like the day. May it not catch thee (in its rays) and burn thee—235

Note—It appears that it was the night of the festivity of the lamps (Dipāvali or Divāli) when these Hamsas came out for a nocturnal trip. They saw the whole palace ablaze with lamps, making the night equal to the day. The address of the Hamsa means "why crossst thou over heedlessly the palace of Jānaśruti, seest thou not his great light, the smoke of whose lamps have blackened the trees of heaven even? Beware of it, lest thou mayst fall into it, while crossing it and get burned."

MANTRA 3.

तसु ह परः प्रत्युवाच कम्वर एनमेतत्सन्तः सयुग्वानमिव
रैकमात्येति यो नु कथं सयुग्वारैक इति ॥ ३ ॥

त Tam, to him (to the flamingo in the rear). उ U, an expletive, इ Ha, then. परः Parah, the (flamingo in the) front प्रति-उवाच prati-uvācha, answered (loudly). As says the verse "The flamingoes, laughing at his ignorance, thus answered loudly." कम् Kam, to whom, about whom. उ U indeed. अरे Are O! एनम् Enam to this: with reference to this (Jānaśruti) एतद् Etad, this (speech). O hamsa! didst thou make this speech with reference to this Jānaśruti? सन्त Santam holy, faultless, saintly. सयुग्वानम् Sayugvānam, with the yoked car इव Iva, like. रैकम् Raikvam, Raikva. आत्य Ātitha, didst thou say इति Iti, thus य Yāh, who (mentioned by thee) नु Nu, now कथम् Katham, how, possessed of what greatness, सयुग्वारैक इति Sayugvā raikva it, Raikva with the car,

3. The (flamingo) in front answered him "O (friend!) didst thou say this with reference to this (Jānuśruti, as if he was) like the saintly Raikva with the car?" The first asked "Now who is this Raikva with the car: what is his greatness?"—236

Note—Thy speech is not appropriate with regard to Jansruti, but would apply more fitly to Raikva with the car

MANTRA 4.

यथा कृताय विजितायाधरेयाः संयंभ्येवमेन सर्वं तद-
भिसमेति यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्देद यत्स वेद स
मयैतदुक्त इति ॥ ४ ॥

यथा Yat, hā, as. कृताय Kṛtāya, to the kṛta age. विजिताय vījīṭāya, (is) con-
quered to the conqueror, अधरेया Adharejāh, the lower ones, the Treta and the
other yugas. सयन्ति Samyanti, come together, belong. As to him who has con-
quered the kṛta belong all the lower ones. That is the fruit of conquering the
Tretā, &c, belongs to him indeed एव Evam, thus. एनम् Enam, to this (Raikva),
to that सर्वम् Sarvam, all तद् Tad, that. अभिसमेति Abhisameti, belongs (primarily)
यत्किञ्च Yatkiñcha, what-so-ever, प्रजा Prajāh, people, साधु Sādhu, good
(deed.) कुर्वन्ति Kurvanti, do, perform. So all good deeds that other people
perform belong primarily to him. It is the presence of the holy sage in that
country that wards off from it all external evil influences, and thus gives oppor-
tunity to perform good deeds without obstruction from the powers of evil
so the fruit of all the good acts of others primarily belongs to the Mahāmuni—the
Great Silent Watcher—the guardian wall of whose protecting aura makes the
performance of good deeds possible for others. य Yah, who (any adhikāri, any
aspirant) तत् Tat, that (object of knowledge) वेद Veda, knows, यद् Yat, what
(object of knowledge) स Sa, he (Raikva). वेद Veda, knows. The construction
of this sentence is : yah (ko'p yadhikāri) yat (jñātavyam) veda tat (sarvam)
sa (raikva) veda Whatever anyone knows, Raikva knows all that. स Sa, he
(Raikva) मया Mayā, by me. एतद् Etad in this manner, thus. उक्त Uktah, was
mentioned. इति Iti, thus This Raikva has thus been spoken of by me.

4 As (the fruits of the performance of the duties of) the lower (yugas) belong to the one who has conquered (the duties of) the kṛta (yuga): so whatever good deeds other people perform, belong to that Raikva Whatever anyone else knows, Raikva knows all that. He is thus spoken of by me.—237.

MANTRA 5.

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह संजिहान
एव चत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैकमात्येति यो नु
कथं सयुग्वा रैक इति ॥ ५ ॥

ह इ Tat u, all that (conversation of the flamingoes) ह Ha indeed जानश्रुति
पौत्रायण Jānasrutiḥ Pautrāyaṇah उपशुश्राव Uṣṣuśrāva, overheard स Sa, he
ह Hā, then संजिहान Sañjihānah rising from the bed एव Eva as soon as चत्तार
Ksattāram, to the charoteer उवाच Uvācha, said अङ्ग आङ्ग friend अरे Are, O !
The phrase "Raikva with the car must be found out" should be supplied to
complete the sentence. But how is he to be found out? By the description
given by the flamingo, namely that he has a car. सयुग्वानम् Sayugvānam with
the car. इव इव, like. रैकम् Raikyam, Raikva आत्य Atithi, spoke (the flamingo)
इति Iti Thus, the flamingo said that Raikva is like one with the car. Yo nu
katham sayugva raikva itī the flamingo said "Now what is this Raikva
with the car

Note.—The charoteer asks the Prince to describe Raikva more fully to help him
to identify him. The mere description with the car was not sufficient. The Prince
then describes Raikva in the very words of the flamingo.

5 Jānasruti Pautrāyaṇa overheard all this and as
soon as he rose from his bed he said to his charoteer
"O friend! find out Raikva with the car" He replied
"Did ye say Raikva with the car? Now who and what
sort of person is Raikva with the car?"—238

MANTRA 6

यथा कृताय विजितायाधरेयाः संयन्त्येवमेनं सर्वं तदभि-
समेति यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स
सयैतदुक्त इति ॥ ६ ॥

यथा Yathā, as कृताय विजिताय Kṛtāya vijitāya to the person who has
mastered the kṛta yuga &c. The words of this mantra are identically the
same as of mantra 4

4 As to the person who has conquered the kṛta, be-
longs the lower (merits also), so whatever good deeds other
people perform belong to that Raikva. Whatever anyone
also knows, Raikva knows all that. He is thus spoken of
by me—239

MANTRA 7

सह चत्तान्विष्य नाविदमिति प्रत्येयाय तद् होवाच यत्रारे
ब्राह्मणस्यान्वेपणा तदेनमच्छेति ॥ ७ ॥

स Sa, he इ Ha, indeed चत्ता Ksatta, the charioteer. चत्तिस्य Anvisya, searching, cogitating over it in that very locality, came to the conclusion that the description was still insufficient for the purposes of identification of Raikva. So he again appeared before the prince न Na, नो अविदम Avidadam, know इति Iti, thus "I cannot know him by this description प्रत्येयाय Praty-eyaya returned स Tam, to him इ Ha verily, उवाच Uvācha, said (Pautrāyana) यत्र Yatra, where, in what country अरे Are, O' ब्राह्मणस्य Brāhmanasya, of a Brāhmana, of the Brāhmanas, the Brahma knowers अन्वेपणा Anvesanā, the enquiry about the scriptures Where the knowers of Divine wisdom hold discourse and assemble to investigate deep truths of scriptures तद् Tat, there (=tatra) एव एवum, him अश्च Richecha, find out, know इति Iti, thus

7 'The charioteer cogitating (that the description was still not sufficient) returned (and said) "I cannot know him (by this description alone)" Then the Prince said to him "O friend! search him where the knowers of Brahman investigate (abstruse truths)"—240

Note — With these directions to guide him in his search, the charioteer again went out and proceeded to Benares and other sacred places but did not find Raikva anywhere. Then he went to the city of Kashmir and there found Raikva at the Royal Gate under a car. Raikva was scratching his sores. The charioteer went near him and sat down and asked, O Friend! art thou Raikva with the car? Thus addressed Raikva said 'I am Raikva O! O! O! The prolongation of O! is to indicate that he was suffering from the sores. Then the charioteer asked him, Why are you sitting here? What do you want? Raikva replied, I want nothing all my desires are satisfied. I require however only a smart boy to help me in scratching my sores. The charioteer then returned and told the Prince all this.

MANTRA 8

सोऽधस्ताच्छकटस्य पामानं कर्पमाणसुपोपविवेश तद्
हाभ्युवाद त्वं नु भगवः सयुग्वा रैक इत्यहद् ह्यरा ३ इति ह
प्रतिजज्ञे स ह चत्ताऽविदमिति प्रत्येयाय ॥ ८ ॥

इति प्रथमः खण्डः ॥ १ ॥

स Sah he (the char oteer अधस्ताद् Adhastāt unde, beneath, at the bottom शकटस्य Śakatasya of a car पामानम् Pāmanam, sores, itches कर्पमाणम् Karpamānam, scratching. The charioteer found a person under a car scratching itches. Finding in him the marks given by the king, the charioteer was convinced that this was Raikva. So he respectfully sit down near him उप Upa, near, ap-

proaching near and saluting him उपविशत् Upaviveśa sat down. त Tam, him (Raikva) ह Ha, indeed, अभ्युवाद Abhyuvāda, addressed त Tvam thou, नु Nu, now, alone भगवत् Bhagavah, O Lord I O Sir' सयुग्वीक इति Sayugvā raikva iti, Raikva with the car thus अहं Aham, I हि Hi, verily अरा अरा अरा Arā, arā, arā, O! O! O! इति Iti, thus, प्रतिब्रजे Pratyajāte, replied स ह क्षत्ता Śa ha ksattā, then that charioteer. अन्विष्य Anviṣya, searching. अविदम् Avidam, I have found. इति Iti, thus. प्रत्येयात् Pratyeyāya, returned

8 The charioteer (came to a man who was lying) beneath a car and scratching his itches Approaching him (and after salutation) he sat down near him, and addressing him said "Sir, are you Raikva with the car?" He answered "Verily I am O! O! O!" Then the charioteer returned and said "I have found him after (long) search"—241

MADHYA'S COMMENTARY

In the last adhyāya has been described the vidyās like the Madhu and the Gāyatrī The present adhyāya teaches also the science of the Supreme Brahman in all His aspects both as the para and the apara Brahman The śruti introduces the Samvarga vidyā by a story of Jānasruti

Dhruvīka means one whose sight is bad, short sighted (The sense is that if you cross the light of Jānasruti then you will be burned)

(The words kṛitā jīva of the text has been explained by bankers as the throw of the dice called kṛitā whose value is four and which absorbs the other casts The other casts also bear the names of the yugas Madhya shows that there is no valid reason why these words kṛitā, &c, should not be taken in their ordinary sense of denoting ages)

The words jīvitāya jīvitāya &c, mean he who has mastered the dharma of the kṛitā yuga, (and got the fruit thereof,) has mastered the dharmas of the other ages also like tretā &c, and gets the fruit of those dharmas also (So when a higher virtue is required, the lower is included in it, Similarly the fruit of the good deeds of persons following the lower dharma belongs principally to this follower of the dharma of the kṛitā age (for it is the presence of this high personage which wards off all evil influence from the locality where he resides, and makes it possible for inferior men to perform their dharmas) The words 'ahaḥ ara' mean 'ara ahaḥ' O desired one' ahaḥ=रा O' friend' Raikva of the car should be inquired into

In replying to the question of the door keeper Raikva said "aham hi ara, arā, arā The last vowel of the word arā is prolated not as a mark of contempt by the sage but because he was scratching his itch at the time and naturally spoke loudly (as all people in illness are irritable) (The holy Raikva would be the last person to be contemptuous towards anyone Śankarā's explanation of the pluta vowel in अरा अरा अरा is untenable)

SECOND KHANDA

MANTRA 1

तदुह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्क-
मश्वतरीरथं तदादाय प्रतिचक्रमे तद् ह्यभ्युवाद ॥ १ ॥

तत्र Tat, therefore (having thus heard the story of the meeting of the chario-
teer and Raikva) उ U, indeed ह Ha verily जानश्रुति पौत्रायण Janāśrutih,
Pautrayāṇah षट् शतानि Ṣaṭ Ṣatāni, six hundred गवां Gavāṃ cows निष्क
Niskam १ pearl necklace अश्वतरीरथम् Aśvatārī ratham, a mule chariot, a carriage
drawn by a pair of mules All these were taken by the king as presents for
Raikva तदा Tada, then (for the sake of making १ present) आदाय Ādāya hav-
ing taken प्रति चक्रमे Praticakrame, (the king) went towards (Raikva) उ
Tam, him (Raikva) ह Ha, then अभ्युवाद Abhyuvāda said, addressed

1 Therefore Janāśrutih Pautrayāṇah having taken six
hundred cows, a necklace, and १ carriage drawn by a pair
of mules, went to Raikva and addressed him thus —212

MANTRA 2

रैकैमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु
म एतां भगवो देवतां शधि यां देवतामुपास्त इति ॥ २ ॥

रैकै Raikva, O Raikva! इमानि Imāni these षट् शतानि गवाम् Ṣaṭ śatāni gavām,
six hundred cows अयम् निष्क Ayam niskam this necklace, अश्वतरीरथम् Ayam
aśvatārī ratham, this carriage with mules अणु Anu १ particle to be joined with
the verb शधि मे Me to me. एतां भगव देवताम् Etāṃ bhagavaḥ devatām, that
Devy, O venerable Srī (अणु) शधि Anu śādhi, teach या Yām whom देवताम्
Devatām, the Deity उपास्ते Upaste thou worshipping इति It, thus

2 O Raikva, these six hundred cows, this pearl
necklace, this carriage with mules (are your fee) Teach
me O Master, that deity which you worship —243

MANTRA 3

तमु ह परः प्रत्युवाचाह हरेत्वा शूद्र तवैव सह गोभि-
रस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्क-
मश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

तम् Tam, him (the king) उ U, indeed ह Ha verily पर Parah the
other १ e, (Raikva), the eccentric sage, different from others प्रति-उवाच Pra-
ti Uvācha, replied अह Aha O! हरेत्वा Hāretvā, it is a compound of hāra
+tvā hāra means the necklace, and tvā= carriage The Visarga of

hārah is elided anomalously शूद्र Śūdra, O Śūdra तव Tava, thine एव Eva, even सह Saha, along with गोभिः Gobhiḥ, cows अस्तु Astu, let be इति Iti, thus तत् Tat, therefore, then. उ U, indeed इ Ha, verily पुनर् Punar, again एव Eva, even जानश्रुति पौत्रायण Jānaśruti, Pautrāyana सहस्रम् Sahasram, gavām, a thousand cows निष्कम् Niskam, a necklace अश्वतरी रथम् Aśvatārī ratham, a carriage with mules दुहितर Duhitarā her daughter (in order to give in marriage to the sage) तदा Tādā, then, or तत् Tat, to that place there आद्या Ādya, having taken प्रतिपत्रके Praticakrame, went towards (Raikva)

3 The other replied "Fie! the necklace and the carriage O Śūdra! be thine, even together with the cows" Then Jānaśruti Pautrāyana taking again a thousand cows, a pearl necklace, a carriage yoked with a pair of mules, and his daughter went back to that (place where Raikva was)—244

MANTRA 4

तद् हाभ्युवाद रैकेदद् सहस्रं गवामयं निष्कोऽयमश्वतरी-
रथ इयं जायाऽयं ग्रामो यस्मिन्नास्तेऽन्वेव मा भगवः शार्धीति ॥४॥

तद् Tam, him (Raikva) इ Ha, indeed Abhyuvāda said (the king). Idam sahasram gavām, these one thousand cows Ayam niskah, this pearl necklace, Ayam, aśvatārī ratham this carriage with a pair of mules इयम् Iyam, this, जाया Jāyā, wife अयम् Ayam, this. ग्राम Gramah, village यस्मिन् Yasmīn, in which आस्ते Āste, thou art sitting or dwelling Anu eva mā bhagavah śādhi it: teach me even O Master!

4 The king said to him "Raikva! these one thousand cows, this pearl necklace, this carriage drawn by a pair of mules, this wife, and this village in which thou dwellest (are thy fee) Teach me O Master"—245

Note—When Raikva declined at first the Śūdra king made the natural mistake for a man of his caste that the presents were perhaps too small and so the sage had refused to teach. So he came back with larger gift and brought his daughter even to be given in marriage to the saint. This was another mistake. The attraction of women is the greatest perhaps but Raikva had transcended this stage. All that he wanted was a smart servant to drag him about in his ear and scratch his itches. Seeing that the king had not anticipated his wants but was offering him things which were perfectly useless to him Raikva naturally became annoyed and contemptuously remarked as follows.

MANTRA 5

तस्या ह मुखमुपोद्गच्छन्नुवाचाजहारेमाः शूद्रानेनैव मुखे-
नालापयिष्यथा इति ते हैते रैवपर्णानाम महावृषेषु यत्नास्मा
उवास तस्मै होवाच ॥ ५ ॥

इति द्वितीयः खण्डः ॥ २ ॥

तस्या Tasyāh, of her (the King's daughter) इ Ha, verily मुखम् Mukham, face उपोद्ग्रहन् Up'odgrīhan, taking up, looking for a short time, taking a look at उवाच Uvācha, said (in an angry tone) अजहार Ajahāra, take back. I am an ascetic and do not want these things इमा Imāh, these (presents) सुद्र Śūdra, O Śūdra अनेन एव मुखेन Anena eva mukhena with this face even, i. e., by means of these presents alone अल्पविश्या इ Ālapayisyathā thou wastest to learn, to make my acquaintance Without serving the teacher, thou wishest to become intimate with him by means (mukha) of these gifts alone. The king then propitiated the sage by serving him as a pupil Raikva being pleased with the service, then said to him the secret doctrine, as taught in the next khanda, The phrase tasmai sa ha uvācha must be read here तस्मै Tasmai, to him (the king) स S, he (Raikva) इ Ha, verily उवाच Uvācha said, The Śruti next shows why those villages were called after Raikva ते Te, those (villages) इ Ha, well known एते Etc, these रैकवर्षा नाम Raikvaparnāh nāma, called Raikvaparnā महारुषेसु Mahārūṣesu in the land of the Mahārūṣas, in Kashmir यत्र Yatra, where (in which village) अस्मै Asmai, for whose sake; for the sake of the king, in order to teach him उवाच Uvāsa, dwelt

5 He looked for a while at her face, and said (to the king) "Take away these (gifts) O Śūdra! Thinkest thou to speak with me through this means" (Then the king served Raikva as a pupil, and he being pleased) told (the secret) to him These are the Raikvaparna villages in the land of the Mahārūṣas (Kāshmir) where Raikva dwelt in order to teach him —246

MADHYA S COMMENTARY

Raikva angrily addresses Jānaratah to be as O Śūdra! Jānaratah Paṇḍitāya was not however a Śūdra but a Kṣatriya by caste Why was he then addressed as Śūdra? The Commentator answers it thus

The word Śūdra here means one who is overpowered (dra) with sorrow (śūch) (The King was overwhelmed with grief at not knowing the secret of Raikva's popularity)

Moreover Paṇḍitāya was a King (and could not have been a Śūdra by caste) Thus we find in the Padma Purāna — 'The king Paṇḍitāya being overcome with grief was addressed as Śūdra by the sage He learnt the Prāna Vidya from the sage and attained the highest merit'

Note — This is the conventional explanation of the word Śūdra used twice in this passage The explanation is as old as the days of the Velānta Śūtras where also this passage is similarly explained In ancient India however there were Kṣātrās who were kings and Brahmanas did not scruple to enter into matrimonial alliances with the Śūdras, and never hesitated to impart Brahma Vidya to them

THIRD KHANḌA.

MANTRA 1

वायुर्वाच संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति
यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमे-
वाप्येति ॥ १ ॥

वायुः Vāyuh, the chief Vāyu, the Christ वाच Vāva, even, alone संवर्गः Saṁvargah, the Absorber, the Eater, the Container, the Destroyer, the Devourer यदा Yada, when (at the time of Mahā Pralaya or the Great Latency). वै Vāi, indeed अग्निः Agniḥ, the fire; the Deva of fire. उद्वायति Udvāyati, goes out, quenches, dies out. वायुम् Vāyum, in the Vāyu. एव Eva, even, alone. अप्येति Apyeti, goes also. यदा Yadā, when. सूर्ये Sūryah, the sun. अस्तद् इति Astam eti, sets, goes down. Vāyum eva apyeti, goes into the vāyu indeed. Yadā, when चन्द्र Chandrah, the moon. Astam eti, goes down; Vāyum eva apyeti, goes into the Vāyu indeed.

1. (Raikva said) The Vāyu indeed is the contain-
er. When (at the Great Latency) the Agni goes out, he
verily goes into the Vāyu, when the Sūrya goes down, he
enters the Vāyu indeed; when the Moon goes down, he enters
the Vāyu indeed —247.

Note—The Vāyu the First Begotten is the Last Resort, the End of all Devas, Angels and Archangels, when the Great Dissolution sets in and the manifestation enters into the Latency.

MANTRA 2.

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्सं-
वृङ्क्त इत्यधिदैवतम् ॥ २ ॥

यदा Yadā, when. आप Āpah, the Waters, Indra. उच्छुष्यन्ति Uchchhu-
syanti, dry up. Vāyum eva apiyanti, go also into the Vāyu even. वायुः Vāyuh,
the Vāyu. हि Hi, verily एव Eva, even. एतान् Etān, these सर्वान् Sarvaṁ, all.
संवृङ्क्ते Saṁvraṅkte, devours, consumes. इति Iti, thus, so much. अधिदैवतम् Adhi-
daivatam, with reference to the Devas. The cosmological aspect of the Vāyu.
The Macrocosmic.

2 When the Waters are dried up (at the Great
Pralaya) they verily go into the Vāyu, Vāyu indeed contains
them all. This the macrocosmic aspect of the Vāyu —248.

MANTRA 3.

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव
वागप्येति प्राणं चक्षुः प्राणश्च्रोत्रं प्राणं मनः प्राणो ह्येवैतान्स-
र्वान्संवृङ्क्त इति ॥ ३ ॥

अथ Atha, now, next अध्यात्मम् Adhyātmam, with reference to the body (ātman). The Microcosmic प्राण Prāṇa the Life, the Christ in Man The Chief Breath, वाव Vāv, verily संवर्गं Samvargah the Container, स Sa, he (a man) or the प्राण Yada, when स्वपिति Svapiti, goes to sleep, causes to go to sleep प्राणम् Prāṇam, into the प्राणा एव Eva, indeed, वाक् Vak, the speech Apyeti, enters प्राणम् Prāṇam, into the प्राणा चक्षुः Chakṣuḥ the sight, प्राणम्, into the प्राणा, श्रोत्रम् Śrotram, the hearing मन Manah, the mind प्राणम् into the प्राणा प्राणः, by एवैतान्सर्वान्संवृङ्क्तैः, The प्राणा verily even consumes these all

3 Next the Microcosmic The प्राणा is indeed the Container of all When the प्राणा sends a man to deep sleep, the speech verily goes into the प्राणा, the hearing goes into the प्राणा, the manas (the common sensory) goes into the प्राणा The प्राणा indeed contains them all—
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Note—The speech etc. of course refer to the presiding deities of these organs

MANTRA 4

तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥ ४ ॥

तौ Tau, these two दे वा, indeed एतौ Etau these two द्वौ Dvau, two, संवर्गौ Samvargau, the Consumers, the Containers, the Seeds वायु Vāyuh the Vāyu एव Eva, even देवेषु Devेषु, among the Devas प्राणः Prāṇah, the प्राणा, प्राणेषु Prāṇेषु, among the Breaths, the senses

1 These then are the two Containers—the Vāyu among the Devas, the प्राणा among the senses—250

MANTRA

अथ ह शौनकं च कापेयमभिप्रतारिण च काक्षसेनिं परि-
विष्यमाणौ ब्रह्मचारी विभिक्षे तस्मा उ ह न ददतुः ॥ ५ ॥

अथ Atha, now ह Ha, once, indeed शौनकम् Śaunakam, the son of Śunaka च Cha, and (also called) कापेयम् Kapeyam, of the clan of Kapi अभिप्रतारिणम् Abhipratāriṇam, Abhipratāriṇa च Cha, also called, काक्षसेनिम् Kākṣaseṇim, the

son of Kaksasena परिविष्यमानौ Parivisyamānau (when these two) were distributing food. (Or when these two were taking food) and were waited on at their meal. ब्रह्मचारी Brahmachāri, a religious student, विभिक्षे Bibhikṣe, begged food (of them) तस्मै Tasmai, to him (the Brahmachārin). उ U, even. ह Ha, behold न Na, not. ददतु Dadatuh, gave.

5 Once when Saunaka of the clan of Kapi, and Abhipratārin the son of Kaksasena were distributing food (to their guest(s)) a religious student begged of them They, however, gave him nothing—251

MANTRA 6.

स होवाच महात्मनश्चतुरो देव एकः कः स जगत् भुवनस्य
गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्वहुधा वसन्तं
यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति ॥ ६ ॥

स Sa, he (the Brahmachārin) ह Ha, then. उवाच Uvācha, said. महात्मन् Mahātmān, the Mahātmās, the Great Ones. चतुर Chaturah, the four, i e, Agni Sūrya, the Moon and the Waters as well as specc, sight, hearing and mind देव Devah, God, the Shining One एक Ekah, the One क Kah, who. सः Sah, he, that. जगत् Jagāta, swallowed, devoured, भुवनस्य Bhuvanasya, of the world. गोपा Gopā, the Guardians, the Protectors न Tam, Him कापेय Kāpeya, O Kāpeya न Na not अभिपश्यन्ति Abhipśyanti, see, recognise. मर्त्या Māryāh the mortals अभिप्रतारिन् O Abhipratārin बहुधा Bahudhā, in many places. वसन्त Vasantam, dwelling. तस्मै Tasmai to whom (belongs). वै Vai, verily एतद् Etad, thus. अन्नम् Annam, food. तस्मै Tasmai, to him. न Na, not दत्तम् Dattam, given. इति Iti, thus

6 He said O Kāpeya! O Abhipratārin! He the Guardian of the world, the One God, has swallowed the four Great Ones He dwells manifold among the mortals, but they see Him not Who is He? He to whom the food belongs, to him it has not been given—252

MANTRA 7.

तद् ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा देवानां
जनिता प्रजानाश्चहिरण्यदक्षुद्रो वभसोऽनसूरिर्महान्तमस्य महि-
मानमाहुरनद्यमानो यदनन्नमत्तीति वै वयं ब्रह्मचारिन्नेदमुपास्महे
दत्तास्मै भिक्षामिति ॥ ७ ॥

तत् च Tat u, that even, that deny about which the student had propounded the riddle इ हिा, verily. शौनक कापेय Śaunakah Kāpeyah. प्रतिगन्वान् Prati-manvānah, cogitating, pondering. प्रत्येयाय Pratyeyāya, came to know. Śaunaka Kāpeya pondered over that and came to know the deity about which the student had asked. He then said to the Brahmachārin, आत्मा Ātmā the lord, the master, देवानाम् Devānam of the deities, (like Agni &c.) जनिता Janitā, the progenitor, the father, प्रजानाम् Prajānam, of all creatures, of all men. हिरण्य दंष्ट्र Hiraṇya dānśtrah, golden tusked. बभस Babhasah, the eater, the consumer. अनसृष्टि, Anasūri, (by name) Anasūri. Literally ana=moving, or breath, sūri, wise, or wisdom. The Energetic Wise; or the Breath of Wisdom. महान्तम् Mahāntam, great. अस्या Asya, his, of this Anasūri, the Breath of Wisdom. महिमाम् Mahimānam, greatness आह आह, declare (the wise), अनन्नम् Anadyamānah, not being eaten (by any): except by Viṣṇu. यत् Yat, because. अनन्नम् Anannam, non-food, non-material, the immortal devas even अस्ति Ati, He eats. इति Iti, thus वै वै, verily. वयम् Vayam, we. ब्रह्मचारिन् Brahmachārin, O Brahmachārin! इदम् Idam, thus The chief Prāna उपास्महे Upāsmāhe, we worship. दत्ता Dattā, was given अस्मै Asmai, to him (student) भिक्षाम् Bhikṣām, food. इति Iti, thus

7. Śaunaka Kāpeya pondering over this (riddle), came to understand it and said: "O Brahmachārin! He is the Lord of the devas, the Father of all beings, the Golden tusked, the Consumer, (His name is) Anasūri, the Breath of Wisdom (The wise) declare His greatness to be great indeed. Because not eaten by any, He eats even the uneaten (the Devas) This is the God that we worship." (Then Kāpeya said addressing others) "Give food to that student"—253

Note—This shows that the clarity should be discriminate. The real student should be supported. Though Prāna is so great, yet He even is subordinate to the Supreme. The next verse shows that

MANTRA 8.

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश संत-
स्तच्छ्रुतं तस्मात्सर्वासु दिक्ष्वन्नमेव दशकृतं सैषा विराडन्नादी
तयेदं सर्वं दृष्टं सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद
य एवं वेद ॥ ८ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तस्मै Tasmai, to him (the student). उ U, इ Ii, mere expletives. ददु Daduh, they gave (food). Then the servants gave food to that Brahmachārin.

The above legend thus illustrates that Vāyu is the Consumer or Destroyer, for at the Great Latency everything and all beings merge into him. But he is not the Supreme Destroyer—God alone is the Supreme Destroyer, as He is the Supreme Creator also. Raikva now goes on to teach this. वे Te, these, वै Va, indeed एते Etc, these पचाम्ये पचाम्ये Pañcha anye, pañ la anye, five other, five other. Namely the four macrocosmic Devas and their consumer Vāyu the fifth, and the four microcosmic Devas and their consumer Prāna the fifth. दशसन्त Daśasantaḥ, are ten, make the complete number, for ten is the number of perfection सन् Sat, therefore, कृत Kritam, (it is called) Kṛita. The number ten is the symbol of the Kṛita Age (the Golden Age) because as in the Kṛita Age all Dharma's are perfect, so in the number ten all numbers are contained तस्मात् Tasmāt, therefore (in the above manner) सर्वाणु Sarvāṅu, in all, ते, in ten, दिक्षु Dikṣu, quarters, directions. The directions are also ten अन्नम् एव Annam eva, even the food (exists) दश Daśa, (as the perfect) ten, कृतम् Kṛitam, (therefore it is called) Kṛita or Perfect. Namely the five Cosmic Devas, Agni &c, (including Vāyu) and the five microcosmic Devas, Speech &c, (including Prāna) are all food indeed. सा एषा Sā eṣā, that this (the Lord of the above ten Devas) विराट् Virāt, the Over Lord, the Lord Viṣṇu called Virāt अन्नदी Annādī the Later of food तयं Gayā by Him, (the Virāt) इदम् Idam, this. सर्वम् Sarvam, all, दृष्टम् Dṛiṣṭam, is seen. He sees all this. He is Omniscient सर्वम् Sarvam, all अस्या Asya his इदम् Idam, this Dṛiṣṭam, seen भवति Bhavati, becomes अन्नदा Annādāḥ, the eater of food, healthy भवति Bha-vati, becomes, य Yah, who एव Evam, thus वेद Veda, knows, worships. 'The aspirant who knows Viṣṇu thus as the Highest Eater, and worships Him himself becomes partly a knower of all, according to his capacity

8 They gave him food. Now these five and the other five make ten, therefore this is called Kṛita or Perfect. Therefore these dwell in the ten directions, and as they are ten, they form a Kṛitam or Perfect number. All this ten is indeed food. That Virāt (Lord Viṣṇu) is the eater of (this tenfold) food. He verily sees all this. He who worships (Lord Viṣṇu) thus, sees all this, and becomes an eater of food—254

Note.—The ten quarters are presided over by these ten devas, Agni &c. They constitute collectively a kṛitam or the Perfect number and are the food of Viṣṇu. In other words the God is the end of all the Highest Container higher than Prāna. The great difference between Madhya and modern Christianity is that he never makes Christ equal to God.

MADHYA'S COMMENTARY

It is thus in the Prabhāngura — because Vāyu consumes (sām vṛikto) all Devas) at the time of the Great Dissolution, he is called the

Container (Sūryavṛt) Great indeed is his glory because himself not eaten by any (except Viṣṇu) he eats all the Devas.”

The Śruti says “Ten verily is this all” (This shows that the universe is made on the key note of ten)

As 11 (11) or ten is a perfect number, the five Deities, when regarded in their cosmic and microcosmic aspects, become ten, and thus they are said to be *Antam* or Perfect

Note—The devas are really eight, but they are counted as ten when taken along with Vāyu in his two aspects of Vāyu and Jīva. The words *pañcha anye pañcha anye* of Mantra 8, therefore do not mean that they are different sets of five, but the same five looked at from two points—the subjective and the objective.

As these eight complete the number ten, when Vāyu counted as two, is taken along with them, so all these Devas together with Vāyu dwelling in all quarters are (considered) indeed as food.

[Note—The Vāyu also becomes food and is called *Antam*.]

The God who is the Later of this (ten fold) food is the Lord Viṣṇu namely Viṣṇu Himself.

The word *anady unmt* in Mantra 7 shows that Vāyu is not eaten by any (except Viṣṇu), as says the following verse—

“Vāyu is the Later of all Devas, the Later of Vāyu is Jauritva. There is no eater of Him. He is called *Virat*, because He is the Overlord (*adhyakṣa*)”

FOURTH KHANDA

MANTRA 1

सत्यकामो ह जावालो जवालां मातरमामत्रयांचके ब्रह्मचर्यं
भवति विवत्स्यामि किंगोत्रोऽहमस्मीति ॥ १ ॥

सत्यकाम Satyakama, Satyakāma (by name) ह H, once upon a time जावाल Jabālā the son of Jabāla (the name of the mother) मातरम् mātarām, to (his) mother Jabālā आमत्रयाञ्चके Amantrajāñchake, addressed (and said), consulted (his mother) ब्रह्मचर्यं Brahmacharyam, the life of a religious student studentship, the going to foreign land, in order to study the Vedas in the house of the teacher भवति Bhavati O lady! विवत्स्यामि Vivatsyām I wish to dwell (in the family of a teacher) or lead the life किं Kum, what, गत्र Gatra family, clan. नु Nu now अहम् Aham, I अस्मि Asmi, am

1 Once upon a time, Satyakāma son of Jabālā consulted his mother Jabālā, saying “O Lady! I wish to dwell as a Brahmachārin (in the family of some teacher) now (tell me) of what family I am”—255

Note—Satyakāma had not yet been invested with the sacred thread so it was necessary to pass through that ceremony first, before he could be taken as a boarder in some Vedic school. To enter such establishment it was necessary to recite one's family. Hence this question.

MANTRA 2

सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि वह्हं
चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्व-
मसि जवाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्य-
काम एव जावालो ब्रवीथा इति ॥ २ ॥

सा Sā, she इ Hi, then एनम् Enam, to him उवाच Uvācha, said न Na not
अहम् Aham I इदम् I tad, this (thing) गोत्रम् Goṭra, know तात Tāta O child,
O dear I यद् Yat, what गोत्रम् Goṭra, family, चाम चाम Tvam, thou अस्ति Asi,
art बहु Bahu many, freely, thought less, unrestricted चरन्ती Charantī, serving,
going about परिचारिणी Parichāriṇī as a maid servant यौवने Yauvane, in my
young days- एवम् Evam, thee अलभे Alabhe, I obtained सा अहम् Sā aham, that
I Etad na veda yat goṭra tvam asi, so I do not know of what goṭra thou art
जवाला Jabālā, Jabālā तु Tu, but नामा Nāma, named अहमस्मि Aham aham, I am
सत्यकाम Satyakāma, nāma, by name इवम् Ivam asi thou art स Sa, that, सत्यकाम जावाल
Satyakāma Jabālah ब्रवीथा Bravīthā tell thou (to thy teacher) इति, thus

2 She then said to him "I do not know, O child! of what family thou art. In my youth, when I was free to go about, as maid servant (and was not in seclusion), I found thee. Therefore I do not know of what family thou art. I am Jābilā by name, thou art Satyakāma. Say that thou art Satyakāma Jābila"—256

Note—Satyakāma appears to be the foster child of Jābilā. She had picked him up in her youth and did not think of making enquiries as to his parentage. Abandoning of infants was not unknown in ancient India.

MANTRA 3

स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्या-
स्युपेयां भगवन्तमिति ॥ ३ ॥

स Sa, he इ Hi He स हारिद्रुमतम् Hāridrumataṁ to Hāridrumata (the son of Hāridrumata) गौतमम् Gautamaṁ, of the family of Gautama एत्य Etya, going उवाच Uvācha said ब्रह्मचर्यम् Brahmacarya, studentship भगवति Bhagavati, with (thee) Venerable Sir वत्स्याम् Vatsyam, I wish to dwell उपेयाम् Upeyam, I have come, may I come भगवन्तम् Bhagavantam to (you) Venerable Sir, इति Iti, thus

3 He then going to Hârdrumata Gantama said to him "I wish to dwell as a Brahmachârin with you, Sir So I have come to you, Sir"—257

MANTRA 4

त॒ होवाच किं॑ गोत्रो नु सोम्यासीति स होवाच नाहमे-
तद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं॑ मातर॒ सा मा प्रत्यब्रवीद्ब्रह्म॑
चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्व-
मसि जवाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽह॑
सत्यकामो जावालोऽस्मि भो इति ॥ ४ ॥

त Tam, him इ Hi, then उवाच Uvācha, said किं Kim, what गोत्र Gotrah family नु Nu well, now सोम्य Somya, O friend! अस्मि As thou art इति Iti, thus स Sa he इ Ha, then उवाच Uvācha, said Na sham etad veda I do not know this भो Bho, O Sir यद् gotrah sham asma what family I am अपृच्छम् Apricheham, I asked मातरम् Mataram, mother सा Sā she माम् Mam, me प्रत्यब्रवीद् Pratyabavit replied ब्रु Bhu, &c the same as in the last mantra

4 He said to him "Of what family art thou, my friend?" He replied "I do not know, Sir, of what family I am I asked my mother, and she answered "In my youth, when I was free to go about as a maid-servant (and was not in seclusion), I found thee 'Therefore I do not know of what family thou art I am Jābīlā by name, thou art Satyakāma" I am therefore Satyakāma Jābīla Sir—258

MANTRA 5

त॒ होवाच नैतदब्राह्मणो विवक्तुमर्हति समिध॑ सोम्या-
हरोपत्वा नेप्ये न सत्यादगा इति तमुपनीय कृशानामवलानां
चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंत्रजेति ता अभिप्र-
स्थापयन्नुवाच नासहस्रेणावर्तयेति स ह वर्षगणं प्रोवास ता
यदा सहस्र॑ संपेदुः ॥ ५ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

त Tam, him इ Hi, then उवाच Uvācha, said न Nā, not एतद् Etad, thus अब्राह्मण Abrahmanah a non Brahman entitled, a person not belonging to the

special Varnas entitled to Brahma jñāna वि Vi, always वक्तु Vaktum, to say
 • गर्हति Arhata is capable समिधम् Samidham, sacred fuel सोम्य Somya O friend!
 आहार Āhara, bring उपनेष्ये त्वा Upneṣye tvā, I shall invest thee (with the
 sacred thread), I shall initiate thee न Na not सत्यात् Satyat, from truth
 आगम् Āgam, thou didst swerve इति Iti thus He said to him "A non-Brahmana
 i. e., a person undeserving of Divine wisdom (Brahman) is not capable of such
 truthfulness, you are a Brahmana (a fit candidate for Brahma jñāna) I
 will initiate you as you have not swerved from truth Bring O child! the
 sacrificial fuel' च Tam, him उपनीय Upānyā, having initiated कृशानाम् Kṛśā-
 nām, of the lean, of the poor (Brahmanas) अशक्तानाम् Aśaktānām, of the weak
 (Brahmanas) O; both these epithets may qualify the cows, but then the
 genitive must be construed in the accusative Then it would mean his own
 four hundred lean and weak cows चतुश्शतम् Chaturśatam, four hundred
 वा Gāh cow निराकृत्य Nirākrityā, having driven out of the cow pen उवाच
 Uvācha, said इमा Imāh, these सोम्य Somya O friend अनुसमव्रज Anusamvraja, follow
 after these, tend them तां तां them (cows) अभिप्रस्थापयन् Abhiprasthāpayan,
 driving (towards the forest) उवाच Uvācha, said (Gautama to him) न नः नः
 असहस्रेण Asahasrena, without a thousand आवर्तयन् Āvartayā, do return Gautama
 said "Do not come back until these four hundred have multiplied to one
 thousand' स Sa, he (Satyakāma) इति Iti then वर्षसंख्यम् Varṣaganam a number
 of years शौचात् Shouchāt dwelt (in the forest) तां तां them (cows) यदा Yadā,
 so long as सहस्रं Sahasram a thousand संपेदुः Sampēduḥ, became

5 He then said to him "A person undeserving of
 Brahma-knowledge is never capable of such speech Child!
 bring the sacred fuel I shall initiate thee, since thou didst
 not swerve from truth"

Having initiated him, he brought out four hundred
 cows belonging to some poor and weak Brahmanas and said
 (to Satyakāma) "Tend these" When he was taking them
 towards the forest, he (Gautama) said further "Do not
 come back without a thousand" (Satyakāma took them out
 and) dwelt in the forest for a number of years, till they had
 become one thousand—253

Note—These years of tending cows were probationary period of silence and self
 communion If a person properly and strictly observes this period of silent service the
 Devas themselves will reveal to him the truth

FIFTH KHANDA

MANTRA 1.

अथ हैनमृपभोऽभ्युवाद सत्यकाम ३ इति भगव इति ह
प्रतिशुश्राव प्राप्ताः सोम्य सहस्रं स्मः प्रापय न आचार्यकुलम् ॥१॥

अथ Atha, then When the cows had multiplied to one thousand. ह Ha, verily एनम् Enam, him, to Satyakama who was thus endowed with faith and austerity शृषभ Śṛṣabha, a bull The chief Vāyu (the Christ) in the form of a bull appeared before Satyakama अभ्युवाद Abhyvādī, said, addressed सत्यकामां Satyakāma, O Satyakāma! इति It, thus भगव Bhagavah, O Lord इति It, thus ह Ha, indeed! प्रतिशुश्राव Pratiśuśrāva, he replied प्रापय एव Prāpāya Smah, we have reached सोम्य Somya, O friend! सहस्र Śahasraam one thousand Thy pledge is redeemed प्रापय Prāpaya, take back, lead us न Nāh, us आचार्यकुलम् Āchāryakulam, to the home of thy teacher.

1 Then a Bull said to him "Satyakāma!" He replied "Master!" The Bull said "Friend! we have reached the number thousand, lead us to the house of the teacher"—260

MANTRA 2.

ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै
होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची
दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥२॥

ब्रह्मण Brahmanah, of Brahman of the Supreme Brahman च Chi, and ते Te, to thee. पाद Pādam, a foot a portion called Vāsudeva ब्रवाणि Bravāni, I will tell may I tell इति It, thus ब्रवीतु Bravitu, tell मे Me, to me भगवान् Bhagavān Su इति It, thus तस्मै Tasmāi, to him स Si, he ह Ha, indeed उवाच Uvācha, said प्राची दिक् Prācīdik, the eastern region or direction कला Kālā, one-sixteenth प्रतीची Prācī, the western region दक्षिणदिक् Dakṣiṇādik, the southern region. कला Kālā, one-sixteenth उदीची दिक् Udīcīdik northern region कला Kālā, one-sixteenth The East is Vāsudeva the West is Sankarsana, the South is Pradyumna and the North is Anuruddha The Four Divine Forms dwell in these four regions एव Eva, thus वै Vāi, verily सोम्य Somya friend चतुष्कल Chatuskalah four-sixteenth पाद Pādah, a foot, a quarter ब्रह्मण Brahmanah of Brahman प्रकाशवान् Prakāśavān Prakāśvat (splendid) नाम Nāma, name The Mystic name of this aspect of God is the Splendid The Brahman Himself is looked upon as Four-fold under the names of Vāsudeva, Pradyumna, Anuruddha and Sankarsana They are called Padas or Quarters of the Supreme Brahman Each of these Padas is again sub divided into four

parts called kalās or four sixteenths. These kalās also bear the same names as Vasudeva &c. Thus the first kalā of Vasudeva Pada is called Vāṣu deva, the second Kalā of Vasudeva Pada is Saṅkṛsāna, and so on.

2 "May I tell thee a quarter of Brahman (the Vāsudeva Form) " "Tell me Sir " He said to him "The Eastern region is one sixteenth (Vāsudeva), the Western region is one-sixteenth (Saṅkṛsāna), the Southern region is one sixteenth (Pradyumna), the Northern region is one sixteenth (Amud dha) This four-sixteenth constitutes one quarter of Brahman, O Friend ! The (secret) name of this quarter is Prakāsavat —261

MANTRA 3

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिँल्लोके भवति प्रकाशवतो ह लोकाञ्जयति
य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥३॥

इति पञ्चमः खण्डः ॥ ५ ॥

स Ya, he य Yah, who एतम् Etam, this (one quarter of Brahman consisting of four Kalās) एव Evam, thus (named as Prakāsavat) विद्वान् Vidvān, knowing. चतुष्कल पादम् ब्रह्मणः Chatuskalam padam brahmanah, the quarter of Brahman consisting of four Kalās प्रकाशवान् इति Prakāsavān iti, the Prakāsavat thus उपास्ते Upāste, meditates, worships प्रकाशवान् Prakāsavān, full of splendour, अस्मिँल्लोके Asm i loke, in this world भवति Bhavati, becomes प्रकाशवतः Prakāsavatah, full of splendour, luminous. ह Ha indeed लोकान् Lokān, worlds The luminous worlds like Vaikuntha &c जयति Jayati conquers, obtains Yah etam, &c, the same as above

3 He who knows it thus, and meditates on the quarter of Brahman, consisting of four sixteenths, by the name of Prakāsavat becomes full of light in this world. He attains luminous worlds, whoever knows this and meditates on the quarter of Brahman, consisting of the four sixteenths, by the name of Prakāsavat —262

SIXTH KHANDA.

MANTRA 1

अग्निष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांच-
कार ता यत्राभिसायं वभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राङ्मुपोपविवेश ॥ १ ॥

अग्नि Agni, fire. ते Je, they. पाद Pādam, a quarter. वक्त Vaktā, will
tell. इति Iti, thus. The Bull having declared one quarter of Brahman, said
"Thy fire *te*, the deity of fire, will tell one quarter of Brahman." So saying
he went away स Sa, he इ Ha, then अ Śvith, the morrow. भूते Bhūte,
became came. गा Gāh, the cows अभिप्रस्थापयाश्च चकार (Abhiprasthāpayañ,
chakāra, drove (towards the house of the teacher) ताः Tai, they यत्र Yatra,
where, in what place साय Sāyam, evening बभूवुः Babhūvuh, became तत्र
tatra, there अग्निम् Agnim, fire. उपसमाधाय Upasamādāya, having lighted,
having put the fuel (samidh) on the fire. उपरुध्य Uparudhya, having penned
(the cows) समिधम् साधाय Samidham, ādhāya, having placed the fuel on the fire
पश्चात् Paśchāt, behind अग्ने Agne, of the fire प्राङ् Prañ, (looking) to the east
उपविवेश Upaviveśa, sat down

1 Thy Agni will declare to you another quarter of
Brahman (Thus saying Vāyu went away) He, when the mor-
row came, (drove the cows towards the house of the teacher)
Where the night overtook them, he lighted a fire, penned
the cows, placed fuel on the fire, and sat down behind the
fire, looking to the east (meditating on the words of the
Bull) —263

Note - It appears that the house of the teacher was at a great distance, for it took
four days to reach it. Moreover Satyakāma was kind towards the animals and was not
driving them hard but allowed them to walk slowly

MANTRA 2

तमग्निरभ्युवाद सत्यकाम ३ इति भगव इतिह प्रति-
शुश्राव ॥ २ ॥

तम् Tam, him. अग्नि Agni, the deva of fire (materialising) अभ्युवाद Abhy-
uvād, said सत्यकाम ३ Satyakāma ३ O Satyakāma इति Iti, thus. भगव Bhaga-
vab, Sir I इति Iti, thus इ Ha, then प्रतिशुश्राव Praśiśhrāva, replied.

2 Then Agni said to him "Satyakāma!" "Sir!" he
replied —264

MANTRA 3

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति
तस्मै होवाच पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष
वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ३ ॥

ब्रह्मणः Brahmanish somya te pādam bravāni iti may I tell thee a quarter
of Brahman ब्रवीतु Bravitu me Bhagavān, iti, He said 'Tell it Sir' तस्मै
स ह उवाच Tasmai sa ha uvācha he sa d to him पृथिवी Prithivī, the earth, the
physical plane कला Kalā one sixteenth (Vāsudeva sixteenth) अन्तरिक्षम् Antarik-
sam, the middle region the Astral plane Kala Sankarsana one sixteenth द्यौ
Dyauh, the heaven, the mental plane Kalā, the Pradyumna sixteenth समुद्र
Samudrah, the Great Expanse the Buddhistic plane Kalā the Anruddha one
sixteenth Esa vai somya chatuskalah pādah Brahmanah, this verily O
friend, is a quarter of Brahman consisting of four sixteenths अनन्तवान्
Anantavān, the endless Anantavat नाम Nāma named

3 "May I tell thee, friend! a quarter of Brahman
(the Sankarsana Form)? "Tell me Sir' He said to him
"The earth is one sixteenth the intermediate region is one
sixteenth, the heaven is one sixteenth and the great expanse
is one sixteenth This is a quarter of Brahman, consisting
of four-sixteenths and called Anantavat —265

MANTRA 4

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्यु-
पास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एत-
मेवं विद्वाश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ५ ॥

इति षष्ठः खण्डः ॥ ६ ॥

य Sa he &c The same as mantra 3 of the Fifth Khanda except that the
word anantavān is substituted for the Prakāśava :

4 He who knows it thus and meditates on the (San-
karsana) quarter of Brahman consisting of four-sixteenths,
under the name of Anantavat becomes endless in this
world He attains endless worlds (after death) who know-
ing this meditates on the (Sankarsana) quarter of Brahman,
consisting of the four sixteenths, under the name of Ananta-
vat —266

SEVENTH KHANDA.

MANTRA 1.

हृशस्ते पादं वक्तेति स हृ श्वोभूते गा अभिप्रस्थापयांच-
कार ता यत्राभिसार्यं बभूवुस्तत्ताग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राङ्मुपोपविवेश ॥ १ ॥

इह Hamsa, a flamingo । the Four-faced Brahmā in the form of a fla-
mingo हे Te, to thee. पाद Pādam, a quarter वक्त Vaktā, will tell, will declare
The Agni said "Lord Brahmā in the form of a Flamingo will declare to thee
a quarter of Brahman." So saying, he went away. The rest as in Mantra 1
of the last Khanda.

I "A flamingo (Brahmā) will declare to you another
quarter of Brahman." (Thus saying Agni went away). He,
when the morrow came, drove the cows towards the house
of the teacher, and where the night overtook them, he lighted
a fire, penned the cows, placed wood on the fire, and sat
down behind the fire, facing the east.—267.

MANTRA 2

तश्च हृशस उप निपत्याभ्युवाद सत्यकाम ३ इति भगव
इति हृ प्रतिशुश्राव ॥ २ ॥

त Tam, to him इह Hamsah, a flamingo उपनिपत्य Upanipatya, having
flown अभ्युवाद Abhyuvada, said The rest as above in previous mantras

2 Then a Hamsa flew near and said to him: "Satya-
kāma!" He replied "Sir."—268

MANTRA 3.

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति
तस्मै होवाचाग्निः कला सूर्यः कला चन्द्रः कला विद्युत्कलौष
वै सोम्य चलुष्कलः पादो ब्रह्मणो ज्योतिष्मानाम ॥ ३ ॥

ब्रह्मण Brahmanah, of Brahmān. The words are the same as in the corres-
ponding mantras of the previous two Kandas The Kalās however here
are different अग्नि Agni, the fire (is one-sixteenth and is called Vasudeva Kalā
of the Pradyumna Pāda) सूर्य Sūryah, the sun (the Saukarsana Kalā of the
Pradyumna Pāda) चन्द्र Chandrah, the moon (the Pradyumna Kalā of the
Pradyumna Pāda) विद्युत् Vidyut, the lightning (the Anruddha Kalā of the
Pradyumna Pāda) ज्योतिष्मान् Jyotisman, called Jyotisman (full of light)

3 "May I tell thee, friend! a quarter of Brahman" (the Pradyumna Form)? "Tell me Sir" He said to him "The fire is one-sixteenth, the sun is one-sixteenth, the moon is one-sixteenth, the lightning is one-sixteenth This is a quarter of Brahman, consisting of four sixteenths and called Jyotismat —269

MANTRA 4

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानि-
त्युपास्ते ज्योतिष्मानस्मिल्लोके भवति ज्योतिष्मतो ह लोका-
ञ्जयति य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानि-
त्युपास्ते ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

स Sa, he Yab, who The words the same as in the previous Khandas

4 He who knows it thus and meditates on the (Pradyumna) quarter of Brahman, consisting of four sixteenths, under the name of Jyotismat, becomes full of light in this world He obtains the worlds which are full of light (after death), who knowing this meditates on the (Pradyumna) quarter of Brahman, consisting of four-sixteenths under the name of Jyotismat —270

KHANḌA EIGHTH

MANTRA 1

मद्गुष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांच-
कार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राडुपोपविवेश ॥ १ ॥

मद्गु Madguh a water bud Va una⁴ in this form The words are the same as above

1 "A water bird (Varuna) will declare to you another quarter of Brahman (Thus saying Brahmā went

away.) He when the morrow came, drove the cows towards the house of the teacher. Where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—271.

MANTRA 2

तं मद्गुरूपनिपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रति-
शुश्राव ॥ २ ॥

2. Then a water-bird (Varuṇa) flew near and said to him: "Satyakāma" He replied. "Sir."—272

MANTRA 3

ब्रह्मणः सोम्य ते पादं ब्रूवाणीति ब्रूवीतु मे भगवानिति
तस्मै होवाच प्राणः कला चक्षुः कला श्रोत्रं कला मनः कलैष
वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम ॥ ३ ॥

प्राण Prāṇah, the Life Breath (the Vasudeva Kalā of Aniruddha Pāda)
चक्षुः Chaksub, the sight, the eye (the Saṅkarsaṇa Kalā of Aniruddha Pāda) श्रोत्रम्
Śrotṛam, the hearing, the ear (the Pradyumna Kalā of Aniruddha Pāda) मन
Manah, the manas, the mind (the Aniruddha Kalā of Aniruddha Pāda).

3 "May I tell thee, friend! a quarter of Brahman (the Aniruddha Form)?" "Tell me Sir." He said to him: "The breath is one-sixteenth, the eye is one-sixteenth, the ear is one-sixteenth, the mind is one-sixteenth. This is a quarter of Brahman consisting of four-sixteenths: and called Āyatanavat (having a home)"—273.

MANTRA 4

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानि-
त्युपास्त आयतनवानस्मिँल्लोके भवत्यायतनवतो ह लोकाञ्जयति
य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥ ४ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

4. He who knows it thus and meditates on the (Aniruddha) quarter of Brahman, consisting of four-six-

teenths, under the name of Āyatanavat, becomes possessed of a mansion in this world. He obtains after death the worlds which are full of mansions; who knowing this meditates on the (Aniruddha) quarter of Brahman, consisting of four-sixteenths, under the name of Āyatanavat.—274.

KHANḌA NINTH.

MANTRA 1

प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम ३ इति
भगव इति ह प्रतिशुश्राव ॥ १ ॥

प्राप Prāpa, reached. Thus taught by the Devas, Satyakāma reached the home of his teacher इ Ha, then आचार्यकुलम् Āchārya Kalam, the teacher's home. त Tam, to him. आचार्य Āchāryah, the teacher. अभ्युवाद Abhy-uvāda, said सत्यकामा ३ O Satyakāma भगव; &c

1. Thus he reached the house of his teacher. The teacher said to him: "Satyakāma!" He replied "Sir."

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MANTRA 2

ब्रह्मविदिव वै सोम्य भ्रासि को नु त्वानुशशासेत्यन्ये मनु-
ष्येभ्य इति ह प्रतिजज्ञे भगवाऽस्त्वेव मे कामे ब्रूयात् ॥ २ ॥

ब्रह्मविद् Brahmaid, the knower of Brahman इव Iva, like वै Va, verily, clearly. सोम्य Somya O friend. भ्रासि Bhāsi, thou shinnest क Kah, who (a Deva or a man). नु Nu, now त्वा Tva, to thee अनुशशास Anuśāśasa, has taught इति Iti, thus The teacher said 'thou lookest like a knower of Brahman Did any human or super-human being teach thee?' Satyakāma replied "no man has taught me—beings other than any man have taught me" अन्ये Anye, other than मनुष्येभ्य Manusebhyah, than men इति Iti, thus प्रतिजज्ञे Pratyajñe, he replied He replied "Beings other than human have taught me. What man would have dared to teach me thy pupil." भगवान् Bhagavān, Sir. तु Tu, but एव Eva, alone मे Me, to me, my कामे Kāme, for welfare. ब्रूयात् Brūyāt, say should teach

2. The teacher said "Friend, thou shinest verily like one who knows Brahman. Now who has taught thee

(a man or Deva)?" He replied "Beings other than men, (have taught me). But, Sir, for my good, you should teach me."—276.

Note.—The last sentence may also be translated "But Sir you say benediction for the completion of my desire." The blessing is required to make this knowledge complete

MANTRA 3

श्रुत एव मे भगद्दृशेभ्य आचार्याद्वैव विद्या विदिता
साधिष्ठं प्रापयतीति तस्मै हैतदेवोवाचाल ह न किञ्चन वीयायेति
वीयायेति ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

श्रुत Śrutam, I have heard. हि Hi, because एव Eva, alone मे Me, by me भगवद्-दृशेभ्यः Bhagavad dṛṣeḥbyah, from great men like you. आचार्यादि Āchāryādi, from the teacher हि Hi, verily एव Eva, alone विद्या Vidya, knowledge. विदिता Vidita, known; learnt साधिष्ठं Sadhīstham, to real good: the best. प्रापयति Prāpayati, leads. इति Iti, thus तस्मै Tasmaī, to him (Satyakāma) ह Ha, indeed, then एतद् Etad, this (which was already taught by the Devas). एव Eva, even alone उवाच Uvācha, said. अत्र Atra, here, i. e., on account of having learnt from the Devas ह Ha, indeed. न Na, not, किञ्चन Kiñchana, any वीयाय Vīyāya, harm occurred इति Iti, thus वीयाय Vīyāya, harm, occurred. इति Iti, thus

3. "Because even I have heard from exalted ones like you, that only such knowledge as is learnt from (a regularly accepted) Teacher leads to the highest good." Then he taught him the very same thing, and (Satyakāma) suffered no harm, (though he had learnt from beings other than a teacher), yea, he suffered no harm—277.

Note.—The occult truth—"the Vidya learnt from an Āchārya leads to the real goal"—is at the foundation of the whole system of Eastern training. Satyakāma had never accepted the Devas as his teachers, they, out of their kindness taught him. Hence to make that teaching really fruitful, he asked his own Teacher to confirm it, which he gladly did.

MADHYA 6 COMMENTARY

Khanda, Fourth to Ninth

The Rānavarga Vidya—the Knowledge of the Complete Dissolution,—which relates both to the Para and the Apara Brahman—has been described in the previous Khandas. The Śruti now enters into a subject dealing with the Para Brahman exclusively, namely the Vidya or knowledge about the Divine Quaternary—the Chatarmūrti consisting of Vāsudeva, Pradyumna, Aniruddha and Saukaryāya. It introduces the subject by the story of Satyakāma, given in the six Khandas (from four to nine.)

{Says an objector as it is not possible to know whether a person is a Brahmana or not unless his Gotra is known how is it that Satyakama was initiated by Gautama for the initiation of a Śūdra is prohibited To this the answer is that the straightforwardness of Satyakama in telling I do not know my Gotra or clan shows that he must be a Brāhmana for truthfulness is the mark of a Brāhmana Śūdras are not straightforward The Vedānta Śūtra also refers to this

But suppose a person is straightforward and truthful does it necessarily follow that he is a non Śūdra To this the Commentator answers with an emphatic yes by quoting Śāma Sambhitā

It is thus in the Śāma-Sambhitā — "Straightforwardness is the principal characteristic mark of the Brahmana (i. e. of three castes entitled to the knowledge of Brahman) the mark of the Śūdra is that he is not straightforward Gautama (acting upon this universal rule and) knowing this initiated Satyakāma'

(How could the Bull the flamingo and the Diver-bird teach Satyakama? These are irrational animals)

To this the Commentator answers —

Vāyu assumed the form of a bull the God of fire appeared himself as Agni, Brahmā the four faced appeared as flamingo, and Varuna as the Diver bird and thus these four Devas taught Satyakāma

Thus the above which is also a quotation shows that the sun is not flamingo nor the Water bird as explained by Śankara The Bull the Agni the Flamingo and the Water bird taught Satyakama one foot of Brahman each called respectively Prakṣavat Anantavat Jyotismat and Āyatanavat What are the meanings of these being the four feet of Brahman?

To this the Commentator replies —

The four names Prakṣavat, Anantavat Jyotismat and Āyatanavat are the epithets of the Lord Hari, and refer to the four forms of the Quaternary namely to Vasudeva Pradyumna Anuruddha and Saṅkarṣana These four dwelling in the quarters &c and ruling over them, are called also by the names of those places which each occupies and rules

[Thus as the ruler of Kashmir is simply called Kashmir also the Duke of Devonshire is called Devonshire also so Vāsudeva &c are called by names of the places also]

Says an objector If the Bull &c here are Devas who taught Satyakāma how is it that Satyakāma who was taught by Devas themselves asks to Gautama You are my only teacher—you only I wish should teach me? A man taught by a higher Guru like a Deva should not ask to be taught again by a lower Guru like a Rishi As says a verse "If unsought one gets the best Guru let him accept him as a Teacher without hesitation. To this the Commentator replies

These Devas did not teach Satyakāma thinking that they were his Āchāryas or spiritual Teachers (they did not put themselves forward as regular Teachers but as casual givers of knowledge Hence Satyakāma asked his Guru to teach him again and begged his permission

But is it not possible that Satyakāma took these Devas as his Gurus and learnt Divine Wisdom from them, and then again got the same teaching from Gautama To this the Commentator answers —

If one has obtained a better Teacher and has accepted him as a Teacher, let him never desire to learn from a lower Teacher and even if he hears from him, he should never ask his permission, (to validate such teaching)

This shows that a person may renounce a Guru of the lower grade for one of a higher grade The gradation of Gurus is given next.

Higher than the Masters (Rishis) are the Devas, higher than the Devas is Vāyu (the Christ), higher than Vāyu is the Lord Viṣṇu (the God), there is no higher Teacher than God Thus it is in the Āchārya Saṃhitā

One may learn from a lower Guru even, but should never confound this hierarchy of Teachers If a Person has taken a Deva as his Guru, he cannot pay the same devotion to a Rishi Guru as he does to the Deva But if a Deva of his own accord teaches him some thing that does not mean giving up his Rishi Guru

The ninth Khanda closes with the words *Ātra ha na kñichana vīṛya it vīṛya it* According to Sankara they mean "Nothing was left out. But Madhva shows that this is not the real meaning of these words

The words *ātra ha na kñichana vīṛya* mean "and to him no harm occurred"—for his hearing from the Devas did not cause any harm to him

The law of occult teaching is that one should not learn from another teacher but from his own Guru Satyakāma however allowed himself to be taught by these Devas, with out previously getting the permission of his Guru This breach of discipline required to be severely punished, but in the case of Satyakāma, no harm accrued because he did not wilfully go to these to be taught, but they themselves of their own grace taught him

TENTH KHANDA

MANTRA 1

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्य-
मुवास तस्य ह द्वादशवर्षाण्यग्नीन् परिचचार स ह स्मान्यानन्ते-
वासिनः समावर्तयश्स्तश्च स्मैव न समावर्तयति ॥ १ ॥

उपकोसल Upakosalah, Upakosala (by name) ह वै Ha vai, mere expletives कामलायन Kāmalāyanah the son of Kamalāyana सत्यकामे जाबाले Satyakāme jābāle, with Satyakāma jābāla ब्रह्मचर्यम् Brahmacharyam, for the sake of Brahma-knowledge or as a religious student उवास Uvāsa, dwelt तस्य Tasya, his, etc., (of the teacher) ह Ha a mere expletive द्वादश Dvādaśa twelve वर्षाणि Varṣāni, years अग्नीन् Agnīn fire परिचचार Parichachāra, tended स Sa, he (the teacher) ह Ha, but स्मा Sma a past tense denoting particle=did अयम् अन्तेवासिनः Anyān antevāsinah, other boarder pupils समावर्तयत् Samāvartayan,

allowing to return home after finishing studies, like the giving of the diploma of the completion of the course of studies in modern times passing तं Tam, him (Upakosala)। हृ Ha, behold! स्म Sma a past tense denoting participle एव Eva, even न Na not समावर्तयति स्म Samāvartayati sma, did not allow to return, did not give him the final certificate, did not pass him

1 Upakosala, the son of Kāmalāyana dwelt as a religious student in the house of Satyakāma Jābāla. He tended his fires for twelve years. But though the teacher, allowed the other pupils to depart, he did not allow Upakosala to depart.—278

Note—This shows that twelve years was the general period to finish a course of studies, and enter household life. Average students were generally sent back after twelve years as graduates. Only students of exceptional merits (like Upakosala) were detained for post-graduate studies. Upakosala however mistook the intentions of his teacher. He thought he was detained because he had not come up to the average standard of the passed students.

MANTRA 2

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन् परिचचारीन्मा
त्वाग्नेयः परिप्रवोचन् प्रब्रूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवा-
सांचक्रे ॥ २ ॥

तं Tam, him (the teacher) जाय Jaya, the wife, the teacher's wife वाच Uvācha, said तप्त Taptah, exhausted through austerities ब्रह्मचारी Brahmachāri, the student कुशलम् Kusalam, properly, carefully अग्नीन् Agni, the fires परिचचारीन् Parichachārit, tended न मा Mā not त्वा Tvā, thy, अग्नेय Agneya, the fires परिप्रवोचन् Paripravochan, said, blame प्रब्रूहि Prabruhi, tell, teach अस्मै Asmai, to this (pupil) इति Iti, thus तस्मै Tasmai, to him (Upakosala) हाप्रोच्य Aprochya without teaching एव Eva, even, however: प्रवासंचक्रे Pra-vasāñ chakre, went away on a journey, went to foreign parts

2 Then his wife said to him "This student is quite exhausted with austerities, because he has diligently tended your fires (But you have not taught him), and your fires even though so well tended have not taught him. Now (at least) teach him. But Satyakāma, however, went away on a journey, without having taught Upakosala—279

MANTRA 3

स हृ व्याधिनानशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारिन्न-
शान किन्तु नाश्रासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा
नानात्यया व्याधिभिः प्रतिपूर्योऽस्मि नाशिष्यामीति ॥ ३ ॥

स ह Sa ha, he (Upakosala) then व्याधिना Vyadhinā, from sorrow, from mental dejection at not being passed अनशितुम् Anashitum, to leave off taking food, to fast दद्रे Dadhre, made up his mind तम् Tam him आचार्ये ज्ञायā Āch'rya-jāyā, the teacher's wife उवाच Uvācha said ब्रह्मचारिणः Brahmacārīḥ O Student अशान् आशान्, take food, eat किं Kim, why नु Nu, now न Na not अशन्ति Aśanti, eatest thou स Sa he ह Ha then उवाच Uvācha said बहवः Bahavah, many इमे Ime, these अस्मिन् Asmin, in this पुरुषे Puruṣe, man कामाः Kāmāḥ desires नाना Nānā many अत्ययाः Atiyayāḥ, going directions व्याधिभिः Vyādhībhiḥ, by diseases, 'sorrows at not getting the objects of my desires प्रातिपूर्णाः Prātipūrṇāḥ, completely full अस्मि Asmi I am न Na, not अशिष्यामि Aśiṣyāmi, I shall eat It: thus

3 Then Upakosala, from sorrow took into his head to leave off eating 'Then the wife of the teacher said to him "Student, eat Why do you not eat?" He said "There are many desires in this man here, which go in different directions I am full of sorrows, (and so have no room for food), so I do not take food"—280

MANTRA 4

अथ हाग्रयः समृदिरे ततो ब्रह्मचारी कुशलं नः पर्यचारी-
द्वन्तास्मै प्रब्रुवामेति तस्मै होचुः ॥ ४ ॥

अथ Atha, then when the student had finished speaking हा, then, अग्रयः Agrayah the fire, being moved by pity समृदिरे Sam-ōdire said to each other सह सह्ययापि Sah sahyayāpi Taptah brahmachārī the student exhausted through austerities कुशलेḥ kuśalam carefully properly न Nah us परिच्यारिह Parichyārīh, tended हन्तः Hanta, now अस्मै Asmai to this (student) प्रब्रुवामः Prabravāma may we teach (the knowledge about the higher and the lower Brahman) इति Iti thus having made up their mind सहसैḥ saśaiḥ, to him ह Ha, then उचुः Ūchuh, they said

4 Thereupon the fires said among themselves "This student, has become exhausted through austerities in serving us properly Now let us teach him" Then they said to him—281

MANTRA 5

प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति स होवाच विजानाम्यहं
यत्प्राणो ब्रह्म कंच तु खंच न विजानामीति ते होचुर्यद्वायु कं तदेव
सं यदेव खं तदेव कमिति प्राणं च हास्मै तदाकाशं चोचुः ॥ ५ ॥

इति दशमः खण्डः ॥ १० ॥

प्राण Prāṇah, strength endowed with strength Breath The Life breath
 The Christ ब्रह्म Brahma Brahman The lower or Aparā Brahman Kam,
 the Ka the joy Endowed with independent strength and Joy is Ka ब्रह्म
 Brahma, Brahman the Para or higher Brahma खं Kham the Kha the infinite
 Endowed with independent strength and wisdom is Kha इति Iti thus स Sa,
 he (Upakośala) ह Ha, then उवाच Uvācha said विज्ञानमि विज्ञानमि, I know
 अहम् Aham, I यत् Yat what (you have said) प्राण ब्रह्म Prāṇa Brahma, Prāṇa
 is Brahman Brahman is Prāṇa or strength क Kam, Ka च Cha, and तु Tu, but
 ख Kham, kha च Cha, and न Na not विज्ञानमि, I know Iti, thus ते Te, they
 (the fires) ह Ha, then ऊचु उचुह said यत् Yat what वाव Vava indeed
 क Kam सत् Sat that एव Eva alone खम Kham यत् Yat what एव Eva,
 even खम् Kham सत् एव कम् that is even Ka Iti thus प्राण Prāṇam, the Chief
 Breath The Aparā Brahman च Cha and ह Ho, an expletive अस्मै Asmāi,
 to him (Upakośala) तदा Tadā then आकाश Akāśam the Full Viṣṇu the
 Supreme Brahman च Cha and ऊचु Ūchuh, said

5 “Prāṇa (power) is (lower) Brahman Ka (Infinite Power and Joy) is Brahman (higher), Kha (Infinite Power and wisdom) is (also higher) Brahman”

He said “I understand that Prāṇa is Brahman, but I do not understand Ka or Kha”

They said “That which is Ka is indeed Kha, that which is Kha is indeed Ka” They therefore taught him that the (lower) Brahman was Prāṇa, and that (the higher) Brahman was the All-luminous (Viṣṇu) — 282

Note The Power simply is Prāṇa—the Christ principle But it is under the Supreme Therefore Prāṇa or power is taught here as the lower Brahman While the Supreme Brahman is described by the two words Ka and Kha Now Ka means pleasure and Kha means ether Upakośala therefore naturally asks how can pleasure and ether be called Brahman He took Ka and Kha in their separate senses and hence said I do not understand Ka and Kha The fires therefore taught him that Ka and Kha were not separate entities but identically one Ka denotes God as Omnipotent and all Good While Kha denotes Him as Omnipotent and All wise This mantra in fact teaches both about the Aparā Brahman and Para Brahman The doctrine about Prāṇa is teaching about lower Brahman, the doctrine of Ka and Kha otherwise Akāśa is teaching about higher Brahman

MADHVA'S COMMENTARY

Note—The teaching about Para and Aparā Brahman is again resumed in this and five subsequent Khandās They gave also the teaching about the death and the Path followed by the soul after death This is done in the form of a legend of Upakośala The phrase Prāṇah Brahma does not mean that the attributes of Supreme Brahman are temporarily imposed on Prāṇa or breath but that Prāṇa means here Power and it describes that Brahman is All power Hence the Commentator says —

The phrase *prāno brahman* means that Brahman is essentially power. *Ka* means that Brahman is essentially Joy. *Kha* that He is Wisdom or Knowledge.

Thus *Prāna*, *Ka* and *Kha* describe the three attributes of God—Power, Bliss or Goodness and Wisdom. God is Omnipotent, All good and All wise. But the mere Power aspect belongs to *Prāna* or Chief Breath also, but his power is under the control of God. This the commentator proves by an authority —

The lower Brahman is *Prāna* who is the deity of power immediately, while Hari Himself is Supreme Brahman essentially All wisdom and bliss and Full.

[But this does not mean that God does not possess Power, or that *Prāna* (the Christ) is Power only and has not Wisdom and Bliss. God and the Christ possess all these three attributes in their fullness, with this difference that God is independent, while the Christ is dependent upon God for the exercise of these functions.]

The wise say that *Ka* denotes the independent infinite Power and Bliss while *Kha* means the full (independent) infinite conjunction of Power and Wisdom.

Note.—The word *satya* is used in the verse which literally means “belonging to one’s own self, not dependent upon another hence independent. The *pāra* is used in the verse and means full—but full and independent are synonymous.

The Supreme *Viṣṇu*, whose essential nature is that (namely it is *Ka*—uncontrolled supreme power and joy, and *Kha*—uncontrolled supreme power and wisdom) is called *akāśa*—the All-luminous or All-pervading.

Thus there are said to be two Brahman—*Prāna* (the Lower Brahman) and *Ākāśa* (the Higher Brahman). Thus it is said in the same (*Sama Sambitā*)

The well known meaning of the word *Prāna* is *Vāyu* (Therefore *Upakosala*) who was in doubt whether *Ka* and *Kha* denoted two different beings (or one) said “I do not understand *Ka* and *Kha*”

Note—It does not mean that he did not know the ordinary meanings of *Ka*—pleasure and *Kha*—ether. He was in doubt whether *Ka* and *Kha* referred to the same person or to two different persons.

Therefore to show the identity of *Ka* and *Kha* the fires said “That which is *Ka* is verily *Kha*, that which is *Kha* is verily *Ka*”

Note—This establishes the complete identity. All *Ka* is *Kha*, All *Kha* is *Ka*. Or in modern logic all *A* is *B*, and all *B* is *A* will be true only when *A* and *B* are identical.

ELEVENTH KHANDA

MANTRA 1

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य इति य
एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥१॥

अथ Atha, then (after the teaching by the three Fires conjointly) इति It, indeed एषः Eṣaḥ, him (Upakośala) गार्हपत्य The Gârhapatya, Fire. अनुशशास Anu-śaśasa, taught पृथिवी Prithivī, the earth The Vast The Lord called so because of His all-expansiveness अग्नि Agniḥ fire, the Leader of Body. अन्नम् Annam, food, the Eater, the Destroyer आदित्य Âdityaḥ, the sun, the Eternal who exists from the beginning (adi) इति thus य Yāḥ who एष Eṣaḥ, this आदित्ये Âditye in the sun The Solar Logos पुरुष Puruṣaḥ the spirit, the Lord possessing the six perfections दृश्यते Dṛśyate, is seen (by Divine or clairvoyant vision) सः Saḥ He अहम् Aham I the Lord called Aham, or Supreme because He is not (a) inferior (ha=heya) and dwelling in the Gârhapatya Fire अस्मि Asmi, I am The Lord called asmi="I AM" सः Saḥ, that एव Eva, indeed अहम् Aham, I अस्मि Asmi, I am इति It, thus

1 After that the Gârhapatya Fire taught him "Brahman is Vast (prithivī), World Guide (agni), Destroyer (annam) and Eternal (âditya)" As subjective Antaryâmin (He is), the SPIRIT who is seen in the Solar Logos (by the illumined sage) He is the "SUPREME I AM," He indeed is the SUPREME I AM —283

MANTRA 2

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकीभवति
सर्वमायुरेति ज्योर्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिञ्च लोकेऽसुप्तिञ्च य एतमेवं विद्वानुपास्ते ॥२॥

इत्येकादशः खण्डः ॥ ११ ॥

स Sa, he य Yāḥ, who एतम् Etam, this, the all pervading aspect of Brahman as well as His antaryâmin aspect एव Evam, thus विद्वान् Vidvān, knowing उपास्ते Upāste meditate. अपहृते Apathate, on the destruction पापकृत्याम् Papakṛityām, the sinful deeds लोकी Loka dweller of God's world एवं आयु इति Sarvam āyur eti, attains life eternal ज्योर्जीवति Jyok Jivati, lives resplendent न Na not अस्या Asya his अवरपुरुषा Inferia persons, servants क्षीयन्ते Kṣiyante, perish एव Vayam we (Fire) त Tam, him (the Knower of this two fold Lord) उपभुञ्जाम Upa bhujāmāḥ we guard We do not allow his servants to perish अस्मिन् Asmin, in this लोके Loka, world अस्मिन् Amusmin, in that च Cha, also

2. He who knowing this thus meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives resplendent, and his dependants do not perish, because we guard him in this world and in the other; who soever knowing this thus, meditates on Him.—234.

TWELFTH KHANDA.

MANTRA 1

अथ हैनमन्वाहार्यपचनोऽनुशशास्तापो दिशो नक्षत्राणि
चन्द्रमा इति य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स
एवाहमस्मीति ॥ १ ॥

Atha ha enam, then to him अन्वाहार्यपचन The Anvâhârya Fire. Anuśāśṭā, taught. अष Ṃpaḥ the waters, the Protector of all (अ=All अ=to protect), दिशः Diśah, the quarters; the Guide (deśāna=director, the Teacher) नक्षत्रः Naksatraḥ, the stars: the Supreme King (na=not, ksatra=king Who has no ruler above him) चन्द्रमा Chandramāḥ, the moon, the Delightful. The rest as above

1. Then the Anvâhârya Fire taught him:—"Brahman is the Protector of all, the Guide, the Supreme Ruler, the Joy Eternal." (As Self He is) the SPIRIT who is seen (by the illumined sage) in the Lunar Logos He is verily the "SUPREME I AM" He indeed is the SUPREME I AM.—281.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकी भवति
सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिश्च लोकेऽमुष्मिश्च य एतमेवं विद्वानुपास्ते ॥२॥

इति द्वादशः खण्डः ॥ १२ ॥

2 He who knowing Him thus, meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives respondent, and his dependants do not perish, because we guard him in this world and in the other, whoever knowing Him thus, meditates on Him.—285.

THIRTEENTH KHANDA.

MANTRA 1.

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो यौर्विद्युदिति
य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥१॥

आहवनीयः The Āhavaniya, Fire प्राण Prāṇa, the breath, the Powerful.
आकाश Ākāśa, the ether, the space, the All-pervading द्यौः Dyauh, the heaven,
the Brilliant Shining One विद्युः Vidyut, the lightning; the Conscious, the
Knower

1 Then the Āhavaniya Fire taught him :—" Brah-
man is All-powerful, All-pervading, the Luminous, the
Sentiency." (As Self, He is) the SPIRIT who is seen (by
the illumined sage) in the Deva of lightning He is the "I
AM." He indeed is the "I AM."—286.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकीभवति
सर्वमायुरेति ज्योर्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिश्च लोकेऽमुष्मिश्च य एतमेवं विद्वानुपास्ते ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

2 He who knowing Him thus, meditates on Him,
his sins destroyed, becomes a dweller of the world of God,
gets life eternal, lives resplendent His dependents do not
perish, because we guard him in this world, and in the
other, whosoever knowing Him thus, meditates on Him —287.

FOURTEENTH KHANDA.

MANTRA 1.

ते होचुरूपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु
ते गतिं वक्तेत्याजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल
३ इति ॥ १ ॥

हे Te, they (the Fires) ह Ha, then, having thus taught him conjointly and severally ऊचु Ūchuh, said उपकोसल O Upakosala ! एसा Esa, this सोम्य Somya, O friend ! हे Te, to thee अस्मद् विद्या Asmad Vidya, the secret Doctrine of "I", the knowledge of the Antaryāmin (the Inner Ruler) च्छा Chā, and आत्मविद्या Ātma-vidyā, the doctrine about the "Ātman"—God as the Cosmic Agent, the All-pervading The words ' have been taught ' should be supplied, to complete the sentence Thou must know intellectually these two Vidyas, as we have taught The *practical* method of their realisation by meditation, will be taught to thee by thy teacher आचार्य Āchāryah, the teacher तु Tu, but, alone हे Te to thee गतिम् Gatim, the method, the mode of meditation, and the goal वक्ता Vaktā, will say इति Iti, thus आजगाम Ājagama, arrived, came back ह Ha, in time आचार्य Āchāryah, the teacher त ताम, him आपाद्य Āchāryah, the teacher अभ्युवाद Abhyuvāda, said, उपकोसल ३ Upakosala ३ इति Iti, thus

1 Then they said "Friend Upakosala, (thus have we taught thee theoretically) the two doctrines about God, namely, that God is the "I" (the Inner Ruler of all souls) and that God is the "Ātman" (the All-pervading cosmic agent) But thy teacher alone will tell thee the (practical) mode (of realising this teaching)" In time his teacher came back, and said to him "Upakosala" 1—288

MANTRA 2

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति
को नु त्वानुशशासेति को नुमानुशिव्याद्भो इतीहावेव निहनुत
इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किं
तेऽवोचन्निति ॥ २ ॥

भगव Bhagavah sir Iti thus हा, an expletive प्रतिशुश्राव Pratiśuśrāva, he replied ब्रह्मविद इव Brahma-vid iva, like a knower of Brahma सोम्य Somya, friend हे Te, thy मुखम् Mukham, face भाति Bhāti, shines क Kā, who नु Nu, now a particle of interrogation एसा Esa, thee अनुशशास Anuśāśa, has taught Is it a human or a divine being? इति Iti, thus क Kā, what (man or asura) नु Nu, now हा Hā, me अनुशिव्याम् Anuśivya, can teach भो Bho, O Sir ! इति Iti, thus इति इति, the dwellers of *this* (that) and of the *lower* (ava) planes; men and demon- ए वा indeed निहनुत Nihnutaḥ hide Both men and demon- hide themselves before thee are not capable of teaching in thy presence The Devas alone have taught me इति Ime these (pointing to the fires), the presiding devas of these नूनम् Nūnam, indeed, certainly इति

Idrīśāh, like these (visible fires in their colour and brilliancy). अग्न्याह्वा Anya-
drīśāh, but unlike these (fires, because they were endowed with an organised
form, with hands, head, feet, &c) इति, thus इह Iha, here (before his teacher)
अग्नीम् Again, the fires, (as his teachers) अभ्युदे Abhyūde, said (Upakosala).
किं Kim, what. तु Nu, now सोम्य Somya, friend किल Kila, verily ते Te, to
thee अवाचन् Avochan, they said इति, thus

2. He answered "Sir" The teacher said: "Friend,
thy countenance looks bright as that of a person inspired
Now who has taught thee (a Deva or a lower entity)?" Upa-
kosala said "What (lower entity) can dare teach me, Sir?
Men and asuras hide themselves before thee The (presid-
ing Devas of) these (fires) verily taught me They were
(refulgent) like these, but unlike these (as they had hands,
feet, &c)" Upakosala spoke about the Fires before his
teacher The teacher said "What, my friend, have these
Fires told you?"—289

MANTRA 3.

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवाचन्नहं
तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवं-
विदि पापं कर्म न श्लिष्यत इति ब्रूवितु मे भगवानिति तस्मै
होवाच ॥ ३ ॥

इति चतुर्विंशः खण्डः ॥ १४ ॥

इदम् Idam, this इति, thus इह Iha, indeed प्रतिजज्ञे Pratijajne, replied he
Upakosala told him all that the Fires had taught him लोकान् Lokān, the worlds—
the supporters of all, namely (1) the Prāna, (2) the All-pervading Cosmic Brah-
man=क, (3) the Subjective Self, the Antaryāmin Brahman=एव वाच Vāch,
verily These three certainly ought to be known किल Kila, indeed सोम्य
Somya, Friend अवाचन् Avochan, they said These, of course, they should
know, but not meditate upon not take as thy goals अहं Aham, I तु Tu, but
ते Te, to thee. वह् Vat, that वक्ष्यामि Vaksyāmi, will teach I will tell thee
that who is to be meditated upon, and the path and the goal which is to be
reached He praises the teaching that he is going to give यथा Yathā as
पुष्कर पलाश Puskara (lotus) Palāśa (leaf) आपो Apas, waters न Na, not श्लिष्यन्ते
Ślisyantē, cling to एवं Evam thus एवं Evam, thus एवंविदि Evanvidi, in (the
person who) knows thus पापं Pāpam, the sinful कर्म Karma, deed न Na,
not, श्लिष्यते Ślisyate, cling इति, thus ब्रूवितु Brāvitu, teach, tell मे Me, to
me भगवान् Bhagvān, sir इति, thus तस्मै Tasmat to him (to the teacher) इ
Ha, indeed उवाच Uvācha, he said

ते Te, they (the Fires) ह H, then, having thus taught him conjointly and severally ऊचु Ūchuh, said उपकोशल O Upakosala ! दया Eaa, this सोम्य Somya, O friend ! ते Te, to thee अस्मद् विया Asmad Vidya, the secret Doctrine of "I", the knowledge of the Antaryamin (the Inner Ruler) च Chā, and आत्मविद्या Ātma-vidyā, the doctrine about the "Ātman"—God as the Cosmic Agent, the All-pervading. The words 'have been: taught' should be supplied, to complete the sentence. Thou must know intellectually these two Vidyas, as we have taught. The *practical* method of their realisation by meditation, will be taught to thee by thy teacher आचार्य Āchāryah, the teacher तु Tu, but, alone ते Te to thee गतिम् Gatim, the method, the mode of meditation, and the goal वक्ता Vaktā, will say इति Iti, thus आजगाम Ājagama, arrived, came back ह H, in time आचार्य Āchāryah, the teacher त Tam, him आचार्य Āchāryah the teacher अभ्युवाद Abhyuvada, said उपकोशलः Upakosala ३ Iti, thus

1 Then they said "Friend Upakosala, (thus have we taught thee theoretically) the two doctrines about God, namely, that God is the "I" (the Inner Ruler of all souls) and that God is the "Ātman" (the All-pervading cosmic agent). But thy teacher alone will tell thee the (practical) mode (of realising this teaching)." In time his teacher came back, and said to him "Upakosala" 1—288

MANTRA :

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति
को नु त्वानुशशासेति को नुमानुशिष्याद्भो इतीहावेव निह्नुत
इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किल
तेऽवोचन्निति ॥ २ ॥

भगव Bhagavah sir इति Iti, thus हा, an expletive प्रतिशुश्राव Pratiśuśrāva, he replied ब्रह्मविद इव Brahma-vid iva, like a knower of Brahman सोम्य Somya, friend ते Te thy मुखम् Mukham, face भाति Bhati shines क Kah, who तु Nu, now a particle of interrogation श्व Tvā thee अनुशशास Anuśāśasa, has taught is it a human or a divine being? इति Iti, thus क Kah, what (man or deity) तु Nu, now मा Mā, me अनुशिष्यात् Anuśiṣyāt, can teach भो Bho, O Sir ! इति Iti, thus इहैव I have the dwellers of *this* (tha) and of the *lower* (ava) planes, men and demon. इति Iti indeed निह्नुत Nihnutah hide. Both men and demon hide themselves before thee are not capable of teaching in thy presence. तेऽवोचन् The Devas alone have taught me इमे Ime, these (pointing to the fires), the presiding devas of these नूनम् Nūnam, indeed, certainly ईदृशाः

MANTRA 2

एत५ संयद्राम इत्याचक्षत एत५ हि सर्वाणि वामान्यभि-
संयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

एतद् Etam, this (Person in the Eye called Vāmana) इत्याचक्षत Samyadvānaḥ, the Samyadvāna 11, thus आचक्षते Āchaksate say (the wise) एतद् Etam, to this हि Hi, because सर्वाणि Sarvāni all वामानि Vāmāni, blessings, beautiful things अभिसंयन्ति Abhisamyanti approach go towards, enter, Sarvāni all, enam, him, Vāmāni, beautiful things य Yah, who एव Evam, thus वेद Veda knows

2 The wise call Him the Samyadvāna (the Most Beautiful), because all objects of beauty enter into Him All beautiful objects enter into Him who knows Him thus —292

MANTRA 3

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि
वामानि नयति य एवं वेद ॥ ३ ॥

एष Eṣah, this उ U, indeed एव Eva, alone वामनी Vāmanī, the giver of beauty called Vāma 1 नयति Nyati, lead causes to be obtained The word Vāmanī is a compound of Vāma 'beauty,' and 'nī' give He who gives beauty to all beautiful beings and objects, such as Lakṣmi, &c, is called Vāmanī—the Giver of Beauty

3 He verily is called Vāmanī (the Giver of beauty) because He alone gives beauty to all He who knows Him thus gives beauty to all (beings inferior to himself) —293

MANTRA 4

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु
लोकेषु भाति य एवं वेद ॥ ४ ॥

भामनि Bhāmanī, the Shining the Resplendent भाति Bhāti, shines सर्वेषु लोकेषु Sarvesu Lokesu, in all worlds

4 He is also Bhāmanī (the Resplendent) for He shines in all worlds He who knows this thus, shines in all worlds—294

3. Upakosala answered: "This" (repeating *all* that the Fires had told him). The teacher said: "My friend, they have verily taught thee the knowledge about the World-supporters, but I shall tell thee (the goal, the path and the method of meditation) As water does not cling to a lotus leaf, so no sinful act clings to one who knows Him thus" He said: "Sir, tell me." He said then to him—290.

FIFTEENTH KHANDA.

MANTRA 1

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यस्मिन्सर्पिर्वोदकं वा सिञ्चन्ति वर्त्मनी एव गच्छति ॥ १ ॥

य Yah, who एष Esah, this अन्तर Antar, within अक्षिणि Aksini, (in) the eye पुरुष Purusa, the spirit, the person दृश्यते Dṛśyate, is seen (through divine clairvoyant vision) एष Esah, this आत्मा Ātmā, the Self (called Vāmana) इति, thus इ हा, indeed उवाच Uvācha, he said एतद् Etad, this अमृतम् Amṛitam, the immortal, eternally free: His own nature अभयम् Abhayam, fearless एतद् Etad, this ब्रह्म Brahma the Brahman, the full of all Perfections एतस्मिन् In this (Lord) न Na, not किञ्चन Kiñchana, anything स्मिन्सिञ्चति Smiñchati, clings The Lord is untainted and untaintable: free from all attachments तद् Tat, therefore यदि Yadi, if The Commentator Vedāntika evidently reads यद् and explains it by यस्मात् Because *i e*, because such an untaintable Person dwells in the eye, अपि Api, even अस्मिन् in this (eye) सर्पिर् Sarpir, butter वा Va, or उदकम् Udakam, water सिञ्चति Siñchati, any one drops वर्त्मनी Vartmani, on two sides एव Eva, indeed गच्छति Gacchati it goes

1 (He said) This Person who is seen in the eye is the Self (called Vāmana) This is the Immortal, the Fearless This is Brahman Nothing clings to this Because (such a Person resides in the eye) therefore if any one drops melted butter or water on it, it runs away on both sides (and does not cling to the eye).—291

MANTRA 2

एत॑ संयद्वा॒म इत्याच॑क्षत एत॑ हि सर्वाणि॒ वामान्यभि-
संयन्ति॑ सर्वाण्येनं॒ वामान्यभिसंयन्ति॑ य एवं वेद ॥ २ ॥

एतद् Etam this (the son in the Eye called Vamana) सयद्वा॒म Samyadvāma, the Samyadvāma in, thus आचक्षते Āchakṣate, say (the wise) एतद् Etam, to this हि Hi, because सर्वाणि Sarvāṇi all वामानि Vāmāni, blessings, beautiful things अभिसंयन्ति Abhisamyanti, approach go towards, enter, Sarvāṇi all, enam, him, Vāmāni, beautiful things- य Yah, who एव Evam, thus वेद Veda knows

2 The wise call Him the Samyadvāma (the Most Beautiful), because all objects of beauty enter into Him All beautiful objects enter into Him who knows Him thus—292

MANTRA 3

एष उ॑ एव वामनीरे॒प हि सर्वाणि॒ वामानि॑ नयति सर्वाणि॒
वामानि॑ नयति॒ य एवं वेद ॥ ३ ॥

एषः Esah, this उ U, indeed एव Eva, also वामनी Vāmāni, the giver of beauty called Vāman nयति Nayati, lead- causes to be obtained The word Vāman is a compound of Vama 'beauty, and "u give He who gives beauty to all beautiful beings and objects such as Lakṣmi, &c is called Vāman—the Giver of Beauty

3 He verily is called Vāman (the Giver of beauty) because He alone gives beauty to all He who knows Him thus gives beauty to all (beings inferior to himself)—293

MANTRA 4

एष उ॑ एव भामनीरे॒प हि सर्वेषु॑ लोकेषु॒ भाति सर्वेषु॑
लोकेषु॑ भाति॒ य एवं वेद ॥ ४ ॥

भामनि Bhamāni, the Shining, the Resplendent भाति Bhati shines सर्वेषु Sarvesu Lokesu, in all worlds

4 He is also Bhāman (the Resplendent) for He shines in all worlds He who knows this thus, shines in all worlds—294

MANIRA 5

अथ यद् वैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिपमेवाभि-
संभवन्त्यर्चिपोऽहरहन आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्पडुद-
ङ्ङेति मासाःस्तान्मासेभ्यः संवत्सरः संवत्सरादादित्यमादित्या-
च्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो मानवः ॥ ५ ॥

अथ Atha, then, now यद् उ च Yat U Cha=Yadyapi, though, whether एव
Eva, even अस्मिन् Asmin, on his (dying) On the death of such an Initiate
शव्यम् Śavyam, death ceremonies, obsequies The rites regarding the Śava or
the corpse कुर्वन्ति Kurvanti, (his kinsfolk) perform यद् उ च Yat U Cha or
though or न Na, not On the dying of such wise one whether their people
perform the obsequies or not, still they, through the grace of God, and His
power, find their path illumined by the light of the heart, and through the
Brahmanadi they pass out of the body and reach Arctus अर्चिपम् Archisam the
higher world called Arctus (the plane of ether?) एव Eva even अस्मिन्भवन्ति
Abhisambhavanti, reach. The Arctus plane is two fold—called the plane of
Agni and the plane of Jyotis See the Gita Dwelling in this Arctus world
for a while, they proceed further to the Âtivāhika Vayu Loka and thence to
the Deva Loka presided over by the deity called Ahar, (the Day) अर्चिप
Archisam from the Arctus plane (the Ray-God) अहर Ahar to the plane of
Ahar (the Day God) अह्न Ahnah, from the Ahar plane आपूर्यमाणपक्षम् Āpūrya-
māna paksam to the light plane presided over by the deity of the light half of
the moon (the Fortnight God) Āpūryamāna paksāt, from the Fortnightly plane
यान् Yān, those which षड् मासान् Sad Māsān six months उदात् Udañ north
एति Eti, goes (the sun) The plane of the six northern monthly ruling deity
तान् Tān, them मासेभ्य Māsebhyaḥ, from the months संवत्सरम् Samvatsaram,
to the plane presided over by the deity of the Year From the Year plane
to the Lightning plane, then to the Varuna plane, and then to the Prajapati
plane From this plane to the plane of the sun संवत्सरात् Sam vatsarāt
from the Year plane आदित्यम् Ādityām, to the plane of the Sun आदित्यात्
Ādityāt, from the Sun plane चन्द्रमसम् Chandramasam, to the Moon plane
चन्द्रमस Chandramasah, from the Moon plane after passing through the
planes of Vasūdevāra, Indra and Dhruva विद्युत् Vidyutam to the plane of
Bhārati (Saraswati) called here Vidyut Then तद् पुरुषम् tat puruṣam, her husband,
her Lord (namely the Lord Vā)u—Brahma) मानव Manavaḥ, the servant of Manu,
the beloved minister of the Lord Manu Manu is here the name of God—the
Thinker The beloved of God is Vāyu (Christ) This is why Christ is called
the son of Man—the son of Manu, the son of God

5 Now when such persons die, whether (their rela-
tions) perform their death ceremonies or not, they go to the

plane of the Ray, from the Ray-plane to the Day-plane, from the Day-plane to the Bright fortnightly plane, from the Bright-fortnightly plane to the Northern six monthly plane, from the Six monthly plane to the Annual plane, from the Annual plane to the Solar plane, from the Solar plane to the Lunar plane, from the Lunar plane to the plane of Sarasvatī, (from that they reach to the plane of the chief Vāyu) who is her Lord and beloved of God —295

MANTRA 6

स एनान्वृह्म गमयत्येव देवपथो ब्रह्मपथ एतेन प्रतिपद्य-
माना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ६ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sah he (Vāyu, the Beloved of God) एनान् Enān, them, the souls of the wise who had reached Him, whether they belong to the class of Symbol-worshippers (Prāṅkālabhāṅas) or the non-symbol worshippers ब्रह्म Brah-
man, the Vāyu takes the souls of the non symbol worshippers to the Supreme Brahman, and the symbol-worshippers to the Kārya Brahman गमयति Gamayati, leads (Vāyu) एव Esah, this देवपथ Deva pathah, the path of the Devas, the path guarded by the Devas ब्रह्मपथ Brahma Pathah the Path leading to Brahman एतेन Etena, by this (path) एतु khalu verily प्रतिपद्यमाना Prati-
pad)amānāḥ proceeding इमं Imam this मानवमावर्तं Mānavamāvartam, the Samsāra, the round of humanity न Na, not आवर्तन्ते Āvartante do return नावर्तन्ते Nāvartante do not return

6 He leads them to Brahman This is the path guarded by the Devas, the path that leads to Brahman Those who proceed on that path, do not return to this round of humanity, yea they do not return —297

MADHVA'S COMMENTARY

Note — All the Fires jointly thus taught Upakosala the knowledge about the Para and the Aparā Brahman in a general and collective way In the subsequent three Khanda's each Fire teaches separately and Brahman is described in detail each Fire teaching one aspect of Brahman Thus the Gṛhapatya fire says Earth (Pṛithivī) fire (Agni) food (Annam) and the sun (Aditya) are my (forms) The person that is seen in the sun, I (Aham) am (Asmi) he Now this verse in its literal meaning as given above conveys altogether a wrong notion The words Pṛithivī &c do not mean here Earth etc, but they are names of the Lord Primarily like every word they denote certain attributes of the Lord, secondarily they have come to be applied to earth fire &c Similarly Aham Asmi does not mean I am but it is also a name of God Similarly in Khanda 12 the Anvāhārya fire teaches about Apas (waters), Disha (quarters), Nakṣatra (stars) and

Chandra (moon) These words *Apas* &c do not mean here "waters" &c but are also the names of the Lord. The *Āhavanīya* fire teaches in *Khanda* (thirteenth about *ṛṣi* a *śikṣā* *dyau, vidyut*). They also are name of the Lord, and do not mean the breath the ether, the heaven the lightning. The commentator shows this by quoting an authority.

Thus it is in the *Tattva Saṃhitā* —

"The Lord *Viṣṇu* is called *Pṛithivī* because of His *expansiveness* (*pṛithu* = *expansive*). He is called *Agri* similarly, because He is the *Leader* (*netṛ*) of the *Body* (*āhṛī* = 'only microcosmic and macrocosmic'). He is called *Anṛita*, because He always is the *Destroyer* (*anṛi* = *exterminator, destroyer*). He is called *Āditya* because He exists from *beginning* (*Ādi* = *beginning*)."

Note —The force of the affix *tyap* in *ady tyap* is that of 'existing'.

He is similarly called *Āpṛa*, because He *protects* (*Pṛi* = *to protect*) all *fully* (*Ā* = *fully*). He is also called *Dīś* because He *directs* (*deś* = *direction, directing, guiding*) all. He is called *Nāḥṣatī*, because He has *no* (*nā* = *no*) *rule* (*Ḥṣatī* = *ruler, king*) over Him (He is the *Supreme King*). He is called *Chandramas*, because He is *bliss* (*chānd* = *to be happy*). He is called *Prana*, because His form is *power* (*prāna* = *power*). He is called *Ākāśa*, because He *fills* all (*ī* = *all*, *kāśa* = *to fill, to pervade*). He is called *Dyan*, because His form is *Luminous* (*div* = *to shine*). He is called *Vidyut*, because He *knows* (*vid* = *to know*) all.

Note —The commentator next takes up the sentences 'that which is in the Sun, 'that which is in the Moon' and 'that which is in the Lightning' and shows that they do not establish the identity of the three fires *Gārhapatya* &c with the *Purusa* in the sun &c, as has been taken by *Sankara*.

'He who is in the Sun, the Moon and the Lightning, is the Supreme *Īta*, bearing those names (of *Surya*, *Chandra* and *Vidyut*). He is called *Āham*, because He is the *Supreme* (*a* = *not*, *ham* = *heyam infernal*). He dwells (as the *Antarvamin*) in the *Gārhapatya* &c. Thus it is in the *Tattva Saṃhitā*.'

Note —But may not the *bruti* be explained as establishing the identity of the *Jivas* in the *Gārhapatya* &c with the *Jivas* in the sun &c? That is the *Jivā* in the *Gārhapatya* *Puro* is the same as the *Jivā* in the sun. the *Jivā* in the *Āhavanīya* *Puro* is the same as the *Jivā* in the moon and so on. To this the Commentator says —

If the view be taken that the *Śruti* (intends to) establish the identity of the *Jivā* (in the fire and the sun &c), then the separate mention of the *Purusa* in the Sun the *Puruṣa* in the Moon the *Purusa* in the Lightning (all the three used in the Locative case *ya eṣā -dītye puruṣeḥ* &c) would not be appropriate, (but the nominative case would have been used—the *Puruṣā* who is the sun, the *Puruṣā* who is the moon, the *Puruṣā* who is the lightning).

Note —The Locative case would establish only the identity of the Puruṣa *in* the sun &c, but not of the Puruṣa *Who is* the sun &c. But if the words aditya &c. be taken here as meaning the physical orbs of the sun, moon &c., then the principal meaning of these words has to be needlessly given up. These words āditya &c., denote conscious beings and not the vehicles in which they manifest. But it may be said the phrase aditye puruṣa means Brahman who is in the Jīva called āditya and the Brūti intends to establish the identity of the Jīva and Brahman. Then also arises this difficulty in the Brūti we find āditya chandra &c., mentioned in the nominative case also showing that they refer to separate things. Therefore the Commentator says —

(The Śūkti first says) ' Prithivi, agni, annam, dityah (IV-11-1), and again further on it says "ya eṣa aditye puruṣah dṛśyate (IV-11-1), thus the object denoted by the word adityah must be separate from the object denoted by the phrase "the Puruṣa in the aditya" for the meaning of the word ādityah in the nominative case cannot be the same as that in the Locative. They must refer to two distinct objects. (The construction of the Mantra necessarily leads to this interpretation)

Note —In fact the word ādityah used in this verse in the nominative case must denote a being different from that referred to in aditye in the locative case. The two cannot be one. Therefore the being referred to in the first part of the mantra is not referred to in the second part of the same. If aditya (nominative) means God then aditye (locative) cannot mean God (for then it would be absurd to say the Puruṣa in God.) In fact we are obliged to take the words āditya chandra and vidyut in two senses though occurring in one and the same sentence. Thus in Mantra 1 of Khanda 11 the word aditya occurs twice first in the nominative case (in the phrase पृथिव्यग्निन्नवादिषु) and again in the locative case (in the phrase य एव आदित्ये पुरुषः). The first aditya is explained as being the name of the Supreme Brahman the second as the name of the Solar Logos (a Jīva) in which dwells the Brahman. Similarly in Mantra 1 of Khanda 12 and Mantra 1 of Khanda 13, where words chandramas and vidyut are similarly used. The general rule of interpretation is that if one and the same word occurs twice in the same sentence one meaning alone is to be given to it in both places unless there be some indication to the contrary. Here we have given two different meanings to one and the same word—because there is such a contrary indication in the difference of the cases in which those words are used one being in the nominative case the other being in the locative case. Hence the Commentator says —

Therefore it does not establish identity (either of two Jīvas or of the Jīva and Brahman)

Note —Therefore the phrase soham aham of this mantra does not establish identity, because of the absurdity to which that interpretation would lead. The phrase therefore is an exclamation by the Lord as Inner Ruler (Antaryāmin) and He says I am the same Ahm the Supreme. I am free from all limitations. Therefore the commentator says —

The Phrase sa eva aham aham I am He indeed is used to express the absence of all differences with regard to the Antaryāmin Lord

The Antaryāmin within the Solar Logos and the Antaryāmin within the Gāthapatya Fire is one and the same Lord without the slightest difference. Two phrases are used in Mantra 1 of the Khandas 11, 12 and 13 —Namely (1) soham aham, (2) sa eva aham aham,

The first phrase (so ham asmi) declares the identity of the Āntaryāmin in the Solar Logos with the Āntaryāmin in the Garhapatya Fire. The second phrase (sa eva aham asmi) emphasises this identity, declaring there is not the slightest shade of difference between these two Āntaryāmins. But would not the first phrase (so ham asmi) which is in a very emphatic form be sufficient to indicate absolute identity, what is the necessity of the second phrase (sa eva aham asmi)? To this the Commentator replies —

Though the first phrase "so'ham asmi" was sufficient to denote identity, yet the second phrase denotes something more (it is not merely identical, but *absolutely identical*, without the slightest difference)

Moreover the phrases like 'so ham asmi' never denote the identity of the Jiva and Brahman but declare the identity of the Āntaryāmin in all Jivas. He alone is entitled to say I am. All Jivas have consciousness because He has uttered in the beginning 'I am I'. The Commentator again quotes the Sama Samhita in support of this view.

The words aham "I," asmi "I am," and the rest are primarily applicable to the Āntaryāmin alone (the God as the Inner Guide of all Souls). They secondarily apply to the Jivas, because every Jiva is in (indissoluble) relation with the Āntaryāmin (the Highest Self of all). Therefore these words (aham 'I' asmi "I am") &c., found in the Vedas denote the Lord H U 1 (alone) in His aspect as Āntaryāmin.

'The Lord Jan'udana (has two aspects) one the All pervading (cosmological) the other the Self or Ātman aspect (Psychological). This second—the Self dwelling within all souls—is denoted by the words like "I 'I am' &c. Thus the Fires taught Upanishads these two aspects of Viṣṇu'. Thus it is in Sama Samhita.

The Phrase na asya apara parusāḥ kṛiyante (Mantra 2 Khanda II) is explained by Bankara as meaning his lower generations—i. e. descendants perish not. The word apara-parusāḥ does not mean descendants but servants.

He never loses his servants—i. e. he has always servants to help him. This is the meaning of the words "na asya āpara &c."

The Phrase loka bhavati' of the same mantra (IV 11-2) means "he goes to the worlds of the Lord (i. e. to Vaikuṅṭha &c)

(When Satyakama returns from his journey he finds Upakosala shining with inspiration and he asks him who has taught him. Upakosala uses the words ho nu ma nusley'd hho it: And then are used the words shā vya nibante. They are taken to mean by Bankara he conceals the fact as it were. It is not a very happy rendering as it imputes to Upakosala a very ignoble motive. Madhva gives the following explanation)

The word ilava is a compound of two words sha and aya इह+अय=इदवे (in the dual) इह means 'here, in the physical world, the mortal world. It means the dwellers of the physical plane. अय means 'lower the dwellers of the lower planes. इदवे thus means 'men and asuras (asuras are dwellers of the lower planes like pitula &c). The whole sentence is इदवे व निदुवत, it means 'the men and demons verily hide themselves before

you Sir, (for they cannot teach in your presence) They are not capable of teaching. Therefore (material demon being excluded) Devas alone have taught me.' This is what Upakosha meant.

The word ए in the above means एव or alone. The phrase देवा अथवा is used in Mantra 2 of Khanda 14. According to Baukara it is translated 'Are these fires other than fires?' This interpretation imputes the motive of concealment to Upakosha—a very unworthy motive. Their real meaning is given by Madhva—

इत्या "like these"—the Devas who taught me were shining ones like these material fires, their colour being fiery and shining अथवा "unlike these"—the Devas however were unlike these physical fires because they had hands, feet, &c.

This is of course a far better explanation than that of Baukara. He says the meaning is that Upakosha does not actually conceal the fact, nor does he plainly give out what the fires had told him. Upakosha says 'These fires being taught by me explained it to me and hence on seeing you these are trembling with fear as it were now, though they were quite unlike this before—with this in view he pointed to the fires, hinting as it were, at what he meant.

This explanation not only implies that Upakosha had a guilty conscience because he was taught by the fires, but that the fires themselves who are Devas were afraid of a human being Satyakama who belonged to the class of Rsis only. The fires being Devas belong to a higher order than Satyakama Rsi, and a Deva always has a right to teach, where a Rsi may teach, though the inverse of this proposition would not be true.

The Commentator now gives a reason why the words Prithivi &c. are names of God.

Because the God has all names like those of Chandra &c., (therefore the words Prithivi &c. are names of God. In the Itig Veda it is said "Who alone has all the names which separately belong to each Deva"—which proves that to Vishnu belongs all the names.

MADHVA'S COMMENTARY (to 15th Khanda.)

Note—This Khanda shows first that the Lord has His residence in the eye. Since nothing can faint the Lord, the eye (the residence of the Lord) acquires something of this divine attribute of unchangeability.

Thus it is in the Mah. Kurma —

"The unchangeability of the eye is the result of its being the residence of the unchangeable Lord. (Such is the glory of the Lord) that by being His residence the eye has become unchangeable among all things. Adoration therefore to that Lord called Vamana, the Supreme Self.

Note—The picture on the retina is certainly very small—a mere miniature only—a dwarf (which is also a meaning of the word Vamana) but it has within it the whole universe. The size is small to the world outside but the miniature image of the world on the retina. We wonder the Rsis took this as one of the greatest glories of the Creator. The story of the Dwarf Incarnation is partly based upon this fact.

The Commentator next explains the phrase Manava Avartan of Mantra 6. The word manava does not mean 'appertaining to Manu,' as explained by Baukara, but has its ordinary meaning of "human."

The phrase "Mānavam Āvartam" is a compound term, and means "the place where men (Mānavāḥ) whirl (āvartante, constantly come and go)" The ordinary compound would have been Mānavāvartam, the *v* in the text is a Vedic archaism.

The knowers of this Vidyā do not come back to this whirl of humanity (i. e., to this Samsāra) As it is said —"He who knows the Vāmana residing in the eyes, is not born again. He becomes freed from this Samsāra so difficult to cross, and quickly attains the Lord Vāmana."

SIXTEENTH KHANDA.

MANTRA 1

एष ह वै यज्ञो योऽयं पवत एष ह यज्ञिदक्ष सर्वं पुनाति
यदेप यज्ञिदक्ष सर्वं पुनाति तस्मादेप एव यज्ञस्तस्य मनश्च
वाक्च वर्तनी ॥ १ ॥

एष Esah this ह Ha, indeed, वै Vai, verily यज्ञ Yajñah, the sacrifice, the sanctifier, य Yaj who, the Great Vāyu यज्ञम् Ayam, this पवते Pavate, purifies, एष Esah, this (Vāyu) यज्ञ Yan, moving, passing इदम् Idam, this सर्वम् Sarvam, all पुनाति Punāti, purifies यत् Yat, because. एष Esah this, Yan Idam Sarvam Punāti, moving purifies all this तस्मात् tasmāt, therefore एष Esah, this एव Eva, alone यज्ञ Yajñah, the Sanctifier the Redeemer तस्य Tasya, his मन Manah, the mind, वाक् Vak the speech वर्तनी Vartanī, the two feet, (the instrument of walk, वा 'to walk, to move')

1 Verily, he who purifies (Vāyu) is called the Sanctifier for he, by his vibrations, purifies everything. Because he vibrating purifies everything, therefore he is called the Yajña (the vibratory-purifier). His (Vāyu's) two feet are the mind and the speech (of the holy priests)—297

MANTRA 2

तयोरन्यतरां मनसा सङ्करोति ब्रह्मा वाचा होताध्वर्युर्ब्रह्मा
द्वातान्यतराङ्गस यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया
ब्रह्मा व्यपवदति ॥ २ ॥

तयो Tayoh, of these two (feet) अन्यतरम् Anyatarām, the one, i. e., the right foot मनसा Manasā with mind by mental activity and by keeping silent सङ्करोति Samskaroti, worships ब्रह्म Brahmā, the Brahmā priest, वाचा Vachā,

by speech, by the recitation of the mantras. होता Hota, the Hotri priest. अध्वर्युः Adhvaryuh the Adhvaryu priest. उद्गाता Udgatā, the Udgātri priest अन्यतराम् Anyatarām, the other (foot, the left foot) स Sa, he (the Brahmā priest). यत्र Yatra, when उपारब्धे उपारब्धे, being commenced (case absolute) प्रारतनुवाके Prātarānuvāke, the Prātarānuvāk-ceremony (case absolute) पुर Pura, before परिधानीयायाः Paridhāniyāyāḥ, of the Paridhāniyā hymns : the Japa of these Riks marks the end of the rite ब्रह्मा Brahmā, the Brahmā priest व्यपवदति Vyapavadati, utters speech

2. The Brahman priest worships one of them (the right foot) with his mind ; the Hotri, the Adhvaryu and the Udgātri priests worship the other with words. When the Brahman priest, after the Prātarānuvāka ceremony has begun, but before the mental recitation (japa) of the Paridhāniyā Riks utters speech —298

MANTRA 3.

अन्यतरामवे वर्तनिश्च सश्चकुर्वति हीयतेऽन्यतरा स यथै-
कपाद्भजनूथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति
यज्ञश्च रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥३॥

अन्यतराम् Anyatarām, the other (the left foot) एव Eva, only वर्तनिश्च Vartanam, the foot सश्चकुर्वन्ति Samskurtanti, perfect worship (the Hotri priests). हीयते Hiyate, is lost, is injured because one part of sacrifice is omitted अन्यतरा Anyatarā, the other (the right foot) स Sa, that, यथा Yathā as एकपाद् Eka-pāt, etc. the one-footed person व्रजन् Vrajan, moving, walking (is injured) एव Rathah, a carriage एकैरेण चक्रेण Ekena Chakreṇ, by one wheel वर्तमान Vartamānah, going रिष्यति Risyati, is injured एव Evam, thus अस्य Asya, his यज्ञ Yajñah, the sacrifice रिष्यति Risyati, is injured यजमान Yajmānah, the performer of the sacrifice अनुरिष्यति Anurisyati, is injured as a consequence स Sa, he इष्ट्वा Iṣṭvā, by having sacrificed पापीयान् Pāpiyan, a more sinner, a worse भवति Bhavati, becomes

3 Then (the Hotri and the others) perfect only the left foot, and the right foot is injured As a person, walking on one foot is injured, or as a carriage moving on one wheel is injured, thus his sacrifice is injured The sacrifice being injured, the sacrificer is consequently injured He having sacrificed becomes a greater sinner.—299.

MANTRA 4

अथ यत्रोपाकृते प्रातरनुवाकेन पुरा परिधानीयाया ब्रह्मा
व्यपवदत्युभे एव वर्तनी सःस्कुर्वन्ति न हीयतेऽन्यतरा ॥४॥

अथ Atha, now, then : therefore यत्र Yatra, when Upākṛte prātar un-
uvāke, the Prātaranuvāka ceremony having commenced Pura Paridhāntīyāyā,
before (the silent recitation) of the Paridhāntya Riks Brahmā, the Brahmā
priest न Na, not व्यपवदति Vīpavadati, utters speech उभे Ubhe, oth, एव Eva,
indeed, Vartanī, the feet. सःस्कुर्वन्ति Samskurvanti, they (the priest) make perfect
न Na, not, हीयते Hīyate, is injured, अन्यतरा, Anyatara, the other

4 Therefore, when after the Prātaranuvāka ceremony
has commenced, and before the silent recitation of the Pari-
dhāntīyā Riks, the Brahmā priest does not speak, then the
priests make perfect both the feet, and neither of them is
injured.—300.

MANTRA 5

स यथोभयपाद्भ्यो बोभाभ्यां चक्राभ्यां वर्तमानः प्रति-
तिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनु
प्रतितिष्ठति स इष्ट्वा श्रेयान्भवति ॥ ५ ॥

इति षोडशः खण्डः ॥ १६ ॥

स Sa he यथा Yathā, as, उभयपाद् Ubhaya-pād, a person with two feet
whole यज्ञम् Yajñam, walking रथे Rathoh a carriage वा Vā, or उभाभ्याम्
पद्भ्याम् Ubhābhyām Chakrābhyām, by both wheels. वर्तमानः, going
प्रतितिष्ठति Pratisthāti, gets on, is firmly established एवम्, thus Asya, his.
यज्ञम् Yajñam, the sacrifice प्रतितिष्ठति, gets on Yajñam Pratisthātām, the sacri-
fice, getting on Yajamānah, the sacrificer, अनु, consequently Pratisthāti,
gets on. सः, he. इष्ट्वा, having sacrificed श्रेयान् Śreyān, holier, better
Bhavan, becomes

5 As a man walking on two legs or a carriage mo-
ving on two wheels stands firm, so his sacrifice stands firm,
and the sacrifice being well inaugurated, the sacrificer gets
on, yes, having sacrificed, he becomes better — 301

MADHVA'S COMMENTARY

The knowledge about the Aparā Brahman,—the Christ—has been taught in the
previous Khandas beginning with "Vidyā is verily the Destroyer, &c,"—'Prana is Brah-
man' The present khanda also deals with the same subject, and describes another
method (vidyā) of meditation on the Vāyu.

Now *Yajna* is a word which means generally "the rites &c, performed in a sacrifice. In other words it means ordinarily a sacrifice. But the very first mantra of this *Khanda* gives another meaning of this word *Yajna* means the purifier also not only a sacrifice but a sacrificer. *Yajña* thus is the name of *Vayu*—the Redeemer, the Sacrifice. The Commentator shows this.

The *Vayu* (the Christ) is the presiding deity of sacrifice, and is named also the sacrifice, and dwells in sacrifice.

It is in sacrifice and service that the Christ dwells. He is called the *Priya bhṛtya* or the beloved servant of God.

The word *Yaj* is when meaning the purifier is derived from \sqrt{yja} , 'to be pure' $यज् + श् = यज्ञ$ ॥ $यज्$ is the present participle of \sqrt{yja} to move. He who moving ($यज्$) purifies (*Jña*)—He who by his passing purifies. The Commentator shows this as the Great Pass on.

Because he purifies by his passing, he is called *Yajña*, which is derived from the root yaj 'to be pure', and yaj "passing" 'moving along'. Hence the *Vayu* is called *Yajña* or the Purifier by-moving.

He has two feet, which have their foot stools in the speech and the mind (of the holy). His right foot rests in the mind, and the priest called *Brahmī* (constantly) worships this foot. His left foot rests in the speech, and the three other priests—the *Hotṛi*, &c, worship it.

(*Brahmī* priest worships the foot resting in mind, therefore his prayer is mental and not uttered. In a sacrifice, he sits silent and mentally enacts the whole sacrifice. He must not speak.)

Therefore from the commencement of the matin chant (*Prātar anuvāka*) till the final recitation of *Ārati* (*Paridhanyā*) (he must keep silence, and worship silently) if *Brahmī* utters speech (during this period) he causes the loss of one foot of sacrifice. The *Vayu* is the sacrifice, and his symbolical sacrificial feet are the mind and the speech. Therefore, let *Brahmī* become a muni (silent sage), meditating on the *Vayu* and the Lord Hari.

The external sacrifice being a symbol of the *Vayu* if the *Brahmī* priest speaks he injures, as if it were a foot of the *Vayu* makes the *Vayu* lame—makes the sacrifice imperfect. In an act of sacrifice—any occult rite—every priest must perform strictly to the letter the duty appertaining to his office. The duty of the *Brahmī* priest is that of a Silent Watcher, he must not speak otherwise he imperils the whole ceremony.

SEVENTEENTH KHANḌA

MANTRA I

प्रजापतिर्लोकानभ्यतपत्तेषा तप्यमानानां रसान्ग्रावृहदग्निं
पृथिव्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥

प्रजापति Prajāpatiḥ the Lord of creatures, the Lord Viṣṇu लोकात् Lokān, the worlds, the physical the astral and the mental and the devas presiding over them अभ्यतपद् Abhyatapat, brooded over He cogitated 'are these the essence or the essence is something more subtle than these Devas' तेषाम् Ieśām, of them (the worlds) तप्यमानानाम् Tapyamānānam, so brooded over रसान् Rasān, essence something more refined प्राहद् Prābrīhat, he squeezed out, distill: Knew as the final conclusion अग्निम् Agnim, the Fire पृथिव्या Pṛthivyā, from the earth or the Physical Plane Deva from the goddess of earth वायुम् Vāyum, the lower Vāyu, the breath in the nose अन्तरिक्षात् Antarikṣāt, from the intermediate plane. आदित्यम् Ādityam, the sun दिवः Divah, from the Heaven

1 The Lord of creatures brooded over the world-lords, and from them thus brooded on He extracted their essences, Agni from the (goddess of) earth, Vāyu from the (god of the) intermediate plane and Āditya from the (god of) the heaven plane —302

MANTRA 2

स एतास्त्रिस्तो देवता अभ्यतपत्तासां तप्यमानानाम् रसान्
प्राबृहद्ग्रेर्ऋचो वायोर्यजूषि सामान्यादित्यात् ॥ २ ॥

स Sah, He, the Lord called Prajāpati एता Itāh, these त्रिस्तो Itrastō, three देवता Devatāh, the shining ones अभ्यतपद् Abhyatapat brooded over distilled रसान् Rasān, of them तप्यमानानाम् Tapyamānānam, being brooded on रसान् Rasān, the essences, Prābrīhat extracted, squeezed out अग्ने Agneḥ, from Agni ऋचः Rīchah the laws of the physical plane, the Rik laws Brah-
mā, the Lord of the Riks वायो Vayoh from Vāyu, यजूषि Yajūṣi, the Yajus laws, the laws of the astral plane Śiva the Lord of the Yajus आदित्यात् Ādit-
yāt, from Aditya सामानि Sāmāni the Sāman laws the laws of the worlds of harmony, *i. e.* of the five higher planes beginning with Svar or heaven वायुः Vāyuh (the Christ) the Lord of the higher planes

2 He brooded over these three devatas, and from them thus brooded on, He extracted their essences,—(Brah-
mā the Lord of) the Riks from Agni, (Śiva the Lord of) the Yajusas from the (lower) Vāyu, and (the Chief Vāyu the Lord of) the Sāmāns from Aditya —303

MANTRA 3

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान्
प्राबृहद्भूरित्यूग्भ्यो भुवरिति यजुर्भ्यः स्वरिति सामभ्यः ॥ ३ ॥

सः Sah He एताम् Etām, these सर्वाश्च विद्याम् Travim vidyām, the lords of the three Vedas Abhyatapat, brooded over Fasyah tapyāmanāyah rāsan prābrihat from them brooded on: he extracted the essence भू इति Bhūh it, Bhūh thus The Boar called Bhūh ऋचाय Rigbhayah, from (Brahmā the Lord of) the Riks भुव इति Bhuvah it, Bhuvah thus The Man-Lion called Bhuvah यजुर्भ्यः Yajurbhayah, from (Śiva the Lord of) the Yajusas स्वर इति Svar it Svah thus Kapila called Svar, सामभ्यः Sāmabhyah from (Vāyu the Lord of) the Sāmans

3 He brooded over the deities of the threefold knowledge, and from them thus brooded on, he extracted their essences, Bhūh from (the lord of) the Riks, Bhuvah from (the lord of) the Yajusas, and Svar from (the lord of) the Sāmans —304

MANTRA 4

तद्यदृक्तो रिप्येद्भूः स्वाहेति गार्हपत्ये जुहुयाद्वचामेव तद्रसेनर्चा वीर्येणर्चा यज्ञस्य विरिष्टं संदधाति ॥ ४ ॥

तद् Tat therefore यद् Yat, if ऋक्त्त Riktat through the Rik on account of the Rik रिप्येद् Risyet, is injured If the sacrifice is injured एः स्वाहा इति Bhūh svāhā it, "Bhūh Svāhā गार्हपत्ये Gārhapatye in the Gārhapatya fire जुहुयाद् Juhuyāt, let him (Brahmā) offer The Brahmā priest should offer a libation to the Lord in the Gārhapatya fire with the words Bhuh Svāhā meditating on the Boar manifestation ऋचाय Rīchām (of the Four faced Brahmā the Lord) of the Riks एव Eva, even तत्र Tat then रसेन rasena from the essence ऋचाय Rīchām, from the Riks वीर्येण Vīryeṇa from the powerful (Boar) from the grace of the Boar ऋचाय यज्ञस्य Rīchām Yajñasya of the Rics of the sacrifice विरिष्टं Viriṣṭam, injury संदधाति Samdadhāti, he (Brahmā priest) cures

4 Therefore if the sacrifice is defective from the Rik side, let the Brahmā priest offer a libation in the Gārhapatya fire, saying, Bhuh Svāhā Thus he cures through the essence of (Brahmā the Lord of) the Riks, and through the grace (of the Boar the Overlord of) the Riks, any defect in the sacrifice on account of the Riks —305

MANTRA 5

अथ यदि यजुष्टो रिप्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टं संदधाति ॥ ५ ॥

अथ Atha now यदि if यजुष्टः Yajusṭah through the Yajus रिप्येत्, is injured भुवः स्वाहा Bhuvah Svāhā It, thus दक्षिणाग्नौ Dakṣiṇāgnau, in the Dakṣiṇa fire जुहुयाद् Juhuyāt, let him offer a libation यजुषाम् एव च रसेन Yajusām eva tat rasena,

then even through the essence of Śiva the Lord of the Yajus laws यजुषाम् शीर्वेण Yajusām Vhryena, through the grace of (the Man-Lion the Over-lord) of Yajus यजुषाम् Yajusām, of the Yajus यज्ञस्य Yajñasya, of the sacrifice Viristim Sandadhāti, he cures the defect

5. Therefore if the sacrifice is defective from the Yajus side, let him offer a libation in the Dakṣiṇa fire, saying, Bhuvaḥ Svâhâ Thus he cures through the essence of (Śiva the Lord of) the Yajus, and through the grace of (the Man-Lion the Over-lord of) the Yajus, (any) defect in the sacrifice on account of the Yajus.—306.

MANTRA 6

अथ यदि सामतो रिप्येत्स्वः स्वाहेत्याहवनीये जुहुयात्सा-
न्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टं संदधाति ॥६॥

Atia, now Yadi, if साम्नां Sāmatah, on account of the Sāman Risyeta, is injured स्व स्वाहा Svah Svâhâ, its thus स्वाहवनीये Âhavantye in the Âhavantya fire Juhuyât, let him offer a libation साम्नाम् एव तद्रसेन Sāmānām eva tad rasena, through the essence of Vāyu the Lord of the Sāmans, साम्नाम् वीर्येण Sāmānām Vīryeṇa through the grace of Kapila the Over-lord of Sāmans, Sāmnam Yajñasya viristim sandadhāti, he cures the defect of the sacrifice arising from the Sāman.

6 Now if the sacrifice is defective from the side of the Sāman, let him offer a libation in the Âhavantya fire, saying Svah Svâhâ Thus he cures through the essence of (Vāyu the lord of) the Sāmans, and through the grace of (Kapila the Over-lord of) the Sāmans (any) defect in the sacrifice on account of the Sāmans —307

Note — The Kapila mentioned here is an incarnation of Viṣṇu, and should not be confounded with the founder of the atheistic Svakhya. The Lord as Kapila showed out the type of the highest Man, the Lord as Nṛsiṃha (Man-Lion) showed out the type of the highest astral entity, and he as Varaha (the Boar) is the type of the highest animal or the physical type. Būdh, Bhuvah and Svah represent the three planes, as well as typify the highest types of organised beings peculiar to those planes

MANTRA 7

तद्यथा लवण्येन सुवर्णं संदध्यात्सुवर्णेन रजतं रजतेन त्रपु
त्रपुणा सीसं सीसेन लोहं लोहेन दारु दारु चर्मणा ॥७॥

तत् Tat, that यथा Yathâ, as लवण्येन Lavaṇyena with the salt with the borax सुवर्णं Suvarṇam, the gold, सदध्यात् Saṅdadhyaât, (a goldsmith) may cure सुवर्णेन

Suvarṇena, with gold रजत Rajatam, the silver Rajatena, with silver त्रपु Trapu, tin Trapunā, with tin सीस Sīsam the lead Sīsenā, with lead लोह Loham, the iron Lohena, with the iron दारु Dāruh the wood दारु Dāruh, the wood चर्मणा Charmanā, with leather

7 As (the goldsmith) cures (softens, or removes the impurities of) gold by means of borax, and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron by means of lead, and wood by means of iron, or also by means of leather—308

MANTRA 8

एवमेपां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टं संदधाति भेषजकृतो ह वा एष यज्ञो यत्नैर्विद्वद्भ्या भवति ॥ ८ ॥

एव *Evam*, thus एषाम् *Eśām*, of these लोकानाम् *Lokānām* of the worlds, the physical astral &c आसां *Āsām*, of those देवतानाम् *Devatānām*, of the Devas, Agni &c अस्या *Aśyāḥ*, of this अस्त्रय्या *Aśtrayyāḥ* of the threefold विद्याया *Vidyāyāḥ* of the knowledge, *i e* *Brahmā*, Śiva and Vāju वीर्येण *Vīryeṇa*, by the Powerful, by the Best having the names of Bhūh &c, by the Lord, by the grace of the Lord of the Almighty यज्ञस्य विरिष्टिं संदधाति *Yajñasya Viriṣṭim Sandadhāti*, (The *Brahmā* priest) cures the defect of the sacrifice भेषजकृत *Bhesaja Kṛitah*, performed by a physician, well done ह वै *Ha vai*, indeed *Esa Yajñah yatra evam-vid Brahmanā bhavati* this sacrifice, where there is a *Brahmā* priest who knows thus

8 Thus does (the *Brahmā* priest) cure the defect of the sacrifice by means of these World-lords, by these *Devatās*, by means of the Lords of the threefold knowledge, and by the grace of the Almighty That sacrifice is well-done where there is a *Brahma* priest who knows thus—309

MANTRA 9 AND 10

एष ह वा उदक्प्रवणो यज्ञो यत्नैर्विद्वद्भ्या भवत्येवंविदं ह वा एषा ब्रह्माण्मनु गाथा यतो यत आवर्तते तत्तद्गच्छति ॥ ९ ॥

मानवो ब्रह्मैवैक ऋत्विक्कुरुन्श्चाभिरक्षत्येवंविद्ध वै ब्रह्मा यज्ञं यजमानं सर्वाश्चर्त्विजोऽभिरक्षति तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम् ॥ १० ॥

इति सप्तदशः खण्डः ॥ १७ ॥ इति चतुर्थः प्रपाठकः ॥ ४ ॥

एष Esah, this इ वै Ha vai, indeed उदक् प्रवत् Udak-pravanah, inclined towards the north, going towards the higher world, carrying the sacrifice to the udak or the higher planes यज्ञ Yajñah, the sacrifice. Yatra, where. एवम् ev, thus knowing. Brahmā, the Brahmā priest भवति, is. एवम्-विदम् about, thus knowing Ha vai, indeed एसा गार्हा, this gārha, Brahmānam, the Brahmā priest Anu, regarding यत् यत् Yatah, Yatah, from what what, from whatsoever place, owing to the defect of the sacrifice अर्वाते Ārvate, falls back. तत् तत् Tat, tat, there there, thither. गच्छति Gachchhati, goes (through the help of Brahmā priest) मानव Mānavah, the man, the devotee, the sacrificer ब्रह्मा Brahmā, the Brahmā priest. एव Eva, alone. एक Eka, one. ऋषिर् Ruvik, the priest कुरुन् Kurūn, the performers, the sacrificer and the other priests अथा Áśā, the quick-witted यातु Quick, plus वा Vā, wit Áśu+vā=áśā, quick-witted अभिरक्षति Abhiraksati, thoroughly protects एवम्-विद् Evam vid, thus knowing इ वै Ha vai, verily, indeed ब्रह्मा Brahmā, the Brahmā priest यज्ञ Yajñam, the sacrifice यजमानम् Yajamānam, the sacrificer. सर्वान् च ऋषिञ् Sarvan chs ruyyah, and all the priests अभिरक्षति Abhiraksati, protects. तस्मात् Tasmāt, therefore एवम्-विदम् eva thus knowing alone Brahmānam, the Brahmā. कुर्वन् Kurvāt, appoint न Na, not. अनेव-विदम् An-evam-vidam, not thus knowing

9 & 10. That sacrifice verily is upward carrying in which there is a Brahmā priest who knows thus And with regard to such a Brahmā priest there is the following Gāthā.—

“From wherever it falls back, thither (through the help of such Brahmā) goes the man The Brahmā alone is the One priest He the quick-witted saves all the other performers (of sacrifice)”

A Brahmā priest who knows this saves the sacrifice, the sacrificer and all the other priests Therefore, let a man make him who knows this his Brahmā priest, not one who does not know it, who does not know it—310, 311.

MADHYA'S COMMENTARY.

If the sacerdotal priests Brahmā &c break the rule of their office, thus if the Brahmā speak, during the performance of the sacrifice or the Hotri &c fail to recite Mantras, or recite them wrongly, the sacrifice is imperfect To complete it, the Vyāhṛiti Homa is enjoined as a penance This is done by offering oblations in the fire, reciting the Mantra Om Bhūh Svāhā, Om Bhuvah Svāhā, Om Svah Svāhā The present Khan-a glorifies these Vyāhṛities, and shows why they are so efficacious.

Thus it is in the same —“The essences of the three worlds (the Earth, the Intermediate Region, and the Heaven), are the Fire (Agni Deva), the Lower Vāyu (the Deva of Passion &c), and the Sun (the Deva of Mind),

“Brahma the presiding deity of the Rig Veda (the physical sciences) is said to be the essence of Agni, while Hara (Śiva) the presiding deity of the Yajur Veda (the science of the Astral plane) is the essence of the Lower Vāyu, while the chief Vāyu the presiding deity of the Sama Veda (the science of the mental Plane and Harmony) is said to be the essence of Sūrya. The essence of Brahmī is Bhūh and (the Lord Viṣṇu as) the Vāhā Incarnation, the essence of Śiva is Bhuvāh (the Lord Viṣṇu as) the Simha Incarnation, the Essence of Vāyu is Svah (the Lord Viṣṇu as) the Kapila Incarnation.

(In fact Bhūh Bhuvah and Svah are the names of the three incarnations of the Lord—namely the Boar, the Man-Lion and Kapila.)

“The Brahmī priest, knowing thus that the three Vyāhritis Bhūh etc. are the names of the Lord) should protect from injury all the priests by offering oblations in the fire with the Vyāhritis because (they are the names of the Lord). Let every Brahmī priest be thus knowing. Thus it is in the same (book already quoted).

The phrase *udak pravānah* in mantra 9 means “inclined upwards, going to the higher worlds.”

The commentator next explains the *gīthā* given in that mantra namely *दत्तो यत् आनतेते तद् तद् गच्छति मानयो ब्रह्मैकविंशत् कुल्य अरसभि रक्षति*. He first takes up the phrase *yato yata āvartate tat tad gacchhata mānavah*.

Owing to faulty performance of a sacrifice from whatever particular place one comes back (unsuccessful) to that very place he goes with (the help of a) Brahmīa priest who knows this (Vyāhriti Homa).

Note. The particular position used at by the sacrifice becomes lost owing to the wrong performance of the rite. This defect however is remedied by the learned Brahmī priest.

That Brahmī alone is the one priest who protects the actors (*Kurūn* = performers of a sacrifice, the sacrificer as well as the other officiating priests).

The “*asvā* is the quick intelligenced” the intuitional person’ (It does not mean ‘a mare here’).

The word *asva* is derived from the root *vā* ‘to go’, with the prefix *as* quick. It therefore means the quick moving. The word going always has the secondary meaning of understanding also (*gati* = *avagati*). ‘The quick moving = the quick understanding.’

Says an objector *आयु + च = आयुच* and not *अरस*. How do you shorten the *च* into *च* and elide the *उ* of *यु*? To answer this the Commentator quotes the following Sūtra —

‘There is optionally the elision of the long vowel of the visarga, and the rest.’ It is by applying this sūtra that the long vowel is shortened, and the *उ* is elided and thus we get the noun *अरस* meaning “the quick intelligenced, the wise.”

FIFTH ADHYĀYA

FIRST KHANDA.

MANTRA 1

ॐ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति
प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

यः Yāh, who, ह Ha वै Vā, expletives. ज्येष्ठम् Jyestham, the oldest च Cha, and श्रेष्ठम् Śrestham, the best च 'Chā, and वेद Veda, knows ज्येष्ठ Jyesthah, the oldest, श्रेष्ठ Śresthah, best भवति Bhavati, becomes, प्राणः Prāṇah, the Prāṇa, the Principal Prāṇa

Note—In subsequent parts, words like य, ह, वै, will not be translated. Similarly words which occur several times, in the same or connected mantras, will be translated only once.

1 He who knows verily the Oldest and the Best becomes himself the oldest and the best (among his peers) The Chief Prāṇa is indeed the Oldest and the Best—312

Note—This praises the Prāṇa and Knowledge of Prāṇa (the Christ), thus showing that Prāṇic Knowledge is very essential

MANTRA 2

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव
वसिष्ठः ॥ २ ॥

यः Yāh, who Ha, वा वसिष्ठम् Vasistham, the best of the dwellers or residents वेद Veda, knows स्वानाम् Svanām, among his own people वाक् Vāk, the speech, the Agni.

2 He who verily knows the Best of the Dwellers, becomes himself the best of the residents among his own people. (The Prāṇa working through) Agni is indeed the Best of the Dwellers—313

Note—By speech is meant the Prāṇa as indwelling in Speech, i. e., in Agni the god of speech

MANTRA 3

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिश्च लोकेऽमु-
स्मिश्च चतुर्वाव प्रतिष्ठा ॥ ३ ॥

प्रतिष्ठम् Pratiṣṭhām the firm support or firm rest प्रति तिष्ठति Prati Tiṣṭhati, becomes firm, remains firm अस्मिन् लोके Asmīn Loke, in this world अमुस्मिन् Amusmīn, in that (world) the next world चक्षुः Chakṣuḥ, the eye, the Sun, the presiding deity of the eye

Note —By eye is meant the Prāna as indwelling in the eye : e in Sūrya the Deva of the eye

3 He who knows the Firm Stay, stays firmly (as he desires, either) in this world or in the next (The Prāna working through) the Sūrya is indeed the Firm Stay—314

MANTRA 4

यो ह वै संपदं वेद सङ्ग्राह्यै कामाः पद्यन्ते देवाश्च मानु-
पाश्च श्रोत्रं वाव संपत् ॥ ४ ॥

संपदम् Saṅpadam, success अस्मि Asmī, to him कामा Kāmāḥ, desires, objects of desire सपद्यन्ते Sampadyante, succeed देवा Devāḥ the divine, मानुषा Mānuṣāḥ, the human श्रोत्रम् Śrotram the ear इन्द्रा Indra the god of ear

4 He who knows the Success, succeeds in (getting all) his desires, both divine and human (The Prāna working through) India indeed is the success—315

MANTRA 5

यो ह वा आयतनं वेदायतनं ह स्वानां भवति मनो ह वा
आयतनम् ॥ ५ ॥

आयतनम् Āyatanam, the home, the refuge स्वानाम् Svānām, to his people मनस् Manas, the mind, Rudra

5 He who verily knows the Refuge, becomes a refuge of his people (The Prāna working through) Rudra is indeed the Refuge—316

MANTRA 6

अथ ह प्राणा अहंश्रेयसि व्युद्विरेऽहं श्रेयानस्म्यहं श्रेया-
नस्मीति ॥ ६ ॥

अथ Atha, now प्राणा Prāṇāḥ the senses the devas of the senses अहंश्रेयसि Aham Śreyasi, in (the matter of) I the better namely, as regards who was the best व्युद्विरे Vyūdvire, quarrelled अहम् Aham, I श्रेयान् Śreyān, better, अस्मि Asmi, am

6 The (devas of the) senses quarrelled together as to who was the best, saying, 'I am the best, I am the best'—

MANTRA 7

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ
इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत
स वः श्रेष्ठ इति ॥ ७ ॥

ते Te, they. प्राणाः Prāṇāḥ, the sense devas प्रजापतिम् Prajāpatim, to the Lord of creatures Nārāyaṇa, पितरम् Pitaram, the Father. एत्य Etya, going. ऊचुः Ūchuh, said भगवन् Bhagavan, Sir, Lord. कः Kah, who, नः Nah, amongst us, श्रेष्ठः Śreṣṭhah, the best इति Iti, thus- तान् Tān, them. उवाच Uvācha, he said. यस्मिन् Yasmīn, in whom, on whose. वै Vai, verily. उत्क्रान्ते Utkrānte, on departure. इदम् Idam, this शरीरं Śarīram, body, the Brahmā's body. पापिष्ठतरम् Pāpisthataram, worse than the worst, like a corpse. इव Iva, like. दृश्येत Dṛśyeta, is seen, may seem. स Sa, he. व Vah, among you श्रेष्ठः Śreṣṭhah, the best.

7. The (devas of the) senses went to God the Father, and said, "Lord' who is the best of us?" He said to them, "He, by whose departure this body (of Brahmā) would seem like a corpse, he is the best of you"—318

Note—The experiment is performed on the First Male—Brahmā the Adam Kadmon—the Paradigmatic Man

MANTRA 8

सा ह वायुञ्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथम-
शक्तते मज्जीवितुमिति यथा कला श्रवदन्तः प्राणन्तः प्राणेन
पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रवि-
वेश ह वाक् ॥ ८ ॥

सा Sā, she Ha. वाक् Vak, the Speech. अगम् Uchchakrām, went away, departed. सा Sā, she. संवत्सरम् Samvatsaram, for a year प्रोष्य Prośya, being absent, having sojourned पर्येत्य Paryetya returning, coming round; going round (to other prāṇas who were in the body) उवाच Uvācha, said कथम् Katham, how शक्तताः Aśakata, have you been able श्रुते Rite, without मन Mat, me जीवितुम् Jīvitum, to live इति Iti, thus यथा Yathā, १०. प्रकला Akalāḥ, the mute श्रवदन्तः Avadantah, not speaking प्राणन्तः Prāṇantah, breathing प्राणेन Prāṇena, with the breath पश्यन्तः Paśyantah, seeing चक्षुषा Chakṣu-
sāḥ, with the eye शृण्वन्तः Śṛṇvantah, hearing श्रोत्रेण Śrotreṇa, with the ear ध्यायन्तः Dhyāyantah, thinking मनसा Manasā, with the brain. एव Evam, thus. इ प्रविदेशः Praviveśa, entered (into that body) ह Ha, then वाक् Vak, the speech

8 Then the (deva of) Speech went out, and remaining absent for a year (came back and) going round (to the other

prâṇas) said "How did you manage to live without me?" (They said): "As mute people do not speak, but breathe with the lungs, see with the eye, hear with the ear, think with the brain. Thus we lived." Then the Speech (knowing that he was not the best) re-entered that body.—319.

MANTRA 9

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतते
मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणने वदन्तो वाचा
शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥ ९

चक्षुः Chakshu, the eye, the deva of the eye Ha &c the same as in the last
अन्धा Andhâh, the blind अपश्यन्तः Apasjantah, not seeing वदन्तः
Vadantah, speaking वाचा Vâchâ, with the speech,

9 Then the (deva of) Sight went out, and remaining absent for a year, (came back and) going round (to the other senses) said "How did you manage to live without me?" They replied "As blind people do not see, but breathe with the organ of breathing, speak with the organ of speech, hear with the ear, think with the mind Thus we lived." Then the Sight re-entered the body —320

MANTRA 10

श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतते
मज्जीवितुमिति यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो
वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम्
॥ १० ॥

श्रोत्रम् Śrotrâm, the ear hearing the god of hearing. बधिरः Badhirâh, the deaf. अशृण्वन्तः Aśraṇvantah, not hearing

10 Then the (deva of) Hearing went out, and remaining absent for a year, (came back and) going round to the other senses, said "How did you manage to live without me?" They replied "As deaf people do not hear, but breathe with the organ of breathing, speak with the organ of speech, see with the eye, think with the mind Thus we lived." Then the Hearing re-entered the body —321.

MANTRA 11

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशक्तते
 मजीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो
 वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः
 ॥ ११ ॥

मनस् Manas, the mind. The Deva of mind राजाः Balah, children under six months अमनसः Amanasah, mindless: without the functioning of the Rudra-presided mind, though the Pranic mind, is active

11 Then the (deva of) Mind went out and remaining absent for a year, came back and going round to the other senses, said: "How did you manage to live without me?" They replied:—"As children, do not think, but breathe with the organ of breath, speak with the organ of speech, see with the eye, hear with the ear. Thus we lived." Then the Mind re-entered the body—322.

MANTRA 12

अथ ह प्राण उच्चिक्रमिषन्त्स यथासुहयः पट्वीशशंकून्सखिदेवेव
 मितरान्प्राणान्समखिदत्तः हाभि समेत्योचुर्भगवन्नेधि त्वं नः
 श्रेष्ठोऽसि मोत्कमीरिति ॥ १२ ॥

अथ Atha, now इ हा, then, when the inferiority of all was thus proved प्राणः Pranah, the Chief Breath. उच्चिक्रमिषन् Uchchikramisan, wishing to go out सः Sa, he. यथा Yatha, as सुहयः Suhayah, a spirited horse पट्वीशः Patvīśa, the controller (isa) of the clever (paṭu) i.e., the restrainer of the spirited animal, i.e., the tether-pegs Max Müller translates padvīśa by letter सहकृन् Sankhṛn, the pegs (to which his feet are tethered) सखिदेवः Sakhidēv, might tear up (when some one trying to test him, rides on him and whips him), एव Evam, thus इतरान् Itaran, the others प्राणान् Pranān, the sense-समखिदत्तः Samakhidat, tore up सः Sa, him (the Chief Prāna) इ हा then अभिसमेत्यः Abhisametya, coming round (to him) ऊचुः Ūchuh, said भगवन् Bhagavan, Su, Lord एधि Edhi, be ye (great) स्व Ivam, thou, न Nah, amongst us श्रेष्ठः Śreṣṭhah, the Best अस्ति Asti, sit मा Mā do not उत्क्रामीः Utkramih, go out (of this body)

12 Now the Chief Breath wanted to go out, as a spirited horse tears up the strong pegs (to which he is tethered), thus he tore up the other sense-devas (from their

seats). Then they came round to him and said:—"Lord, be thou (ever great). Thou art the best amongst us Do not depart from this body."—323.

MANTRA 13

अथ हैनं वायुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ
हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥ १३ ॥

अथ Atha, then इ Ha एन Enam, to him (the Chief Prāṇa). वाक् Vāk, speech. उवाच Uvācha, said यत् Yat, what, if. अहम् Aham, I वसिष्ठ Vasisthah; the best of the dwellers. त्वं Tvam, thou तत् Tat, that, Vasisthah. अस्ति Asi, art thou इति, thus. चक्षुः Chakṣuḥ, the sight प्रतिष्ठा Pratiṣṭhā, the firm stay

13 Then the Speech (Agni) said to him: "What makes me the best of the Dwellers is Thy power because Thou art the Best of the Dwellers" Then the Sight (Sūrya) said to him —"What makes me the firm stay, is Thy power, because Thou art the Best Stay."—324.

MANTRA 14.

अथ हैनं श्रोत्रमुवाच यदहं संपदास्मि त्वं तत्संपदसीत्यथ
हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥ १४ ॥

श्रोत्रं Śrotram, Hearing, Indra. संपदः Sampad, Success मन्स Manas, Mind, आयतनम् Ayatanam, the refuge.

14 Then the Hearing (Indra) said to him: "What makes me the Successful, is Thy power; for Thou art the Successful" Then the Mind (Rudra) said to him:—"What makes me the Refuge, is thy power, for thou art the Refuge"—325.

MANTRA 15.

न वै वाचो न चक्षुषि न श्रोत्राणि न मनाःसीत्याचक्षते
प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवन्ति ॥ १५ ॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not. वै Vai, verily वाच Vāchah, the speeches Na, not. चक्षुषि Chakṣuṣi, the sights Na, not श्रोत्राणि Śrotrāṇi, the Hearings Na, not मनांसि Manāṃsi, the minds इति Iti, thus. आचक्षते Āchakṣate, say the wise. The wise do not say ' the Speeches or Sights or Hearings or Mind; they say

Prânas." They use the general word Prâṇa to represent the activity of all the senses: for they know that it is Prâṇa that controls and works through all the senses प्राणा. Prâṇah, the Prâṇas इति Iti, thus एव Eva, even. आचक्षते Âchaksate, they say. प्राणा. Prâṇah, the Prâṇa हि Hi, because, therefore एव Eva, even. एतानि Etâni, these; सर्वाणि Sarvâni, all. भवन्ति Bhavanti, are.

15. The wise do not call them the Speeches, the Sights the Hearings, the Minds; but they call them Prâṇas. The Prâṇa verily is all these.—326.

SECOND KHANDA.

MANTRA I.

स होवाच किं मेऽन्नं भविष्यतीति यत्किञ्चिदिदमा श्रम्य आशकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं न ह वा एवंविदि किञ्चनानन्नं भवतीति ॥ १ ॥

स Sa, he (the Chief Prâṇa). उ उवाच Uvâcha, said कि Kim, what. मे Me, for me अन्नम् Annam, food भविष्यति Bhavisyati, will be इति Iti, thus. यत् Yat, what किञ्चिद् Kicchit, soever इदम् Idam, this. आ Â from, up to. श्रम्य Svabhyah, to the dogs. आ Â, up to शकुनिभ्यः Śakunibhyah, the birds. इति Iti thus Ha ऊचुः Ūchuh, they said. तत् Tat, that वै Vai, verily. एतन् Etan, this अन्नम् Anasya, of the Ana: the Chief Prâṇa. अन्नम् Annam, the food अनाः Anah, the Ana, the Chief Prâṇa. ह वै Ha vai, नाम Nâma, indeed प्रत्यक्षम् Pratyakṣam, in every (prati) sense (akṣa) He dwells in all the senses, therefore Prâṇa is called Pratyakṣa "in every sense" Na, not. ह Ha, verily. वै Vai, indeed. एवंविदि Evamvidi, to one who knows thus किञ्चन Kicchnan, anything, (that the Prâṇa is All-Eater) अन्नम् An-annam, non-food. भवति Bhavati, becomes This primarily applies to Rudra, who is the best knower of Prâṇa, and hence the All-Eater, namely the great Destroyer.

1. Prâṇa said: "What shall be my food?" They answered: "All that there exists even unto dogs and birds." Therefore this is food for Ana Ana is verily called the Pratyakṣa (the dweller in all the senses) To him who knows Ana thus, there is nothing that is not food.—327.

Note —Prâṇa said "Your praises, O Devas! are not sufficient You must make Pôjâ to me with food and drink also. Now what is the food that you are going to offer to me?" Devas said: "What food can we offer thee to whom every breathing thing is food? Every being down to dogs and birds are thy food. All animals are food of the Ana—the breather."

MANTRA 2

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा
 षतदशिष्यन्तः पुरस्ताच्चोपरिष्ठाच्चान्निः परिदधति लम्भुको ह
 वासो भवत्यनग्नो ह भवति ॥ २ ॥

स Sa, he उवाच Uvācha, said किं Kim, what मे Me, for me वास Vasah, dress भविष्यति Bhavisyati shall be इति Iti, thus आप - Āpah water (drink by all living beings) इति Iti, thus ह Ha कचु Uchuh, they said तस्माद् Tasmāt, therefore because the waters are the dress of Prāna वै Vai verily एतन् Etat, this food अशिष्यन्त Aśisyantah, when eating, when they go to eat and when they finish eating पुरस्तात् Purastāt before Cha, and उपरिष्ठात् Upariṣṭāt, after अन्निम् Adbhūm with waters परिदधति Paridadhati they surround they dress, they clothe लम्भुकम् Lambhukam obtainer, gainer हा, indeed वास Vasah, of (heavenly) garment भवति Bhavati becomes अनग्नम् Anagnam, not naked हा Bhavati becomes

2 He said "What shall be my dress?" They answered "All the waters that animals drink" Therefore when the wise people are going to eat food, they surround it before and after with water (A person who thus sips water thinking that it is the dress of Prāna) gains divine dress and is never naked (here or hereafter) —328

Note — Because all the waters drunk by living beings go to clothe the Prāna therefore, those learned in Sacred Scriptures consciously clothe the Prāna by the process of Āposana. It is sipping a small quantity of water before commencing to eat and similarly when one finishes eating. The process is called Āposanā or gaudhā.

MANTRA 3

तद्वैतत्सत्यकामो जावालो गोश्रुतये वैयाघ्रपद्यायोक्तवोवाच
 यद्यप्येनच्छुष्काय स्याणवे द्रूयाजायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः
 पलाशानीति ॥ ३ ॥

तत् Tat, that ह Ha एतन् Etat, this science of Prāna सत्यकाम जावाल Setya-kāmah Jābālah गोश्रुतये Gośrutaye to G śruti वैयाघ्रपद्याय Vyaighrapadyāya, son of Vyāghrapāda उक्त्वा Uktvā having said उवाच Uvācha said ते told its fruit thus यदि Yadi if अग्निम् Api, even एतन् Etat, this (science of Prāna) शुष्काय Suskāya, to the dry स्याणवे Sīhāṇave, to the post, stick द्रूयान् Drūyāt, (one) may tell जायेरन् Jayēran w uld sprout up, grow एव Eva, even अस्मिन् Asmin, in it शाखा Śakhāh branches प्ररोहेयुः Praroheyuh, would spring up पलाशानि Palāśāni, leaves, Iti thus,

3 Satyakāma Jābāla having taught this (occult science) to Gosrutī son of Vyāghrapada, said —“ If one were to tell this science to a dry stick even, verily there would grow in it branches, and spring out leaves ”—320

Note Even a dry as-dust philosopher on learning this science of Christ love becomes rejuvenated—such is the life-giving power of the Prāna—the Lord of Life

MANTRA 4

अथ यदि महज्जिगमिपेदमावास्याया दीक्षित्वा पौर्णमास्यां रात्रौ सर्वोपधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय स्वाहेत्यन्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ४ ॥

अथ Atha now यदि Yadi if महत् Mahat, greatness (as regards this visible or invisible world) जिगमिषेत् Jigam set wishes to obtain अमावास्यायां Amāvāsya-yām, on the day of the new moon दीक्षित्वा Dikṣitvā, performing preparatory rite (for a fortnight, such as living on spare diet of milk &c keeping vows etc) पौर्णमास्या रात्रौ Purnamāsya-rātrau on the night of the full moon सर्वोपधस्य Sarvasadhasya, of all herbs &c of the ten kinds of grain, rice barley &c मन्थम् Mantham, paste powder mash दधि-मधुनो Dadhi madhunoh, in curd and honey उपमथ्य Upanathya stirring, mixing ज्येष्ठाय श्रेष्ठाय स्वाहा Jyesthāya śresthāya svāhā, with the mantra ‘Svāhā to the oldest and the best’ इत्, thus अग्ने Agnau, in the fire आज्यस्य Ājyasya of the ghee the paste refined with ghee हुत्वा Htvā having offered as oblation मथ्य Manthe, in the paste संपात Sampātam throwing अवनयेत् Avanayet, let him do

4 Now if one wishes to obtain greatness, let him commence the preparatory rite on the day of the new moon (and having kept the rules for a fortnight) prepare on the night of the full moon a paste of the ten kinds of grains, and mixing it with curd, honey and ghee, offer it into the fire reciting “ Svāhā to the Oldest and the Best ” After that let him (scrape the mixture sticking to the ladle), and throw it into (the vessel containing) the paste —330

Note—The offering is called mantha (to stir to churn) because first a flour is made of ten kinds of corn rice barley &c (technically called sarvasadha) and then it is mixed with curd and honey and well stirred. The churning ceases when the paste rises becomes spongy. Then ghee is poured into it. Taking a ladle (śruva) full of this mixture it is offered into the fire with the mantra Om Jyesthāya śresthāya Svāhā. Then the ladle is cleansed and the mixture in it put into the vessel containing the paste. Similarly four other oblations are thrown into the fire with four mantras as given below

MANTRA 5

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्प्रति-
 ष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्संपदे स्वाहेत्य
 अग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य
 हुत्वा मन्थे संपातमवनयेत् ॥ ५ ॥

वसिष्ठाय स्वाहा Vasisthaya Svaha " Svahâ, to the best of the settlers." Iti
 agnau, thus in fire Ājyasya, hutvâ, having offered the paste mixed with ghee
 Manthe sampâtam avanayct, let him throw the remains sticking to the ladle
 into the vessel containing the paste Similarly offerings are to be made to
 Pratiṣṭha, to Sampad, and to Āyatana

5 In the same manner let him offer the mixture to
 the fire, saying " Svâhâ to the Best of the Dwellers " After
 that let him throw the ladle-scraping into the mantha-
 vessel. In the same manner let him offer the mixture to
 the fire, saying " Svâhâ to the Firm Stay." After that let
 him throw the ladle-scraping into the mantha-vessel. In
 the same manner let him offer the mixture to the fire saying
 " Svâhâ to Success " After that let him throw the ladle-
 scraping into the paste-vessel. In the same manner let
 him offer the mixture to the fire saying " Svâhâ to the
 Refuge." After that let him throw the ladle-scraping in to
 the mantha-vessel — 331.

Note—There are five oblations to be given into the fire. This would show the
 quantity of paste to be prepared The paste which remains after this homa, is to be
 eaten by the sacrificer with the mantras next given.

MANTRA 6

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्य माहि
 ते सर्वमिदं ह्य हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्यैष्ठ्यश्राज्य
 माधिपत्यं गमयत्वहमेवेदं सर्वमसानीति ॥ ६ ॥

अथ Atha, then after the homa प्रतिसृप्या Pratisrīpya, throwing a little (of the
 remaining paste into the fire) अञ्जलौ Añjalau, in the hands in the hollow of the
 hands. मन्थम् Mantham, the paste आधाय Ādhāya, placing. जपति Japati, he
 recites, let him recite (and bow to the Deity of Sacrifice) saying अथ Amāḥ,
 Ama, मापि Nāma asi, thou art by name अथ Amāḥ, immeasurable, infinite.

हि Hi, because ते Te thy सर्वं Sarvam, all इदम् Idam this The whole of this universe is no measure of thee Or अथ हि ते एव इदम् mra mea ' all this verily dwells with thee In this sense अमा does not mean 'measureless' but 'those who dwell together' those who are close together सः Sah, is the (Chief) प्राजा हि Hi, because श्रेष्ठ Śreṣṭhah, the oldest राजे श्रेष्ठ Śreṣṭhah the best (in qualities) राजा Rājā the king the delight giver अधिपति Adhipatiḥ, the over-lord, sovereign, the great protector सः Sa, he मः Ma, me उज्येष्ठम् Ujyestham, the condition of being the oldest श्रेष्ठ्यम् Śreṣṭhyam, the state of being the best राज्यम् Rājyam, royalty आधिपत्यम् Ādhipatyam, sovereignty वसयति Gamayati, make, carry, may he lead to give अहम् Aham I एव Eva, indeed इदम् Idam, this सर्वम् Sarvam, all अस्तानि Astāni, may I bring under control, may I become

6 Then throwing a little (paste into the fire), he places the rest in the hollow of his palm, and recites "Thou (Pīṇa) art named Ama (Measureless) because all this is no measure of thee Because thou art the oldest, the best, the king, the sovereign, lead me to the state of becoming the oldest, the best, the king, the sovereign (among my peers) May I become (or control) all this"—332

MANTRA 7

अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृणीमिह इत्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठ सर्वधातममित्याचामति तुरं भगस्य धीमहीति सर्वं पिबति ॥ ७ ॥

अथ Then after finishing the above japa खलु Khalu, indeed एतया Etaya, with the followi ङ् सूचा Richa, with the रिक् पच्छ Pachchah at every line of the stanza at the end of each Pada of the stanza आचामति Āchāmati he swallows let him swallow the paste तत् सवितु वृणीमहे Iat Savituh Vraṇimāhe, we obtain from the Creator Iti thus Āchāmati may he swallow वयम् Vayam, we देवस्य Devasya from the God भोजनम् Bhojanam protection and pleasure Iti Achāmati श्रेष्ठ Śreṣṭham the best सर्वधातमम् Sarvadhātām and the greatest of the supporters of all Iti Aclāmat तुर Turam the swift the servant भगस्य Bhagasya of the Lord धीमहि Dīmahī we meditate Iti thus सर्वम् Sarvam, the whole पिबति Pibati he drinks let him drink

7 Then let him swallow the mantha paste reciting this Rik stanza—"We obtain from the Creator"—here he swallows one mouthful, "We from God, protection and pleasure,"—here he swallows, "On the best and all-supporting,—

him know this bodes success—this vision shown him in a dream, this vision shown him in a dream.”—335

MADHVA'S COMMENTARY

Note.—In the Fourth Adhyāya was described the teaching about Brahman under the heading of Para Brahma Vidya, and also the teaching about Vāyu under the title of Apara Brahma Vidya. This Adhyāya deals with the same topic, and shows that the aspirant after salvation must get the grace of Vāyu, for without His grace release is not possible. Hence the glorification of Vāyu (Christ) in the first two Khandas. It may be called the Vāyu Vidya. Hence the Commentator quotes an authority to prove the greatness of Vāyu, and to explain this Khanda.

It is thus in the Prabhāva —“He who knows that the Vāyu is the Best and the Oldest of all the Devas, becomes on attaining mukti the best and the oldest among his equals.

“He who knows the Vāyu as the Best of the Dwellers (Vasistha) becomes best among those who dwell near him. He who knows Him as the firm rest (Pratiṣṭha=stable), stays firmly in any one place that he may choose to stay in. (That is he can dwell in any place that he likes, and dwell there permanently if so inclined.) He who knows Him as success, gets all successes, and he who knows Him as the home, gets home.”

Thus the Vāyu is the best, the oldest, the most neighbourly, the firmest, the richest and the Abode of all.

“The Great Vāyu Himself is alone the Best, the Oldest, the most neighbourly, the most firm, the successful, the Abode. It is through His grace and figuratively only that Agni is called the most neighbourly, or that the Sun god is called the most firm or that Indra is called the successful, or that Rudra is called the Abode.” Thus it is in the Prabhāva.

The Commentator next explains the word *pratyakṣa* in the phrase *Ata ha nima pratyakṣam*. The word here does not mean “that which is the object of perception” but that which is in every sense (*prati+akṣa*) that which is the real agent in all the sense activities.

Thus Prāna alone performs all the functions of every sense, by taking up its residence in them (i.e., it works them from within) and it is separate also from every sense. (Even without the help of the separate sense, Prāna alone could have performed all that they do.) But though He is so able, yet it is His will that He works through the senses (in adult ordinary beings). In infants under six months, all the separate functions of the separate senses are performed by (this Universal Sense) Prāna alone through the *manas*. Hence there is no memory of that period.

Mind is under Rudra. But in an infant under six months Rudra does not take possession of the mind. Hence all psychic activities are performed during that period by Prāna alone. Consequently there is no memory, for the ordinary Rudra dominated mind does not enter in those activities.

"Similarly in the state of *Turiya* (the Trance and Release) all perceptions take place through *Prāna* alone (and not through different senses)

[In the state of *Mukti* the sense Devas vanish. It is through this Universal Sensory *Prāna* that all sense functions are then performed. Thus the examples of the infant and of the Released show how *Prāna* performs all sense functions without the senses. Next arises the question since the *Rudra* controlled mind is not in *Mukti* how does the man remember the world experiences in that state. The organ of memory is not there but memory still is active.]

"The memory however (is retained) there (in Release) by controlling the *Prāna*.

(*Prāna* being the store house of all memories all memories are recovered in *Mukti* by controlling this *Prāna*. But how can any man control *Prāna* who is the highest Being in the universe next to God? To this the Commentator answers.)

"The phrase 'controlling the *Prāna*' means getting His grace by entire devotion to Him. When *Prāna* is thus controlled, (i.e. becomes gracious) the *manas* is controlled, and consequently all the senses." Thus it is in the same

[This explains the memory of the *Muktas* and teleigy and other sense activities of persons in a state of trance or catalepsy.]

The *Prāna* or *Ānā* (as it is styled in this Upanisad passage) is called *Pratyakṣa* because He is in all the sense organs. The word *Pratyakṣa* would thus mean the Universal Sensory.

Note—In the state of *Mukti* the *Jiva* is in his highest vehicle called the *Svarūpa* *indriya* all other vehicles drop down before *Mukti* is reached. This *Svarūpa* *indriya* is the body of the Christ or *Prāna*. It is through it that the *Prāna* works. no lower devas can work through this *Svarūpa* *deha*. But the *Mukta* is one who has obtained the grace of *Prāna* and hence through *Prāna* recovers all his memories of past lives.

The *Śruti* next says that he who knows *Prāna* thus to him everything is an object of food—he can eat everything. This is *pramāṇa* a paradox for man can never eat everything. The man therefore could not have been referred to in this *Śruti* passage.

Rudra is said to be the only person capable of having the full knowledge of *Prāna* principally therefore he is the real All eater. other persons can know *Prāna* partially only according to their capacities, more or less and so secondarily they are said to be 'also all eaters' (Ibid.)

The *bruti* next mentions that food and garment are given to the *Prāna* by the *Devas*. Was *Prāna* without food or dress before and does he depend upon the *Devas* for his food and clothing? To this it is answered the *Prāna* had all these but it is offered to him in the same sense as offerings given to the Lord to whom belongs everything. The offering given to the Lord marks the love of the giver not that the thing given did not belong to the Lord before.

'As to *Viṣṇu* belongs all food and raiment and He is Independent of all but men offer to Him *pūjā* with these because they stand in need of His help, and not that He has any need of these offerings, so the *Devas*

in ancient time offered food and raiment to the Prāna." Thus it is in Karmānupūrvī

The Śruti (mantra 2 khanda 2) says Therefore wise people when they are going to eat food surround their food before and after with water. He then gains a dress and is no longer naked. This *prima facie* would mean that a man who performs the Āpovana ceremony at the time of eating, will get a dress in this life. That is not the meaning.

"A person who drinks water both before commencing to take food and after finishing it, with the notion that such water forms the covering of the Prāna, surely gets divine dress in Heaven and in Release." Thus it is in the Prabhāṅgana

The Śruti then says If you were to tell this to a dry stick, branches would grow, and leaves spring from it. This miraculous power of the Prāna Vidya is true only if the dry stick had the capacity to understand the Prāna Vidya. Since the Jivas are in every object a dry stick may have also a Jiva. If that Jiva is capable of understanding the Prāna Vidya then this miraculous effect would occur.

"If a stick that is deserving of this knowledge, hears of the Prāna Vidya, then his branches would grow and leaves spring and after that he (the Jiva in the stick) will get Mukti on obtaining the knowledge of Viṣṇu. There is no doubt in it. Thus it is in the Prāna Samhitā

[In khanda 2 mantra 5 is taught the mantras for offering homa to the Prāna under the name of Jyestha and Śreṣṭha. Then it is further said that he who offers oblations to Prāna in this manner becomes the oldest and the best. Let one should think that he becomes so in this world only, the Commentary explains it by showing that it is in the next world also that he becomes Jyestha Śreṣṭha.]

'Having offered oblation to the Prāna with the mantras 'Jesthaya Śvahi', 'Śreṣṭhaya Śvahi', the worshipper undoubtedly, becomes the oldest and the best among his peers both in this world and the next. there is no question about it.' (Ibid)

[Next comes a mantra addressed to Savitṛi see khanda 2 mantra 7. The subject matter of these two Khandas is however the Prāna and his glorification. How is it that the sun god Savitṛi is brought in here? It looks irrelevant. The Prāna here is identified with Savitṛi say some Commentators. The author shows that Savitṛi here means the Creator the Lord God Viṣṇu Himself.]

The Rik 'Tat Savitṛ Vṛiṇimāhe Vayam Devasya Bhojanam,' means

We obtain (Vṛiṇimāhe Vayam) from the God Savitṛi, i.e., from the Creator of all namely from Viṣṇu the bhojanam which means protection and enjoyments (of all sorts)

In fact the word bhojana is here from the root $\sqrt{bhū}$ to protect to enjoy. It does not mean mere food but protection as well and food also is to be taken in its wider sense of 'all enjoyments.'

The latter part of the Rik is 'Śreṣṭham Sarvadhātamam, Turam bhagasya Dhimahi.' The word bhagasya means 'of the Lord Viṣṇu, who possesses all lordliness, &c., in the shape of all perfect qualities.'

The word bhagī literally means primarily lordliness and cognate attributes. Here it means and includes all the six attributes which go to make one a Bhagavat.

Turam means servant and refers to Vāyu Śreṣṭham, the best; Sarvadhātaman, of all supporters the highest.

The whole Rik thus means.—“We obtain from the Divine Creator protection and enjoyment. We meditate also on the servant of the Lord (namely on Vāyu), for he is the best and highest among the supporters.”

The Commentator now quotes an authority, for his above explanation.

“Having meditated on the Vāyu the servant of Nārāyaṇa, as the best of all, may we get all enjoyments from Viṣṇu the Creator of the universe” (Ibid).

THIRD KHANDA.

MANTRA 1.

श्वेतकेतुर्ह्यारुण्येयः पञ्चालानां समितिमेयाय तं ह प्रवा-
ह्यो जैवलिरुवाच कुमारानु त्वाशियात्पितेत्यनु हि भगव इति ॥१॥

श्वेतकेतुः Śvetaketuḥ, Śvetaketu by name इ Ha आरुण्येय आरुण्येय, the son of Āruṇi, who was the son of Aruṇi पञ्चालानां Pañchālānaṃ, of the (rulers of the land of) Pañchālas समितिम् Samitum, assembly, committee एयाय Eyaya, went (in order to display his learning) तं Tam, him, to Śvetaketu Ha प्रवाह्यः प्रवाह्यः Prāvāhāṇa Jaibili उवाच Uvācha, said कुमार Kumāra, boy अनु Anu, a preposition to be joined with the verb āśīsat त्वा Tvā, thee अशियात् Aśīsat, the full word is anvaśīsat, instructed, पिता Pita, father इति Iti, thus अनु हि Anu Hi, did instruct, yes भगव. Bhagavah, Sir. इति Iti, thus.

1. Svetaketu Āruṇeya went to the court of the king of the Pañchālas. Pravāhāṇa Jaibili said to him “Boy, has thy father instructed thee?” “Yes, Sir,” he replied.—336.

MANTRA 2

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा
पुनरावर्तन्ता ३ इति न भगव इति वेत्थ पथोर्देवयानस्य पितृ-
याणस्य च व्यावर्तना ३ इति न भगव इति ॥ २ ॥

वेत्थ Vettiha, knowest thou यत् Yat, what (path . इत् Itah, from this (world) अधि Adhi, taking hold प्रजा Prajāḥ, creatures प्रयन्ति Prayanti, go (from this world to the other) इति Iti, thus. न भगव इति Na bhagavaḥ itī, no sir Do you know the path on which all creatures go from this world to the next? No sir वेत्थ Vettiha, knowest thou. यथा Yathā, how, by what path पुनरावर्तन्ते Punarāvartante itī, they return न भगव इति Na bhagavaḥ itī, no Sir. वेत्थ Vettiha, knowest

thou पयोः Pathoh, of the two paths. देवयानस्य Devayānasya, of the Deva-Path; पितृयानस्य Pitṛyānasya, of the Path of the Pitṛis. व्यावर्तने Vyāvartane, two divergences. न भगवः इति Na bhagavaḥ iti, no sir.

2. "Knowest thou that Path on which the creatures go from this world (to the Brahma's world or the Chandra's world)?" "No Sir," he replied. "Knowest thou by what Path they return?" "No Sir," he replied. "Knowest thou the cause of the divergence of the two paths the Devayāna and the Pitriyāna?" "No Sir," he replied.—337.

Note—The third question relates to the causes of the divergence of these two paths. What are the means and acts which make the Jīva take one of these two paths? Why some go on the Devayāna and the others the Pitriyāna?

MANTRA 3.

वेत्थ यथासौ लोको न संपूर्यत ३ इति न भगव इति वेत्थ यथा
पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति ॥३॥

वेत्थ Vettha, knowest thou यथा Yatha, how असाँ Asau, that लोक Lokah, world न Na, not संपूर्यते Sampūryate, becomes full. Though thousands are dying hourly, how is it that the next world is not filled and this world exhausted. Ve'ttha, knowest thou. Yathā, how, in what manner. पञ्चम्याम् Pañchamyām, in the fifth. आहुतौ Āhutau, in the libation वापः Āpah, the waters पुरुषवचसः Purusa-vachasah, called man. The Jīva wrapped in waters obtains a body and gets the name of man.

3. "Knowest thou how that world never becomes full?" "No Sir," he replied. "Knowest thou how in the fifth libation, the water gets the name of Man?" "No Sir," he replied—338.

MANTRA 4.

अथा नु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथ
श्चोऽनुशिष्टो ब्रुवीतेति स हायस्तः पितुरर्धमेयाय तश्चोवाचा
ऽनुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति ॥ ४ ॥

अथ Atha, then, being so ignorant. नु किम् Nu Kim, why now अनुशिष्टः Anuśiṣṭah, instructed. "I am instructed." अवोचथा Avochaithāh, didst thou say व Yab, who. हि Hi, because हीमानि Imañi, these. न Na, not विद्यात् Vid-
yat, does know. कथम् Katham, how. स Sah, he अनुशिष्टः Anuśiṣṭah, in-
structed. ब्रुवीत Bruvita, can say इति Iti, thus स Sa, he, Śvetaketu. र Ha.

आयस्त *Āyastab*, being silenced, being put to discomfiture (by *Pravāhana*) पितु *Pituh*, of the father. अर्धम् *Ardham*, place, house एयाय *Ejāya*, went back त *Tam*, to him, to the father हा उवाच *Uvācha*, said अननुशिष्य *Ananūśiṣya*, with out fully instructing वाव *Vāva* किल *Kila*, how मा *Mā*, me भगवान् *Bhagavān*, Sir. अब्रवीत् *Abraavit*, said एव *Tvā*, thee अनुशिष्य *Anūśiṣam*, "I have instructed"

4 *Pravāhana* said "Then why didst thou say— 'I am instructed' He who does not know these things, how can he say 'I am instructed'?" The boy being thus silenced, went to his father's place, and said to him "Without fully instructing me, you honor said 'I have fully instructed thee'"—339

MANTRA 5.

पञ्च मा राजन्यवन्धुः प्रश्नानप्राचीत्तेषां नैकंचनाशकं विव-
कुमिति स होवाच यथा मा त्वं तातैतानवदो यथाहमेषां नैकंचन
वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥ ५ ॥

एष *Pañcha* five मा *Mā*, me राजन्यवन्धु *Rājanyabandhuḥ* the fellow of a *Rājanya*, the pseudo-ksatriya प्रश्नान् *Prāśnān*, questions अप्राचीत् *Aprīkṣit*, asked तेषां *Teṣān*, of them न *Na*, not एक *Ekam* one चन *Cham* अशकं *Aśakam*, I could विवकुम् *Vivaktum*, to answer *Śvetaketu* then told his father the five questions, hearing which his father said स *Sa*, he (the father) हा उवाच *Uvācha*, said यथा *Yathā*, as मा *Mā*, to me एव *Ivam*, thou तात *Tāta* dear boy एतान् *Ētān* these अवद *Avadaḥ* hast told यथा *Yathā* fully, properly अहम् *Aham*, I एषा *Esam* of these न *Na*, not एकंचन *Ekaśchana*, any one वेद *Veda*, know यदि *Yadi* if अहम् *Aham*, I इमान् *Imān*, these अवेदिष्यम् *Avedisyam*, knew. कथम् *Katham*, how. ते *Te*, to thee न *Na*, nor. अवाक्ष्यम् *Avakṣyam*, I should have told

5 "That fellow of a *Ksatriya* asked me five questions, and I could not answer one of them" The father said "Dear boy, I myself do not know the answers fully to any one of these questions which thou hast told me If I knew these questions, why should I not have told thee?"

—340

Note—Then *Gautama* said to *śvetaketu*. "If thou hast a mind to learn this *vidyā*, come with me and let us go to the king and remain there as religious students and learn it from him" But *śvetaketu* after the rebuff that he had got did not like to court another discomfiture, and said 'You may go I won't.' Then *Gautama* alone went to the king

MANTRA 6.

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायाहर्चकार स
ह प्रातः सभाग उदेयाय तश्च होवाच मानुपस्य भगवन्नौतम
वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन्मानुपं वित्तं
यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति ॥ ६ ॥

स Sa, he. Ha गौतम Gautama राज्ञ Rājāh, of the king अर्धम् Ardhām,
place एयाय Eyāya, went. तस्मै Tasmai, to him (Gautama) Ha प्राप्ताय Prāp-
tāya, to the visitor who had come. चर्चम् Arhām, honor चकार Chakāra,
showed, did स Sa, he (Gautama) Ha प्रातर Prātar, in the morning सभागे
Sabhāge, when the king had entered the court room उदेयाय Udeyāya, went
out. सै Tam, him (to Gautama) उवाच Uvācha, said मानुपस्य Manusasya, of
man भगवन् Bhagavan, O venerable गौतम O Gautama वित्तस्य Vittasya, of
wealth, like gold &c. वर Varam, boon. वृणीथा. Vṛṇīthāh, choose thou इति Iti,
thus स Sa, he Ha उवाच Uvācha, said. तव Tava, thine एव Eva, indeed राज्ञ्
Rājan, O king मानुप वित्त Mānusam vittam, human possessions यम् Yām, what
एव Eva, even कुमारस्य Kumārasya, of the boy. अन्ते Ante, near. वाचम् Vācham,
speech, questions अभाषथा Abhasathāh, thou didst say ताम् Tam, that. एव
Eva, even. ब्रूहि Brūhi, tell thou. इति Iti, thus

6. Then Gautama went to the king's place He (the
king) honored his visitor Next morning when the king
had entered the court house, Gautama again went to him
The king said to him "O venerable Gautama! ask a boon
of such things as men possess" He replied "O king!
Let such human possessions remain with you. Tell me the
(answer to the) questions which you addressed to my boy"—
341.

MANTRA 7

स ह कृच्छ्रीयभूव तश्च ह चिरं वसेत्याज्ञापयांचकार तश्च
होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या
ब्राह्मणान्वाच्छति तस्माद्दु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति
तस्मै होवाच ॥ ७ ॥

इति तृतीयः खण्डः ॥ ३ ॥

स Sa, he (the King). ह Ha. कृच्छ्री Kṛichchhīri, perplexed बभूव Babbhāva,
became because the questions related to mysteries not yet revealed to the
public. त Tam, to him (Gautama) Ha चिर एव Chiram eva, stay sometime.

इति आज्ञापयं चकार Ajñāpayaṃ Chakara, commanded. स Tam, to him. ह Ha, then उवाच Uvācha, said. यथा Yatha, as. मा Mā, to me. त्व Tvam, thou गौतम O Gautama. अवदः Avadah, thou hadst said The King said "Dwell for some-time here, after that, as thou shalt tell me I will do" According to scrip-tures, the student must live at least for a year with his teacher, before any instruction could be given to him The rule could not be relaxed even in favor of Gautama. यथा Yathā, as इये Iyam, this knowledge. न Na, not. प्राक् Prak, before. त्वत् Tvat, thee. तु Tu, but. पुरा Purā, before. विद्या Vidyā, knowledge. ब्राह्मणान् Brāhṃṇān, to Brāhmanas. गच्छति Gachchhati goes तस्मान् Tasmāt, therefore, because it was confined to the Ksatriyas. उ U. सर्वेषु लोकेषु Sarvesu Lokesu, in all the worlds. क्षत्रस्य Ksattrasya, of the Ksatriya. एव Eva, even प्रशासनम् Praśāsanam, the right of ruling or teaching अभूत् Abhūt, was. इति Iti, thus. तस्मै Tasmāt, to him ह Ha. उवाच Uvācha, said.

7. The king was perplexed : and commanded him, saying : "Stay for sometime here" : and further added "O Gautama, what thou hadst asked me, (I shall tell thee then, on completion of the probationary period) : because this knowledge has never gone to any Brāhmana before thee Therefore the ruling power belongs to the Kṣat-riyas in all the worlds" Then (when the probation was over) he said to him.—342

FOURTH KHANDA.

MANTRA I

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो
धूमोऽहर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

असौ Asau, in Asu or in the Life : Asau is locative singular of asu. (The Lord dwelling) in the Chief Prāna. वाव Vāva, verily. लोक Lokah, the luminant : the Luminous (Lord Dwelling in Heaven). Nārāyaṇa. गौतम O Gautama. अग्नि Agnih, the Eater the Destroyer He has five forms तस्य Tasya, of Him, the Lord Nārāyaṇa called Agni and dwelling in heaven and in Prāna. आदित्य Ādityah, the Āditya, the Lord in the sun : called Āditya because He takes up (Ādāna) or attracts everything. एव Eva even समित् Samit fuel The Highest. सं Sam=full. इति It=edha=hugh. The Lord Viṣṇu is called Samit or the Summit. रश्मय Raśmayaḥ, the rays : delight and wisdom र Ra=delight and श Śa=wisdom. Vasudeva एव Dhūmah, smoke the shaker, he who causes trembling √Dhu—to tremble, the terrible, अहर् Abah, the day, Indestructible अ=not. ह=destroy, that which Nescience cannot

touch or destroy Saṅkarsana अर्चि Archi, the light, the Adorable (chita) चन्द्रमा Chandramā, the Moon the Delight-giver, Pradyumna, अङ्गार Angārā the coals the pervader of limbs, अङ्ग-लम्बा, रा=पervading The Thriller मन्त्रवाहि Naksatrāṇi, the stars He who has no (न) other rule (Ksatra) over him is called Nakṣatra Aniruddha विष्फुलिङ्गा Viṣphulingā, the sparks, he that causes diverse (वि) intuition (sphurati) of the wise The Inspirer

1 O Gautama! that Luminous (dwelling in Heaven world) and the Prāna is the (Lord Viṣṇu indeed called first) Agni Of Him the form that attracts is called Nārāyaṇa, the Most High, the form that delights Vāsudeva, the Terrible, the form which transcends ignorance is Saṅkarsana, the Adorable, the form which is gladness is Pradyumna, the Thriller, and the form that is omnipotent is Aniruddha, the Inspirer —343

Note—Literally the verse means—The Agni is that world O Gautama its fuel is the Sun itself the smoke his rays the light the day the coals the moon the sparks the stars This however describes the Heaven world or the Devaloka under the simile of a Fire altar The Lord in Heaven appears as the Sun which illumines the whole heaven and is therefore likened to Samit or fuel Samit also means the Highest manifestation of the Lord in Heaven Technically it is Narayana The terror inspiring form of the Lord in Heaven is Vasudeva the Rays that proceed from the Sun all evil is destroyed by the vibration of these rays the day in Heaven is the Saṅkarsana and called archi or light or the adorable the moon in Heaven is Pradyumna aspect of the Lord the stars in Heaven are His Aniruddha form Thus the Lord presides in His five forms in heaven The five forms are called by various names which have come to apply to fire-altar and its accessories Thus

Samit=fuel=the Summit : e Nārāyaṇa

Dhūma=smoke=the Awe-inspiring : e Vāsudeva

Archi=flame or light=the Adorable : e Saṅkarsana

Angara=the live-coals=the Thriller : e Pradyumna

Viṣphulinga=the sparks=the Inspirer : e Aniruddha

The sun moon stars day and rays in heaven are all forms of the Lord

MANTRA २

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो
राजा संभवति ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तस्मिन् Tasmin, in Him in the Nārāyaṇa in heaven एतस्मिन् Etasmin, in that Lord possessing the above five forms अग्नौ Agnau in the fire देवाः Devāḥ, the Devas the rulers of the Heaven world श्रद्धा Śraddhā, the Faith : e the disincarnate pious man who had performed with faith all the sacrifices while

living on earth. It represents the Jiva surrounded by water of faith: *ś e*, the five permanent atoms. जुहति Juhati, sacrifice, offer as a libation तस्य-
lasyah, from that आहुते Āhuteh, from oblation. सोम Somah, Moon. राजा
Rāja king. सम्भवति Sambhavati, becomes. That is he enters into the world
of Soma king

2. The Devas (of Heaven) offer in that Fire (Nârâ-
yana) the Faithful soul; and from that oblation he enters
the kingdom of the King Soma (and gets a mental body)—
311.

Note—The Devas carry the soul and present him to the Lord in Heaven and it is
thus that the Soul of the pious enters heaven where the sun, moon, and stars, mists and
light are all forms of the Lord. The soul is here called Śraddhâ or Faith. This word also
means water, because water is the great vehicle of sacrifice. This is the first oblation of
water.

Pravâhans takes up the answer to the fifth question first. The fifth question was
“why in the fifth libation the water is called Man” The five stages in the soul's
reincarnation are meant here. The first stage is the entrance of the soul in the Soma-
world the Devachan.

The word Śraddhâ generally translated as faith or water may mean the permanent
atoms—the physical, the astral, the mental molecule, and the mental atoms which cling to
man throughout his life journey. The life of faith is the functioning of these atoms.

FIFTH KHAṆḌA.

MANTRA I

पर्जन्यो वायु गौतमाग्निस्तस्य वायुरेव समिदध्रं धूमो विद्यु-
वर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गाः ॥ १ ॥

पर्जन्य Parjanya, the Father of the Great One, param=great and janya=
father. the Lord Vasudeva called Parjanya अग्नि Agnih, Fire; altar तस्य
Tasya, his वायु Vâyuh, the air the Lord as wisdom and life वा=wisdom
and Ayus=life समित्, Nârâyaṇa शम्भु Abhram, the cloud. the Lord as the
supporter (bhra) of water (ap) धूमो Dhūmah Vasudeva विद्युत् Vidyut, the lightning,
the Lord as illumining (vidyoti). अर्चोर्चि light अशनि Aśnih, thunderbolt;
the Lord as Eater (śāna=eating) अङ्गारो, coals. ह्रादुनय Hirādunayah, (the
thunderings: the Lord as ever glad (Hrāda=glad)

1 O Gautama! That Great Father (dwelling in
Indra Loka) is (the Lord Vasudeva indeed called the second)
Agni. Of Him (the form which is Intelligent Life is the
Most High (Nârâyana), the form which is the supporter
of waters is the Terrible (Vâsudeva), the form which is

Illuminating is the Adorable (Sañkarsana), the form which is the All-eating is the Thriller (Pradyumna), and the form which is Ever-glad is the Inspirer (Aniruddha).—345.

Note—This describes the Intermediate Region or the Astral plane, where the soul now descends from the Devachan. The air, the cloud, the lightning, thunderbolt and the thunderings are the elementals and elemental essences of the astral world. The Lord in His five forms dwells in these also.

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति तस्या
आहुतेर्वर्षं संभवति ॥ २ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

तस्मिन् एतस्मिन् अग्नौ Tasmin etasmin agnau, in that fire. Devah, the Devas of the astral plane. सोमं राजानं Somam rajānam, the king Soma namely the soul descending from the kingdom of Soma, and surrounded by a coating of Soma or mental matter. जुह्वति Juhvati, offer as libation. तस्याः आहुते Tasyā ahuteh, from that oblation. वर्षं Varsah, the rain: the soul is enveloped in rain, i. e. in a coating of astral matter.

2. The Devas (of the astral plane) offer in that fire (Vāsudeva, in the Astral world) the king Soma (the soul enveloped in Somic matter). From that oblation, (the soul) arises with an astral body (literally, arises rain)—346

Note.—Thus in the second oblation the jīva gets another coating. The soul has now two sheaths—the mental and the astral. the two atoms now become active

KHANḌA SIXTH.

MANTRA 1

पृथिवी वाव मौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो
धूमो रात्रिर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ॥ १ ॥

पृथिवी Pṛithivī, the earth. the Lord as Vast Expanse Sañkarsana. संवत्सर Samvatsarah, the year. the Perfect Enjoyer, आकाश Akāśah, the ether; the Perfect Light रात्रि Rātri, the night. the giver of joy दिश Dīśah, the quarters; the Teacher of Supreme wisdom अवान्तरदिश Avāntaradīśah, the intermediate quarters, the Teacher of the Secondary wisdom

1. O Gautama, that Vast Expanse (dwelling in the earth) is the (Lord Sañkarsana indeed called the third) Agni. Of him the form which is the perfect enjoyer is the

Most High (Nârâyana), the perfect light is the Terrible (Vāsudeva), the joy-giver is the Adorable (Saṅkarsana), the Teacher of Divine Wisdom is the Thriller (Pradyumna), the Teacher of Inferior wisdom is the Inspirer Aniruddha—347.

Note—The (Lord Saṅkarsana) in the earth is the Agni O Gautama. In the year itself is the Highest (Nârâyana) in the ether is the Awo-inspiring (Vāsudeva) in the night is the Adorable (Saṅkarsana), in the quarters is the Thriller (Pradyumna), in the Intermediate quarters is the Inspirer (Aniruddha)—347.

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नं
संभवति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

वर्षं Vârsam, the soul enveloped in astral matter. अन्नम् Annam, food. The soul gets a physical body : *२*, the etheric body.

2 The Devas (of the Physical plane) offer in that fire (Saṅkarsana) the Rain (the soul enveloped in astral matter). From that oblation (the soul) arises with an etheric body (lit the food)—348.

Note—In the third oblation, the soul enters the plants, &c., which are food of man.

KHANDA SEVENTH

MANTRA 1

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वा-
चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ १ ॥

पुरुषः Puruṣah the man the Lord as giver of abundance Pradyumna वाक् Vāk, speech, the word वायुः Prāṇah, breath the Life जिह्वा Jihvā, tongue, the Sacrificer चक्षुः Chakṣuh, the eye the All-seeing. श्रोत्रं Śrotam, the ear the All-hearing.

1. O Gautama! that Super-abundance (dwelling in man), is (indeed the Lord Pradyumna called the fourth) Agni. Of him, the Word is the Most High (Nârâyana), the Life is the Terrible (Vāsudeva), the Sacrificer is the Adorable (Saṅkarsana), the All-seeing is the Thriller (Pradyumna), and the All-hearing is the Inspirer (Aniruddha)—349.

Note.—The (Lord Pradyumna in) man is the Agni O Gautama, in the speech itself is the Highest (Nārāyaṇa), in the breath is the awe-inspiring (Vāsudeva), in the tongue is the adorable (Saṅkarsaṇa), in the eye is the Thriller (Pradyumna), in the ear is the Inspirer (Aniruddha).

MANTRA 2

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वीत तस्या आहुते रेतः
संभवति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

अन्नम् Annam, food ; the soul dwelling in food. रेतः Retah, seed : the sperm cell.

2. The Devas (of the body of man) offer in that fire (Pradyumna) the food. From that oblation (the soul) arises as seed.—350.

KHANDA EIGHTH.

MANTRA 1.

योषा वाव गौतमाक्षिस्तस्या उपस्थ एव सभिद्यदुपमन्वयते
स धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः १

योषा Yosa, the woman : the Worshipped by all, the Served by all, the Loved one by all वाव Vāva, verily. उपस्थ Upastha, the Most Proximate, being in the heart of all उपमन्वयते Upamantayate, persuades, coaxes. The Lord is the great conciliator योनि Yoni, womb, the union. The Lord is the great uniting Force. अन्न करोति An ah Karoti, draws in. The Lord draws everyone within Himself in the Great Latency अभिनन्दाः Abhinandāh, joy : The Lord is the Great Joy

1. O Gautama! that Beloved (dwelling in woman) is (indeed the Lord Aniruddha called the fifth) Agni. Of Him the Nearest is the Most High (Nārāyaṇa), the Conciliator is the Terrible (Vāsudeva), the Uniter is the Adorable (Saṅkarsaṇa), the Absorber is the Thriller (Pradyumna) and the Joy-maker is the Inspirer (Aniruddha) —351.

MANTRA 1

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः
संभवति ॥ २ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

2 On that Agni, the devas (in the body of Man) offer
sced From that oblation rises the germ (the ethereal man
is now coated with a physical body) —352

Note—Thus Man called *braddha* or water of faith, in the fifth oblation becomes Man : e, endowed with a physical body The sacrificers are Devas here They are the true hotis here The first oblation is made to the Lord as He is in Heaven, the second to the Lord as He is in the Intermediate Region, the third to the Lord as He is in the Higher Regions of the earth the fourth to the Lord as He is in Man and the fifth to the Lord as He is in Woman

KHANḌA NINTH

MANTRA 1.

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स
उल्वावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाथ
जायते ॥ १ ॥

इति तु *Iti tu*, thus पञ्चम्याम् आहुतौ *Pañchamyaṃ Ahutau* in the fifth obla-
tion वापः *Apah*, the waters, the permanent atoms that go with the *Jiva* when he
throws off his bodies at death पुरुषवचसः *Puruṣavachasah* man-styled, called
man भवन्ति *Bhavanti*, become इति *Iti*, thus स *Sah*, that *Jiva* उल्वावृतः *Ulbā*
vritah, covered by the placenta गर्भः *Garbhah* the germ, the foetus दश,
ten, वा *Vā*, or मासान् *Māsān*, months अन्व *Antah*, within the womb, शयित्वा
Śayitvā, having slept, dwelt, lain यावद् वा *Yavad Vā*, or so long as *i e.* ten or
more or less months as are necessary अथ *Atha*, then जायते *Jāyate*, is born.

1 For this reason is the Water in the fifth oblation
called Man That *jiva*, covered by placenta and dwelling
in the womb for ten months or as long as necessary, is then
born —353

MANTRA 2

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽक्षय एव हर-
न्ति यत् एवेतो यतः संभूतो भवति ॥ २ ॥

इति नयमः षण्डः । १ ॥

स *Sa*, he, जातः *Jātah*, being born यावद् आयुषम् *Yavat Ayusam*, so long
as is his life-period the allotted span of life जीवति *Jivati*, lives स *Tam*,
him प्रेतं *Pretam*, departing one, deadghost दिष्टमितोऽक्षय *Diṣṭam*, like in the same
manner इत् *Itah*, from this world, अग्नये *Agnaye*, to the Fire एव *Eva*, even,
हरन्ति *Haranti* carry. The Devas carry. यतः *Yatah*, from where, *i e.* from

the Fire of Heaven, of astral plane, and of ether. एव Eva, even इत् Itah, to this place: i. e., physical plane, यत् Yatah, to where, i. e., to the Fire in Man and Woman सम्भूतः Sambhūtaḥ, born, spring. भवति Bhavati, becomes

2. When born, he lives his allotted span of life. When dead, these very Devas carry him up, to the particular Agni, in the same manner (as they had brought him down from it)—(to that Fire) from whom (they brought him) to this plane, where he took birth.—354

Note.—Going back is in the reverse order—men and women take the physical corpse to the physical fire; etherial corpse is taken to the etherial fire (Sankarṣaṇa) by the ether Devas where the etherial corpse is consumed and the astral set free, the astral corpse is taken to the astral Fire Viśudeva who disintegrates the astral body and sets free the mental, the Mental Devas carry the mental corpse to the Mental Fire Nārāyaṇa who disintegrates the mental body.

TENTH KHANDA.

MANTRA 1 & 2

तद्य इत्यं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चि-
पमभिसंभवन्त्यर्चिपोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्प
दुदङ्ङेति मासास्तान् ॥ १ ॥

मासेभ्यः संवत्सरश्संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो
विद्युतं तत्पुरुषो मानवः स एनान्द्रह्म गमयत्येष देवयानःपन्था इति २

Now an answer is being given to the first and third questions. तद् Tat, therefore; because the performance of all Kāmya Karmas (self-regarding acts), lead to repeated births and deaths • one should become disgusted with such Karmas ये Ye, who (have become indifferent, Virakta). इत्थम् Ittham, thus, this secret of the Five Fires, and the Jivas being born through them The five aspects of the Lord विदुः Viduḥ, know. ये Ye, who च Cha, and, इमे Iṃe, these, अरण्ये Aranye, in the forest, in a pleasant spot, श्रद्धा Śraddhā, faith. तप Tapas, austerities i. e., nivṛtti Karmas. इति It, thus, उपासते Upāsate, follow, practise namely those who are great in wisdom and those who are great in unselfish works (tapas and Śraddhā). ते Te, they. अर्चिष्म् Archiṣam, to light. अभिसंभवन्ति Abhisambhavantī, go: attain. अर्चिष् Archiṣah, from light. The rest of the words up to the end of mantra 2, ending with Devayānah panthāh are the same as in Adhyāya Fourth, Khanda Fifteenth, mantra 5.

1 & 2 Those who know this thus, and those who perform works of faith and hardship (altruistically) in some

secluded pleasant place go (after death) to light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is the person the servant of God (Manu), he leads them to Brahma. This is the path of the Devas — 355, 356

MANTRA 3

अथ य इमे ग्राम इष्टापूर्ते वत्तमित्युपासते ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्वद्दक्षिण्यैति मासास्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

अथ Atha, now. ये Ye, who इमे Ioc, these (Kāmya-doers) ग्रामे Grāme, in a village. इष्टापूर्ते Iṣṭā-pūrte, sacrifices and works of public utility (such as digging of tanks) वत्त Dattam, alms. इति Iti, and the rest, e. g., Śrāddha, &c. उपासते Upāsate, practise ते Te, they धूमम् Dhūmam, smoke, the region of the Deva of smoke. अभिसंभवन्ति Abhisambhāvanti, go to, reach धूमम् Dhūmad, from smoke. रात्रिम् Rātrim, to the deva presiding over night. रात्रे. Rātreb, from night अपरपक्षम् Aparapakṣam, to the deity of dark fortnight Aparapakṣāt, from the dark half of the moon. यान् Yān, to those षट्Ṣaṭ, six. मासान् Māsan, months दक्षिण्यैति Dakṣiṇyāyēti, goes to the south तान् Tan, them न Na, not एते Ete, these. संवत्सरम् Sainvatsaram, year अभिप्राप्नुवन्ति Abhiprāpnuvanti, reach.

3 But they who live in a village, and practise sacrifices, works of public utility, alms, &c., they go to the lord of smoke, from the smoke-lord to the night-lord, from the night-lord to the lord of the dark-fortnight, from the lord of the dark-fortnight to the lord of the six months when the sun moves southerly. But they do not reach the year-lord — 357.

MANTRA 4.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेयसोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

मासेभ्यः Masebhyah, from the months पितृलोकं Pitrilokam, to the world of the Pitris. पितृलोकाद् Pitrilokāt, from the world of the Pitris. आकाशम् Ākāśam, to ether, the world of Vinayaka आकाशाद् Ākāśāt, from the world of

Vinâyaka चन्द्रमसम् Chandramasam, the moon एष एव, that सोम Soma
the Soma राजा Rāja, the king the sparkling महिषा that moon or Soma-
juice देवताम् Devatām, of the देवता Devata, that moon or चक्षुः Devāḥ
the देवता Devata भक्षयन्ति Bhakṣayanti, eat

1 From the Lord of the southern months he goes to the world of the Pitris, from the world of the Pitris to the world of Vinâyaka (the lord of fourth dimension), from Vinâyaka to the moon That moon is verily the sparkling Soma (chixir) That is the food of the Devas the Devas eat that —358

Note—The Moon world is the place where the Devas drink the ambrosia and the Soul that reaches the Lunar World drinks Soma in the company of the gods

MANTRA 5

तस्मिन्यावत्संपातमुपित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेत-
माकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं
भवति ॥ ५ ॥

तस्मिन् Iasmim, in that Lunar Plane यावत् Yāvat, so long as till संपातम्
Sampātam the consumption of good works उपित्वा Usitva dwelling अथ Atha,
then एतद् Etam, that एव Eva, very अध्वानम् Adhvānam path way पुनर्निवर्तन्ते
Punarāvartante return again यथा Yathā by what इत्तम् Itam went (to the
moon) आकाशम् Akāśam to ether आकाशम् Akāśam from ether वायुम् Vāyum to the
air वायुर्भूत्वा Vajuh Bhūtvā, becoming air, , , , dwelling in air धूमो भवति
Dhūmah Bhavati, becomes smoke, , , , dwells in smoke धूमो भूत्वा Dhūmah
Bhūtvā, becoming smoke अथ भवति Abhram Bhavati: becomes cloud, , , ,
dwells in cloud

5 Having dwelt there, till the finish, they return again by that very way by which they had gone up (Or from the moon) to the Vinâyakaloka from the Vinâyakaloka to the world of Vāyu, from the Vāyu loka to the world of smoke, from the smoke world, they enter the mist —359

Note—The return from the Moon is either by the same path by which one had ascended Or by a different path altogether The alternative path is mentioned in order to produce disgust with the Moon World It is not like the Svarga from which the descent is by the same path as the ascent This alternative path of descent from the moon is beset with difficulties as will appear later on and so Moon ought not to be the goal of any wise person The Kāmya Karmas must be renounced, and all one's works must be altruistic—duty performed for duty's sake and performed well

MANTRA 6

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहि-
यवा श्रोषधिवनस्पतयस्तिलमापा इति जायन्तेऽतो वै खलु दुर्नि-
ष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिंचति तद्भूय एव भवति ६॥

अभ्रं भूत्वा Abhram bhūtvā, become a mist मेघ भवति Meghah bhavati, be-
comes a cloud, *ie*, dwells in the cloud मेघ भूत्वा Meghah Bhūtvā, after dwelling
in the cloud प्रवर्षति Pravarsati, *ie* rains down, that is enters into the falling
rain ते *ie*, they, the performers of Lāmya works इह Iha, here, on this earth
व्रीहियवा Brihi yavah, rice and barley श्रोषधि-वनस्पतय Osadhi vanaspatayah,
herbs and tress तिल मापा Tila māsah, sesamum and beans जायन्ते Jāyante
are born तत Tatah, from that वै Vā, verily खलु Khalu, verily दुर्निष्प्रपतनम्
Durnisprapatanam difficult escape always fall into lower depths, constantly
falling य य Yah Yah, whatever male. हि Hi, indeed अन्नम् Food अत्ति Atti,
eats य Yah, who रेत Retah, seed सिंचति Siñchati, sprinkles तद् Tat, that.
भूय Bhūyah, again एव Eva, even भवति Bhavati, enters : becomes

6 Having been in the mist, he enters the cloud, hav-
ing been in the cloud, he enters the rain (and falls down)
Then he is born as a rice or barley, herbs or trees, sesamum
or beans, &c From this point there is constant (tantalising)
rise and fall For whoever eats the food and begets off-
spring, (the jīva) is there in that food and that seed —360

Note —The jīva does not become rice or barley, &c but is a co tenant with the grains
of rice &c It is an unconscious dwelling in rice &c

MANTRA 7.

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनि-
मापयेरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह
कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापयेरन् श्वयोनिं
वा सूकरयोनिं वा चण्डालयोनिं वा ॥ ७ ॥

तद् Tat, that, among these ते Ye, who इह Iha, here रमणीयचरणा Rama-
niya charanāh, good conduct whose conduct had been good on earth, whose
physical acts had been good आशाय Abhyāsah, quickly on finishing their time
इ Ha, verily यद् Yat what ते *ie*, they रमणीयां योनिम् Ramāṇiyām yonim good
birth आपयेरन् Apadyeran, attain ब्राह्मणयोनिम् Brāhmaṇa, yonim, the birth of a
Brāhmaṇa, क्षत्रिययोनिम् The birth of a Kṣatriya वा Vā, or वैश्ययोनिम् The birth
of a Vaiśya अथ Atha, but ते Ye, who इह Iha, here कपूयचरणा Kapūya
charanāh, of evil conduct Kapūyām yonim, an evil birth श्वयोनिम्
श्व Sva yonim, a dog सूकर Sūkara yonim, a hog चण्डाल Chāṇḍāla yonim, a Chāṇḍāla

MANTRA 9

हेरुः सुरां पिवश्च गुरोस्तल्पमावसन्ब्रह्महा चैते पत-
चत्वारः पञ्चमश्चाचरश्स्तैरिति ॥ ६ ॥

१ Tat, on this subject: i.e., on the point that the knower of this Pañ-
changa vidyā is never tainted by the evil of bad company. They may mix with
the greatest sinners and will not be defiled. एव Esab this श्लोक Ślokaḥ,
verse स्तेन Stenah, a thief हिरण्यस्य Hiranyasya of gold सुरम् सुरम् च Suram
piban cha, and drinking spirits गुरु तल्पम् आसन् Guroh talpam avasin, dis-
honoring the bed of his teacher ब्रह्महा Brahmaha who kills a knower of Brahman
एते Ete, these पतन्ति Patanti, fall चत्वार Chaturah, four पञ्च Pañchamah,
the fifth आचरन् Acharan, associating तु Tu, but ते Tai, with these इति
thus

9 On this is the following stanza —“The stealer of gold, the drinker of spirits, the violater of the bed of his teacher, and the killer of a pious man, are the four who fall (into lower worlds), and as a fifth he who associates with them”—363

MANTRA 10

अथ ह य चेतानेवंपञ्चाग्नीन्वेद न सह तैरप्याचरन्पापना
लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद १०

इति दशमः खण्डः ॥ १० ॥

अथ Atha, but ह (Iti vers) य Yah who एतन् Etān, these एव Evam,
thus पञ्चाग्निं Pañchāgnīn, the five Fires वेद Veda, knows न Na, not (स Sa
हे ह Ha, indeed) or सह Saha with ते Taih with these (four kinds of evil-
doers) चापि Api also, even आचरन् Achran associating पापना Pāpamānā with
evil or sin लिप्यते Lipyate defiled शुद्ध Śuddhah pure outside पूत Pūtah,
clean within or pure himself or purifying others पुण्यलोकः Punya lokah (a
dweller of) the world of the pious भवति Bhavati, becomes ह Yah who एव
Evam, thus वेद Veda, knows

10 But he who thus knows (the Five Divine Aspects called) the Five Fires, is not tainted with sin even though associates with those (sinners) (On the contrary,) being (himself) pure, he purifies (them), and obtains the world of the pious he who knows thus yea, he who knows thus —364

He is called Āditya because He takes up or attracts every thing (such as the lives of men &c) He is called raśmi because He is joy and delight (ra=delight śa=joy or wisdom) He is called ahar because ignorance cannot overpower Him (A=not Ha=to kill or overpower, from śhan to kill) He is called chandra because He is supreme happiness (chandra=to gladden) He is called nakṣatra, because He has no ruler above Him (Nā=not, Kṣatra=protector, ruler)

Thus aditya=the Attractor raśmi=the delight giver ahar=the untouched by Evil, the Ever wise Omniscience Chandra=the joyful nakṣatra=Omnipotent Thus these five words denote the five Primary attributes of God namely All beautiful (attractor) all compassionate (because giver of joy) Omniscient All Bliss and Omnipotent

Similarly the words vāyu abhra vidyut asani hraduni are used with regard to the second Agni They generally mean air cloud lightning thunderbolt and thundering But here they describe the five attributes of God

Vāyu is called vāyu because He is essentially wisdom and life (Vā=wisdom ŷyns=life) He is called abhra because He is the support of waters (Ap=water, bharaṇa=support) He is called vidyut because He enlightens all (Vidyotana=enlighten, illuminating) He is called aśani because He eats up all (Aśana=to eat) He is called hraduni because He is always cheerful

Thus Vāyu=Wisdom and Life abhra= support of waters vidyut=the Illuminator aśani=the Eater hraduni=the ever happy

With regard to the third Agni similarly five words are used namely samvatsara śukra rātri dik and avantara dik ordinarily meaning the year the ether the night the quarters and the intermediate quarters But as appellations of God they have different meanings

He is called Samvatsara because He causes delight to all children, or because He enjoys and dwells in all (Sam=all, Vatsa=dwell, Ra= enjoy or Sam=all Vatsa=Calf or child, Ra=delight) He is called Ākṣa because He illumines all (Ā=fully, Kṣa=illumining) He is called Rātri because He gives delight (Ra=delight triti=dadati=gives) He is called diś because He teaches the supreme truth (diś=to teach) He is avantara diś because He teaches the secondary truths

Thus samvatsara=the perfect enjoyer in all śukra=the perfect delight rātri=the giver of joy Diś=the Teacher of the highest truth Avantara Diś=the Teacher of the lower truths

Similarly with regard to the fourth Agni the five words used are vāk pṛṇa jhṛt chakṣu and śrotra, ordinarily meaning the speech the breath the tongue the eye and the ear But when applied to the Lord they have different meanings

He is called vāk because He is the Word He is called pṛṇa, because He is the Life and Leader (pṛṇa=to lead forward) He is called Chakṣu because He is All seeing He is called Śrotra because He

MADHYA'S COMMENTARY

In the previous Khandas has been thus taught the Prana Vidya appertaining to the para Brahman. Now will be taught the doctrine of Five Fires appertaining to the Para Brahman in order that men may acquire vairagya or indifference. The two paths—the Devayana and the Pitryana will also be now described in these six Khandas (from Khand 3 to Khand 6). The five Agnis are not Svarga &c. but the Lord Himself in His five aspects. If the Five Fires meant svarga astral &c. then this doctrine would also be a teaching about the phenomenal and not a Brahma-vidya. But the Upanishad says that it is a Brahma-vidya for the knower of it goes to Devayana from which there is no return (see Khand 10th 30-31-32-33 &c.) and so Agnis here cannot mean Svarga &c. This Pañcāgni Vidya relates to the Supreme Lord and thus the Commentator proves by quoting the well known Sama Samitā.

It is thus written in the Sāma Samitā — The words Dyu Prājanya Vaiś Purusa and Yośā are the five forms of the Lord namely Nārāyaṇa Viśvedaḥ Saṅkarṣaṇa Pradyumna and Anuuddha respectively. These are called the Five Agnis. The word Agni is derived from \sqrt{ad} to eat or from $\sqrt{aga} + ni$ the mover of the immobile or from $\sqrt{a} + gani$ never moving. It thus means 1 The Enter or Destroyer 2 The Mover of all immovables 3 The Never Moving.

Thus (1) अद्+नि = अग+नि = अग्नि the enter (2) अग (that which by itself is immobile) + नि = अग्नि the Mover of the Immobile (3) अ (not) + अद् + इ+नि = अ+ए+नि = अग्नि Upanishad.

Every Agni has samit dhūma arciś angira and vishvalinga—namely fuel smoke flame live coal and spark. But as Agni does not mean here the physical fire, but God so these words samit &c. do not mean fuel &c. but are the names of the five manifestations of the deity—namely Nārāyaṇa Viśvedaḥ Saṅkarṣaṇa Pradyumna and Anuuddha.

Vaiśnu is called Samit because He is super excellent (Sam=super, it=edha=excellent). He is called dhūma because He causes all evil doers to tremble (dhū=to tremble). He is called arciś because He is the most adored (Arciś=most chaita=adored). He is called angira because He delights in the bodies of all jivas (Aṅga=limb or body, Rati=delight or because He takes delight in his own body). He is called vishvalinga because he flashes on the wise in diverse ways (vi=diverse, sphir na=flashing on the mind).

It is samit which by the eye is the same word etymologically as the English word samit means the Highest or the Most Holy dhūma—the Aw-inspiring the Terrible arciś—the Ever Adored Angira—the Thriller vishvalinga—the Inspirer.

Moreover Lord Vaiśnu has 5 forms as Nārāyaṇa (Viśvedaḥ) Saṅkarṣaṇa Pradyumna and Anuuddha.

Every Agni has five forms. Thus the five forms of the first Agni are called 1 Itya rāśmi śarāśāstra and nakṣatra generally meaning the sun the rays the day the moon and the stars. But as forms of the Lord, these words have different meanings here.

He is called *Āditya* because He takes up or attracts every thing (such as the lives of men &c) He is called *rāṣini* because He is joy and delight (*rā*=delight, *ṣi*=joy or wisdom) He is called *ahar* because ignorance cannot overpower Him (*A*=not *Hṛ*=to kill or overpower, from *Man* to kill) He is called *chandra* because He is supreme happiness (*chrand*=to gladden) He is called *nak-atra* because He has no ruler above Him (*N*=not, *Kṛ*-*atra*=protector, ruler)

Thus *āditya*—the Attractor *rāṣini*—the delight giver *ahar*—the untouched by Evil, the Ever wise Omniscience *Chandra*—the joyful *nakatra*—Omnipotent Thus these five words denote the five primary attributes of God namely All beautiful (attractor) all compassionate (because giver of joy) Omniscient All Wise and Omnipotent

Similarly the words *vāyu abhṛa vidyut asaṅ hradāna* are used with regard to the second *Agni* They generally mean air, cloud lightning thunderbolt and thundering But here they describe the five attributes of God

Vānu is called *vāyu* because He is essentially wisdom and life (*Va*=wisdom *vyus*=life) He is called *abhṛa* because He is the support of waters (*Ap*=water, *bharana*=support) He is called *vidyut* because He enlightens all (*Vidyotana*=enlighten, illuminating) He is called *asāna* because He eats up all (*Asana*=to eat) He is called *hrādun* because He is always cheerful

Thus *Vāyu*=Wisdom and Life *abhṛa*=support of waters *vidyut*—the Illuminator *asāna*—the Eater *hrādun*—the ever-happy

With regard to the third *Agni* similarly five words are used namely *samvatsara śkṛta dīkṣa anī vāntara dīkṣa* originally meaning the year the ether the night the quarters and the intermediate quarters But as appellations of God they have different meanings

He is called *Samvatsara* because He causes delight to all children, or because He enjoys and dwells in all (*Sam*=all *Vasa*=dwell, *Ra*=enjoy or *Sam*=all *Vatsa*=Calf or child *Ra*=delight) He is called *Ākāśa* because He illumines all (*Ā*=fully *Kāśa*=illuminating) He is called *Rātri* because He gives delight (*Ram*=delight *trāti*=dadati=gives) He is called *dīkṣa* because He teaches the supreme truth (*dīkṣ*=to teach) He is called *vāntara dīkṣa* because He teaches the secondary truths

Thus *samvatsara*—the perfect enjoyer in all *śkṛta*—the perfect delight *ratri*—the giver of joy *Dīkṣa*—the Teacher of the highest truth *Vāntara Dīkṣa*—the Teacher of the lower truth

Similarly with regard to the fourth *Agni* the five words used are *vāk prāna pīṣṭ chakṣu* and *śrotra* ordinarily meaning the speech the breath the tongue the eye and the ear But when applied to the Lord they have different meanings

He is called *vāk* because He is the Wind He is called *prāna* because He is the Life and Leader (*prāna*=to lead forward) He is called *Chakṣu* because He is All seeing He is called *Śrotra* because He

hears all, He is called Jihvā because all oblations (homa) are offered to him or because He is the Great Sacrificer

Thus vāk—the Word Prana—the Guide, Chakṣu—the All seeing Srotra—the All hearing Jihvā—the offering the sacrifice Similarly the words mentioned in the fifth Agni have different meanings

He is called Upasthā, because He is near to all (Upasthā=standing near because He is in the heart of all jivas) He is said to persuade, because He is the great Conciliator He is called Yoni because He unites (Yuj=to unite) all He is called Antakṛt because He draws every one within himself at Pralaya He is called Nāndana because He is delight

Five things are mentioned as five Agnis namely Asan Lokah Parjanya Prithivī Puruṣa and Yojā ordinarily meaning that World (Heaven) the Rain god the Earth the Man and the Woman But here they are names of God

The Lord Keśava called Asan Lokah because He is in Pāna (ṛsu=Prana and asan is locative singular of ṛsu), and because He is illumined (loka=to illumine) He is called Parjanya because He is the Creator of the Great (jan=to produce, pṛam=great) He is called Prithivī because He is vast (pratha=vast, expanse) He is called Puruṣa because He is abundance, and from Him is all abundance (pṛa=abundance) He is called Joṣa because He is served or worshipped by all (Joṣya=served, loved or worshipped) Thus it is in the Śīma Samhitā

In khanda tenth mantra six is described the descent of the soul from higher planes It is said there Having become a mist He becomes a cloud having become cloud, He rains down Apparently it would mean that the soul had become a cloud a mist &c The Commentator corrects this misconception

The phrases like He becomes smoke, He becomes a cloud mean that the soul (jiva) dwells in smoke dwells in the cloud, &c (He moves when the smoke or cloud &c moves He remains stationary when his habitat is stationary It does not mean that He becomes identical with Smoke god or Cloud god or Smoke matter or Cloud matter) Because the wise do not attain the status of becoming the presiding deity of smoke cloud &c (The Mukta Jiva alone becomes an Adhikāri Puruṣa—a cosmic agent a ruler of the cloud or of rain &c and not ordinary pious men)

The word Parjanya has been explained in the above quotation as the Pro-creator The Commentator now explains in his own words how Parjanya means etymologically the Great Father

The word Parjanya means the Creator (janya) of the Great (namely of the four faced Brahmā) hence He is called the Great Father

The Lord Hari in His five times five forms dwells in the Sun &c the heaven and the rest get their names of dyu &c because the Lord by dwelling therein gives His name to it

(The Lord for example, is called *dya* 'the Shining One' The heaven is called *dya* because the Lord *Dya* dwells there Thus the twenty five objects mentioned in this Panchagni Vidyā are named *after* the Lord, and not that the Lord is named *after* them These words are not primarily the names of objects, but names of God, in other words as in the words they are God names. Secondly they are names of objects)

ELEVENTH KHANDA

MANTRA 1

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुपिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमाक्षांचक्रुः को नु आत्मा किं ब्रह्मेति ?

प्राचीनशाल औपमन्यव Prāchināsālah, aupamanyavah, Prāchināsāla son of Upamanyu सत्ययज्ञ पौलुपि Satyajajñah Paulush, Satyajajña son of Pulusa इन्द्रद्युम्न भाल्लवेय Indradyumnah Bhallaveyah, Indradyumna son of Bhallava. जन शार्कराक्ष्य Janah Śārkarākṣyah, Jana son of Śārkarākṣa बुडिल आश्वतराशि Budilah Aśvatarāśvih, Budila son of Aśvatarāśva. ते Te, they. इ Ha, verily एते Ete, these. महाशाला Mahāsālāh, performers of annual sacrifices fully. Those who perform fully sacrifices every year. महाश्रोत्रिया Mahāśrotriyāh, knowers of complete Vedas and their meanings. समेत्य Sametya, coming together : having met मीमाक्षाचक्रु Mīmāṃsāh chakruh, held a discussion. क Kah, who, what marks has he न Nah, our आत्मा Ātmā, the Ātman, the Lord called Vaiśvānara, who is adored by us किं Kiñ, what ब्रह्म Brahma, Brahman

1 Prāchināsāla son of Upamanyu, Satyajajña son of Pulusa, Indradyumna son of Bhallava, Jana son of Śārkarākṣa, and Budila son of Aśvatarāśva, these five great sacrificers and great scholars met once together and held a discussion as to who is our Self (the Lord to be worshipped) and what is Brahman —366

MANTRA 2

ते ह संपादयाश्चक्रुर्दालको वै भगवन्तोऽयमारुणिः संप्रती-
ममात्मानं वैश्वानरमध्येति तश्च हन्ताभ्यागच्छामेति तश्च हाभ्या-
जग्मुः ॥ २ ॥

ते Te, they इ Ha indeed संपादयाश्चक्रु Sāmpādayaśchakruh reflected came to the conclusion Not having come to any decision by discussing among themselves, they concluded to go to Uddālaka to settle their dispute They

thus expressed their this decision :— उदालक आरुणि Uddalakah Āruṇi, Uddalaka-
son of Aruṇa भगवन्तः Bhagavantah, O Sirs अयम् Ayam, this, संप्रति Saṃprati, at
present. इमम् Imam, the- आत्मानम् वैश्वानरम्, the Lord called Vaiśvānara. अध्येति
Adhyeti, knows most तं Iam, him. इत्म् Itam, well अभ्यागच्छामः Abhyāgacchā-
mah, we may go तं Tam, him इ Ha, so अभ्याजग्मुः Abhyājagmūh, they
went.

2. They decided (to go to Uddālaka, saying). "Sirs
there is that Uddālaka son of Aruṇa, who at present knows
best this Ātman called Vaiśvānara Well, let us go to him."
So they went to him.—366

MANTRA 3

स ह संपादयांचकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रो-
त्रियास्तेश्चो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानी-
ति ॥ ३ ॥

स Sa, he, Uddalaka. इ Ha, then संपादयांचकार Saṃpadayāṃ, Chakara,
(knowing the object for which they had come) decided (that the fit teacher of
those is some one else) प्रक्ष्यन्ति Prakṣyanti, will examine मां Mam, me इमे
these Mahāśālāh mahāśrotriyāh, the great sacrificers, the great scholars तेषु
Teḥyuh, to them न Na, not सर्वं Sarvaṃ, all प्रतिपत्स्ये Pratipatsye, I shall
tell इत्म् Itam, well, अहम् Aham, I, अन्यम् Anyam, another अभ्यनुशासनि Abhy-
anuśāsāni, let me recommend as teacher

3. But he decided : "Those great sacrificers and
scholars will put questions to me and I can not tell them all :
therefore let me recommend another teacher to them."—367.

Note.—Query. Was Uddālaka unable to answer their questions, or was he under some
pledge not to reveal the answer? The first view is more likely

MANTRA 4

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं
वैश्वानरमध्येति तश्हन्ताभ्यागच्छामेति तश्हाभ्याजग्मुः ॥ ४ ॥

तान् Tam, to them. इ Ha, indeed उवाच Uvāchy, he said भगवन्तः Bhaga-
vantah, O sirs अश्वपति कैकेयः Aśvapati king of Kekaya country संप्रति Saṃprati, at
present इमम् Imam, the आत्मानम् वैश्वानरम् the Lord called Vaiśvānara Adhyeti,
knows best. Iam, him. Ha, well. Abhyāgacchāmah, let us go Iam, thus.
Tam, him. Ha, indeed, then अग्नि-सा-जग्मुः Abhy-ū-jagmūh, they went,

4 He said to them "Sirs, Aśvapati king of Kekaya
knows at present best this Ātman called Vaiśvānara. Well
let us go to him." They went to him —368.

MANTRA 5

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार स ह प्रातः
संजिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नाना-
हिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽ
हमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो
दास्यामि वसन्तु भगवन्त इति ॥ ५ ॥

तेभ्य Tebhyah, to them ह Ha प्राप्तेभ्य (to them) who had arrived पृथक् Prithak, separately, to each अर्हाणि Arhāni, honors कारयांचकार Kārayāñchakara, caused to be shown or made स Sa, he ह Ha प्रातः Prātaḥ, in the morning संजिहान Sañjihānaḥ on rising, on leaving the bed उवाच Uvācha, said न Na, not, मे Me, my स्तेन Stēnaḥ, thief जनपदे Janapade, in kingdom न Na not कदर्य Kadaryah a miser न Na, not मद्यप Madyapah, drunkard न Na, not अनादिग्नौ Anādīgnāu, without fire-sacrificial altar न Na, not अविद्वान् Avidvān, ignorant न Na not स्वैरी Svairī, adulterer स्वैरिणी Svairiṇī an adulteress कुतो Kutah, how (When there is no adulterer, where can be the adulteress) यक्ष्यमाण Yaksyamānaḥ, going to perform a sacrifice वै Vai verily भगवन्त Bhagavāntah O sirs अहम् Aham I अस्मि Asmi, I am यावत् Yavat, as much एकैकस्मै Ekaikasmāi, to each one ऋत्विजे Ritvijे to priest धन Dhanam, wealth दास्यामि Dāsyāmi I shall give तावत् Tavat, so much भगवद्भ्यो Bhagavadbhyah to you sirs दास्यामि, I shall give वसन्तु Vasantu, dwell please, stay भगवन्त Sirs इति Iti, thus

5 When they arrived, the King caused proper honors to be paid to each of them separately In the morning, after leaving his bed, he said to them “(What makes you come here? Are you troubled by bad men? But there are no such people in this land) In my Kingdom there is no thief, no miser, no drunkard, no irreligious nor illiterate person, no adulterer, much less an adulteress (But if you have come to get wealth, then stay for) I am going to perform a sacrifice, Sirs, and I shall give you, Sirs, as much wealth as I give to each Ritvij priest So stay here please’

—369

MANTRA 6

ते होचुर्योनैवाथेन पुरुषश्चरेत् न ह वै वदेदात्मानमेवेमं वैश्वानरं
संप्रत्यध्येपि तमेव नो ब्रूहीति ॥ ५ ॥

ये Te, they इ Ha. ऊचु Uchuh, said येन इ एव चर्तेन Yena ha eva arthena, by what object, accomplished through what object, such as wisdom &c पुरुष Puruṣah, a man चरेत् Charet may go, may attain to release &c त् Tān that एव Eva, indeed चरेत् May say your honor may say आत्मानम् एव इव वैश्वानरो Ātmānam, eva imam Vaiśvānaram, that Vaiśvānara Self, even. संप्रति Samprati, at present अध्यसे Adhyase, thou knowest best त् Tam, that. एव Eva, alone नाह, to us ब्रूहि Brūhi, tell इति Iti thus

6 They replied: "May (your honor) tell (us) through what means a man may attain (release)? You know at present the Supreme Self Vaiśvānara Tell us that"—370

Note—Or the mantra may be translated Every man ought to say for what purpose he comes You know at present that Vaiśvānara Self, tell us that

MANTRA 7

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः
पूर्वाह्णे प्रतिचक्रमिरे तान्हानुपनीयैवेतदुवाच ॥ ७ ॥

इत्येकादशः खण्डः ॥ १२ ॥

तान् Tān, to them इ Ha उवाच Uvācha, he said प्रातः Prātaḥ, to-morrow च Vah, to you प्रतिवक्तास्मि Prativaktāsmi I shall give answer इति Iti, thus ते Te, they इ Ha समित् पाणयः Samit pāṇayah, with fuel in hand पूर्वाह्णे Pūrvaḥṇe, in the fore-noon प्रतिचक्रमिरे Praticchakramire, they approached, went again तान् Tān, to them इ Ha अनुपनीय Anupānyā, without making them undergo the ceremony of pupilage एतद् Etat, thus उवाच Uvācha, said

7 He said to them "I shall give you an answer to-morrow" They went again to him next morning, with sacrificial fuel in their hands And he, without ceremony, said thus to them—371

TWELFTH KHANDA

MANTRA 1

श्रौपमन्यव कं त्वमात्मानमुपास्ते इति दिवमेव भगवो राज-
न्निति होवाचेप वै सुतेजा यात्मा वैश्वानरो यं त्वमात्मानमुपास्ते
तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते ॥ १ ॥

श्रौपमन्यव O Anupamānyava कं Kau, whom under what name, त्वं Tvān thou आत्मानम् Ātmānam, the Vaiśvānara Self उपास्ते Ujāste, thou worshippest इति Iti, thus दिवम् Divam, Heaven एव Eva only भगवः Bhagavaḥ, sire राजन् Rājān, O king इति Iti, thus इ Ha उवाच Uvācha, he said. एव

Esah, this वै Vai, verily सुतेजा Sutejāh, Sutejāh Great Refulgence आत्म वैश्वानर Ātmā Vaiśvānara, the Vaiśvānara Self अयम् Ayam, that त्वम् Tvam, thou आत्मानम् Ātmānam, Self उपास्ते Upāste, thou worshipping तस्मात् Tasmāt, therefore तव Tava in thy family सुत Sutam son पशुत Prasutam, grandson आसुत Āsutaḥ, great grand son Or these words may mean every kind of Soma libation called by these names कुले Kule, in the house, family द्रव्यते Dravyate, is seen

1 "Aupamanyava¹ Under what name dost thou worship the Lord Vaiśvānara?" He replied: "As Dyu only (sportful), O holy King," He said "The Lord Vaiśvānara that thou worshipping is called Sutejāh Therefore in thy house there are seen sons, grandsons and great-grandsons"—372

Note—The Lord under the name of Dyu the sportful, upholds the heaven Aupamanyava meditates on this particular aspect of the Lord only He worships the Father in Heaven only therefore his conception of God is incomplete For Vaiśvānara means pervading the whole humanity The humanity functions on all the three planes and not in heaven only The worship of God however imperfect has its fruit, and so Aupamanyava has sons &c But it has its drawbacks also The next mantra mentions that

MANTRA 2

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन
इति होवाच मूर्धा ते व्यपतिष्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अस्ति Atsī, thou eatest अन्नम् Annam, food ते, thou art healthy and can digest food पश्यसि Paśyasi thou seest प्रियं Priyam, pleasant things (like son &c) अस्ति Atsī, he eats Annam, food पश्यति Paśyati, he sees प्रियं Priyam pleasant भवति Bhavati becomes अस्य Asya, his ब्रह्म-वर्चसम् Brahma varcha sam, Vedic glory कुले Kule in house य Yaḥ, who एवम् Etam, this एवम् Tvam, thus आत्मानम् वैश्वानरम् Ātmānam Vaiśvānaram, the Lord Vaiśvānara दिशुः Viśhu उपास्ते Upāste meditates upon worships मूर्धा Mūrdhā, head त्वु Tu, but एष Eśah, this आत्मन Ātmanah of the Self, of the Lord इति इ उवाच Iti ha uvācha, thus he said मूर्धा Mūrdhā, head ते Te, thy व्यपतिष्यद्यन् Vyapatsyaty, would have fallen Thou wouldst have been humiliated in discussion यत् Yat, if ना Mam to me न Na not आगमिष्य Agamisyah, thou hadst come

2 "Therefore thou eatest food (i e, art healthy) and seest pleasant objects (prosperous) Whoever worships thus

प्रवृत्त Pravrittah or अश्वत्थीय Advatari sathah, a car with two mules
दासी Dasi slaves निष्क Niskah, jewels तु Tu, but चक्षु Chaksub, eye अन्ध
Andhah blind

2 There are cars yoked with pairs of mules, slaves and jewels Thou art, therefore, healthy and prosperous Whoever worships thus that Lord Vaisvânara, becomes healthy and is prosperous and has Vedic glory in his house That, however, is but the eye of the Lord You would have become blind, if you had not come to me —375

FOURTEENTH KHANDA

MANTRA I

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्त
इति वायुमेव भगवो राजन्निति होवाचेप वै पृथग्वर्त्मात्मा वैश्वान-
नरो यं त्वमात्मानमुपास्ते तस्मात्त्वां पृथग्वलय आयन्ति पृथग-
यश्रेणयोऽनुयन्ति ॥ १ ॥

वैयाघ्रपद्य Vayaghrapadya । वायुम् Vayum, the Lord in the Air called
Wisdom-Life (vā=knowledge, āyus=life) पृथग्वर्त्मा Prithagvartmā having
diverse course for the Lord as Vāyu can perform that which Vāyu simply can
never do पृथक् Prithak diverse बलय Balayah offerings आयन्ति Āyanti
come रथधरम् Rathaḥrenyah rows of cars अनुयन्ति Anuyanti follow

1 Then he said to Indradyumna Bhāllaveya "O Vayaghrapadya ! Under what name dost thou worship the Lord Vaisvânara ? He replied "As Vāyu (the Lord in Vāyu and called Knowledge Life), O holy King" He said "The Lord which you meditate on is the Lord Vaisvânara, called Prithagvartmā (the unusual, the mysterious) Therefore offerings come to you in mysterious ways and rows of cars follow you —376

MANTRA 2

अतस्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेप आ-
त्मन इति होवाच प्राणस्त उदक्रामिप्यवन्मां नागमिप्य इति । २

इति चतुर्दशः खण्डः ॥ १४ ॥

प्राण Prāṇah, the life breath ब्रह्मकर्मिण्यद् Udakramisyat, would have gone out

2 Therefore, thou art healthy and prosperous. Whoever worships thus that Lord Vaisvānara becomes healthy and prosperous has Vedic glory in his house. That, however, is but the breath of the Lord, and your breath would have left you, if you had not come to me — 377

FIFTEENTH KHANDA

MANTRA 1

अथ होवाच जनश्च शार्कराक्ष्यं कं त्वमात्मानमुपास्त इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपास्ते तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥ १ ॥

आकाश Akāśah the Lord in Ākāśa, and called also Ākāśa because He is all (ā) luminous (Kāśa) बहुल Bahulah, much full प्रजया Prajaya, with offspring धनेन Dhanena, with wealth

1 Then he said to Jana "O Śāṅkarākṣya! Under what name dost thou worship the Lord Vaisvānara?" He replied "As Ākāśa (All-light and support of ether) O holy King. He said "The Lord that thou worshipping is the Lord Vaisvānara called Bahula (full). Therefore, you are full of offspring and wealth — 378

MANTRA 2

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते संदोहस्त्वेप आत्मन इति होवाच संदोहस्ते व्यशीर्यद्यन्मां नागमिष इति ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

संदोह Sandohah the trunk the middle part of the body व्यशीर्यं Vyśīryat, would have perished

2 Therefore thou art healthy and prosperous. Whoever worships thus that Lord Vaisvānara, becomes healthy and prosperous and has Vedic glory in his house. That, however, is but the trunk of the Lord, and your trunk would have perished, if you had not come to me — 379

SIXTEENTH KHANDA

MANTRA 1

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपथ कं त्वमात्मान-
मुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा
वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्व२रयिमान्युष्टिमानसि ॥ १ ॥

अप Apah water the All pervading रवि Rayih, wealth the giver of
delight (rati) रयिनाद् Rayinān possessing wealth पुष्टिनाद् Pustiman, flourish-
ing

1 Then he said to Budila Asvataraṣṭi 'O Vayā
ghrapatha' Under what name dost thou worship the Lord
Vaiśvānara?' He replied, As Apas (the Lord pervading
the water, and called Apas or All-pervading 'O holy king')
He said "The Lord, that thou worshippesst is the Lord Vaiś-
vānara called Ravi (the Delight-maker) Therefore thou
art wealthy and flourishing"—380

MANTRA 2

अत्स्यन्नं पश्यसि प्रियमस्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मव-
र्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते वस्तिस्त्वेप आत्मन
इति होवाच वस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति षोडश. खण्डः ॥ १६ ॥

वसि Vastih bladder the loins वेत्स्य Bhetsyat, burst broken

2 Therefore thou art healthy and prosperous
Whoever, worships thus that Lord Vaiśvānara becomes
healthy and prosperous and has Vedic glory in his house
That however is but the loins of the Lord and your loins
would have broken if you had not come to me—381

SEVENTEENTH KHANDA

MANTRA 1

अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपास्स इति
पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो

यं त्वमात्मानमुपास्ते तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च
पशुभिश्च ॥ १ ॥

पृथिवी Prithivī, earth The Lord supporting the earth, and called Prithivī because all expansive or Vast प्रतिष्ठा Pratisthā firm rest or support

1 Then he said to Auddālaka Ātuni "O Gautama! Under what name dost thou worship the Lord Vaisvānara?" He replied "As Prithivī (the Lord supporting the earth, and so-called because He is vast), O holy King" He said "The Lord that thou worshippes, is the Lord Vaisvānara called Pratistha (firm stay)" Therefore, thou standest firm with offspring and cattle —382

MANTRA 2

अतस्यन्नं पश्यसि प्रिययत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मव-
र्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन
इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पादौ Padau two feet व्यम्लास्येताम् Vyamlsyetaṁ, would have broken shrank

2 Therefore, thou art healthy and prosperous Whoever, worships thus that Lord Vaisvānara becomes healthy and prosperous, and has Vedic glory in his house Those however, are but the feet of the Lord, and your feet would have given way, if you had not come to me —383

LIGHTEENTH KHANDA

MANTRA 1

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वा-
ऽसोऽन्नमात्थ यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं
वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वन्नमत्ति
॥ १ ॥

तान् Tān, to them इ Ha उवाच Uvāch, he said एते Ete, these वै Vai, indeed खलु Khalu, verily यूयान् Yūyañ, you वृथा वृथक् Pruthak, separate, many इव Iva like, as if for there is in reality no difference in the various parts of Lord's body इत् इत् इत्, thus. आत्मानम् Ātmānam, Self, Lord वैश्वानरम् Vaisvānaram विश्वम् Vidvamsah, ye knowing अन्नम् Annam food अथ Attha, ye eat But he who worships the Lord in His entirety has the following fruit य Yah, who, the eligible. तु Tu, but एतद् Etad, that Ātman एवम् Evam thus मदिश Prādeśa, a span the size of the heart मानम् Mātram measure अनिमित्तम् Abhivimānam, boundless limitless, immeasurable abhi=all round, vi=lost, not having: mānam=measure, whose all circumscribing limits are gone In other words, all pervading आत्मानम् वैश्वानरम् Ātmānam Vaisvānaram, the Lord of Universal Humanity उपास्ते Upaste meditates, worships स Sa, he सर्वेषु लोकेषु Sarvesu lokesu, in all worlds सर्वेषु भूतेषु Sarvesu bhūtesu, in all beings सर्वेषु आत्मसु Sarvesu Ātmasu, in all Selves अन्नम् अति Annam atti, eats food

1 Then he said to all six of them —“Now you verily, knowing this Vaisvānara Lord as if many, eat you food (i e., have got you a small reward) But he who worships this Lord Vaisvānara as of the size of the heart and at the same time limitless, he eats food in all worlds, in all beings, and in all Selves —384

Note—Man can worship the Lord best in his heart, while Devas worship Him as Limitless The reward above mentioned is more appropriate for Devas than Men But Man may rise to the rank of Devas

MANTRA 2

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धेव सुतेजाश्चक्षुर्वि-
श्वरूपः प्राणः पृथग्वर्त्मात्मा संदोहो बहुलो वस्तिरेव रयिः पृथि-
व्येव पादावुर एव वेदिलोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहा-
र्यपचन आस्यमाहवनीयः ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

तस्य Tasya, His. इ Ha वै Vai, verily एतस्य Etasya, of this आत्मनः Ātmānah, of the Self वैश्वानरस्य Vaisvānarasya of Vaisvānara मूर्धं Mūrdha, head एव Eva, even सुतेजा Sutejas चक्षुः Chakshu eye विश्वरूपः Visvā rūpa प्राणः Prānah Life breath पृथग्वर्त्मा Pruthagvartmān संदोहः Sandohah the trunk बहुलः Bahulah वस्ति Vastih bladder loins एव Eva, even रयिः Rayih, rayः पृथिवी Prithivi the earth एव Eva even पादौ Pādau, two feet उरः Urah the chest एव even वेदिः Vedih the altar लोमानि Lomāni, the hairs बर्हिः Barih he grass हृदयः Hridayam, the heart गार्हपत्यम् the Gārha patyam fire मनः Manah the mind अन्वाहार्यपचनः the Ānvahārya, fire आस्यः Asyam, the mouth आहवनीयः the Āhavantiya, fire.

2. Verily of that Lord Vaiśvānara, the head is the Good Energy (of thought), the eye is All-seeing, the breath is All-moving, the trunk is the Space containing All, the bladder is the Rayi (matter in the astral), the feet, the earth; the chest, the altar; the hairs, the grass; the heart the Garpatya fire, the mind the Anvāhārya-fire and the mouth the Āhavanīya-fire.—385.

Note.—As the Śruti is now going to teach the Fire-offering or *homa*, so the latter part of this mantra shows what parts of the Lord Vaiśvānara correspond to various sacrificial things. The Devas of *homa* preside over various parts of it—such as the fire-altar the sacred grass, and the three fires Gārhapatya, Anvāhārya and Āhavanīya. These Devas reside respectively in the chest, the hairs, the heart, the mind and the mouth of the Lord.

NINETEENTH KHANDA.

MANTRA 1.

तद्यज्ञं प्रथममागच्छेत्तद्वोमीयत्स यां प्रथमासाहुतिं जुहु-
यात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

तत् Tat, then, at the time of eating यत् Yat, what भक्तम् Bhaktam, food. प्रथमम् Prathamam, first आगच्छेत् Āgacchet, may come (towards the mouth) इत् Tat, that होमीयम् Homīyam, the *homa* material सः Sah, he, the cater. यां Yāh, what प्राहुतिम् Āhutim, oblation. प्रथमां Prathamāh, first जुहुयात् Juhuyāt, may offer. तां जुहुयात् Tam Juhuyāt, let him offer that. प्राणाय स्वाहा इति Prāṇaya Svāha iti, with the mantra "Svāha to Prāṇa." प्राणः Prāṇah, the Prāṇa. तृप्यति Tṛpyati, is satisfied

1 At the time of eating, the first morsel that is taken (should be considered as) a *Homa* material. The first oblation that he offers, let him do so with the mantra. "Prāṇāya Svāhā," Then Prāṇa is satisfied.—386.

MANTRA 2

प्राणो तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्य-
त्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किंच द्यौश्चादि-
त्यश्चाधितिष्ठतस्तृप्यति तस्यानुवृत्तिं तृप्यति प्रजया पशुभिर-
न्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

एतदेकोनविंशः खण्डः ॥ १९ ॥

प्राणे Prāṇe when the Prāṇa कृष्यति Tripyati, being satisfied चक्षुः Chakṣuḥ the eye another name of Prāṇa कृष्यति Tripyati, is satisfied चक्षुषि कृष्यति Chakṣuḥ Tripyati, when the eye is satisfied आदित्यः Āditya, the sun, another name of Prāṇa Tripyati is satisfied आदित्ये कृष्यति Āditye tripyati the sun being satisfied द्यौः Dyauh, the heaven The wife of Vāyu दिवि कृष्यताम् Divi Tripyantām, the wife of Vāyu being satisfied यत् किम् Yat kim, Brahmā called Yat Kim Yat =wisdom Kim=Pleasure, intelligence and bliss च Cha and द्यौः च Dyauh cha Ādityah cha, the wife of Vāyu and the sun अधिष्ठताः Adhiṣṭhataḥ, rule over (the eastern gate of the heart) नवः Nav, that (Brahmā) कृष्यति Tripyati is satisfied तस्य Tasya, His (Brahmā's) कृतिः Kṛtiḥ, satisfaction अनुः Anu after, following कृष्यति Tripyati is satisfied (the sacrifice) प्रजयाः Prajayaḥ with offspring पशुभिः Paśubhiḥ with cattle अनाद्येन Anādyena, with health with power to confer beatitude on another, magnanimity तेजसा Tejasaḥ energy, with brightness with bliss ब्रह्मवर्चसेन Brahmavarcaśena, with Vedic glory

2 When the Prāṇa is satisfied, the eye is satisfied, when the eye is satisfied, the Sun is satisfied, when the Sun is satisfied, the consort of Vāyu (Dyau) is satisfied, when the consort of Vāyu is satisfied, the Lord of Wisdom and Bliss is satisfied The Dyau (consort of Vāyu) and the Sun rule (the Eastern gate) When He the Lord is satisfied, then follows the satisfaction of the sacrifice with his offspring, and cattle, and he gets health and energy and intellectual splendour —387

Note—Thus the Eastern gate keepers are the Wife of Vāyu and the Sun—Dyau and Āditya The three words Prāṇa Eye and the Sun refer to one and the same entity But Prāṇa is an aspect of Vāyu so practically the Eastern gate-keeper is Vāyu and his wife here called Dyau

TWENTIETH KHANḌĀ

MANTRA 1

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्ब्रह्मनाय स्वाहेति व्यान-
स्तृष्यति ॥ १ ॥

अथ Atha then यां Yām what The words are the same as in mantra 1 of the last Khanḍa, except that व्यान is substituted for प्राण

1 Then when he offers the second oblation let him offer it saying Apanaya Svāha The Apana is satisfied —

MANTRA 2

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति
चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किञ्च दि-
शश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानुवृत्तिं तृप्यति
प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

व्याने तृप्यति Vyāne Ṛpyati, Vyāna being satisfied श्रोत्रम् Śrotram, the Ear.
Ṛpyati, is satisfied श्रोत्रे तृप्यति Śrotre Ṛpyati, the Ear being satisfied. चन्द्रमाः
Chandramāh, the Moon तृप्यति Ṛpyati, is satisfied चन्द्रमसि तृप्यति Chandramasi
Ṛpyati, the Moon being satisfied दिशः Diśah, the quarters : the spouse of
Vāyu called Diśah, तृप्यन्ति Ṛpyanti, are satisfied. दिक्षुः तृप्यन्तीषु Diक्षु
Ṛpyantiṣu, the quarters being satisfied यत्किञ्च Yat kim cha, the Lord of
Wisdom and Bliss इदम् च चन्द्रमाः च अधितिष्ठन्ति Diśah cha chandramāh cha Adhi-
tiṣṭhanti, the Quarters and the Moon rule over (the Southern door) तत् तृप्यति
Tat Ṛpyati, He the Lord being satisfied. The rest as above.

2: When the Vyāna is satisfied, the Ear is satisfied, when the Ear is satisfied, the Moon is satisfied, when the Moon is satisfied, the consort of Vayu (Diś) is satisfied, when the the consort of Vāyu is satisfied, the Lord of Wisdom and Bliss (Vāyu) is satisfied. The (Diś) consort of Vāyu and the Moon rule (the Southern gate). When the Lord is satisfied, then the sacrifice is satisfied, along with his offspring and cattle, and he gets magnanimity, bliss and Vedic splendour—389.

Note.—The Southern gate-keepers are the Wife of Vāyu and the Moon. But Vyāna, Ear and Moon are identical, being the same as Vyāna, and Vyāna is an aspect of Vāyu, Thus the Southern gate keeper is also Vāyu along with his consort, here called Diśah.

TWENTY-FIRST KHANDA.

MANTRA 1

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृ-
प्यति ॥ १ ॥

तृतीयां Ṛtṛyāṃ, in the third अपानाय स्वाहा Svahā to Apāna

1. Then when he offers the third oblation let him offer it saying "Apānāya Svāhā" The Apāna is satisfied —
390

MANTRA 2.

अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यशौ
तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किंच पृथिवी
चाग्निश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभि-
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

वाक् Vāk, speech अग्नि Agnih, fire पृथिवी Prithivī, the earth Śrī, the consort of Vāyu. Prithivī cha agnih cha adhitisthah the Earth and Fire rule (the Western-gate)

2 When the Apāna is satisfied, the Speech is satisfied, when the Speech is satisfied, the Fire is satisfied, when the Fire is satisfied, the Prithivī is satisfied, when the Prithivī is satisfied, the Lord of Wisdom and Bliss (is satisfied) Prithivī and Fire rule (the Southern gate) When that Lord is satisfied then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour - -391

Note - The Western gate-keepers are the Fire and the consort of Vāyu. But Apāna, Agni and Vāk are identical. And Apāna himself is an aspect of Vāyu. Thus the Western gate-keeper is also Vāyu along with his consort, here called Prithivī. I am however, doubtful about this Śrī identified with Prithivī, may be the Śrī (wife of Viṣṇu). The Western gate-keepers would be Apāna and Śrī. Out of the five gates, the consort of Vāyu is certainly in the three East, South and North. The doubt is about the Western and the Central gates—where Śrī and Lakṣmī are introduced.

TWENTY-SECOND KHANḌA

MANTRA 1.

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समा-
नस्तृप्यति ॥ १ ॥

चतुर्थीं च Chaturthīm, fourth. समानाय स्वाहा Svāhā, to Samāna.

1 Then when he offers the fourth oblation, let him offer it saying "Samānāya Svāhā" Thus the Samāna is satisfied —392

MANTRA 2

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति
पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किंच विद्युच्च
पर्जन्यश्चाधितिष्ठतस्तृप्यति तस्यानुवृत्तिं तृप्यति प्रजया पशुभि-
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

समाने Samāne, the Samāna being satisfied मन Manah, the mind पर्जन्य Parjanya Indra विद्युत् Vidyut the lightning the consort of Vayu

2 When the Samāna is satisfied, the mind is satisfied, when the mind is satisfied, Indra is satisfied, when Indra is satisfied, Vidyut (the consort of Vāyu) is satisfied, when the consort of Vāyu is satisfied, the Lord of Wisdom and Bliss is satisfied Vidyut (the consort of Vāyu) and Indra rule the Northern gate When the Lord is satisfied, then the sacrifice is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour —393

Note —The Northern gate keepers are Indra and the consort of Vayu But Samana Manah and Indra are identical and Samāna itself is a form of Vayu Thus the Northern gate-keeper is also Vayu along with his consort here called Vidyut

TWENTY-THIRD KHANDA

MANTRA 1

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृ-
प्यति ॥ १ ॥

पञ्चमीं Pañchamīm the fifth उदानाय स्वाहा Udānāya Svāhā Udāna

1 Then when he offers the fifth oblation let him offer it saying "Udānāya Svāhā" Then the Udāna is satisfied —394

MANTRA 2

उदाने तृप्यति त्वकृतृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ
 तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किंच वायुश्चाकाशश्चाधि-
 तिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन
 तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

वायु Vayuh 'Vayu चाकाश the Ākāśa the wife of Vayu

2 When the Udāna is satisfied, the Vāyu is satisfied, when the Vāyu is satisfied, the Ākāśa is satisfied, when the Ākāśa is satisfied, the Lord of Wisdom and Bliss is satisfied. The Vāyu and ĀKĀŚA rule (the Central or Upper gate). When the Lord is satisfied, then the sacrifice is satisfied, along with his offspring and cattle, with energy and intellectual splendour -- 395

Note—Vāyu and Akāśa are not different but one and the same—identical. In the Doṣasūtra Sūtra (III 13 a) Udāna Vāyu and Akāśa are taught as identical. In conformity with that passage Vāyu and Akāśa and Udāna are taken here also as identical. But in the phrase Vāyu and Akāśa rule (the Upper gate)—Akāśa is to be explained as separate from Vāyu. This Akāśa is Vāyu's Lakṣmī and therefore different from that Akāśa which is identical with Vāyu.

The Central gate keepers are similarly Udāna and Vāyu's consort. For Udāna Vāyu and Akāśa are identical. But Udāna himself is an aspect of Vāyu. Thus the Central gate keeper is also Vāyu along with his consort here called Akāśa. I am doubtful here also. Does Akāśa mean here the consort of Vāyu or Lakṣmī the wife of Viṣṇu. I am inclined to the latter view.

TWENTY-FOURTH KHANḌA

MANTRA 1

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि
 जुहुयात्तादवक्तव्यत् ॥ १ ॥

स Sa, he य Yath who इदम Idam, this वाङ्मनसः Avidvān, not knowing अग्निहोत्रम् Agnihotram Agnihotra pāra offering जुहोति Juhoti, offers oblation यथा Yathā as अङ्गारम् Aṅgāraṁ live coals अपोह्य Apohya, removing भस्मनि Bhāsmāni in ashes on dead ashes जुहुयात् Juhuyāt, may offer oblation तादवक्तव्यत् Tādavaktavyat, so, like that ह्यत् Hyat, that स्यात् Syāt may be, will be,

1. He who, not knowing this Lord Vaiśvānara offers an Agnihotra, he is like unto that person who removing the live coals, offers libations on dead ashes.—396.

MANTRA 2.

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु
सर्वेषु भूतेषु सर्वेष्व्वात्मसु हुतं भवति ॥ २ ॥

अथ Atha, but य Yāh, who. एतद् Etad, that Lord, that form of Vaiśvānara एवम् Evam, thus विद्वान् Vidvān, knowing अग्निहोत्रम् जुहोति Agnihotram juhōti, offers an Agnihotra तस्य Tasya, his, of this सर्वेषु Sarveṣu, in all लोकेषु Lokēṣu, in worlds सर्वेषु Sarveṣu, in all भूतेषु Bhūteṣu, in beings सर्वेषु Sarveṣu, in all आत्मसु Ātmasu, in Selfs हुतम् Hutam, offered भवति Bhavati, becomes

2 But he who knowing that Lord, thus offers an Agnihotra, he offers in fact oblation to all the souls animating all bodies in all worlds—397

Note -By offering Prāṇic oblation to the Vaiśvānara within himself, he in a way offers it to all egots

MANTRA 3

तद्यथेपीकातूलमग्नौ प्रोतं प्रदूयेतैव श्वास्य सर्वे पाप्मानः
प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

तद् Tat, that यथ Yathā, as एपीका Iṣikā, the Iṣikā reed तूलम् Tulam, fibre, the upper part or point of the reed. अग्नौ Agnau, in fire प्रोतं Protaṅ, thrown, entered प्रदूयेत् Pradhūyeta, is burnt, turned to ashes एव Evam, thus इ Ha indeed अस्य Asya, his सर्वे Sarve, all पाप्मान Paṁmānāḥ, sins प्रदूयन्ते Pradhūyante, are burnt य Yāh, who एतद् Etad, that एवम् Evam, thus. विद्वान् Vidvān, knowing अग्निहोत्रम् जुहोति Agnihotram juhōti, offers an Agnihotra

3 As the tuft of the Iṣikā reed entering into the fire is (quickly) reduced to ashes, thus indeed are burnt all his sins, who knowing the Lord, thus offers an Agnihotra—398

MANTRA 4

तस्माद्दु ह्येवंविद्यद्यपि चण्डालायोच्छिष्टं प्रयच्छेदात्मनि
ह्येवास्य तद्वैश्वानरे हुतस्यादिति तदेष श्लोकः ॥ ४ ॥

तस्माद् Tasmād, therefore उ U इ Ha एवंविद् Evamvit, who knows thus यद्यपि Yadyapi, if even चण्डालाय a chaṇḍāla, उच्छिष्टम् Uchchhīṣṭam, the offals, the remaining food प्रयच्छेत् Prayachchēd, were to give. आत्मनि Ātmani,

in the Self इ Ha एव Eva अस्य Asya, his, of the chandāla नत् 1at, that stale food वैश्वानरे In the Vaiśvānara हुतं Hutaṁ, offered स्यात् Syat, will be

4. Therefore indeed, if such a knower gives what is left of his food to a chandāla even, it would be offered in the Vaiśvānara Self of the Chandāla.—399

Note—The food once consecrated by being offered to the Lord, by a person who knows the Prāṇa-Agnihotra retains its purity even when eaten by an ignorant savage. The Lord, who is in the chandāla oven, is satisfied by that food, and such food produces spiritual results in the body of the chandāla.

MANTRA 5

यथेह क्षुधिता वाला मातरं पर्युपासत एव५ सर्वाणि भूतान्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥ इति पञ्चमः प्रपाठकः ।

षष्ठोऽध्यायः ॥ ६ ॥

नत् 1at, that, on this point एव Esa, thus श्लोकः Ślokaḥ, stanza यथा Yathā, as इह Iha, here क्षुधिता. Ksudhitaḥ, hungry बालाः Bālāḥ, children मातरम् Mātaram, to mother पर्युपासते Paryupāsate, surround, entreat एव Evam, thus सर्वाणि Sarvaṇi, all भूतानि Bhūtāni, beings अग्निहोत्र Agnihotra उपसते Upāsate, sit round: have recourse

5 On this is the following Stanza.—As here the hungry infants cluster round their mother, so do all beings have recourse to Agnihotra —400

Note—Thus any ritualistic worship, like Agnihotra, in order to be efficacious must be performed with knowledge otherwise it is waste of energy and time—pouring ghee on ashes and not on fire. It is the Lord in His Five fold aspects working on the five planes of the universe—both as Inter-cosmic Ruler and the Inter-atomic Guide—who must be the only object of worship under whatever name He may be worshipped. As children entreat their mother for food, so must we beg our daily bread from the Lord Vaiśvānara—the Humanity

MADHYA'S COMMENTARY

Thus in the previous Khaṇḍas there has been described the knowledge of the Five Fires as referring to Brahman the Supreme. The same subject is taught in the subsequent Khaṇḍas also, but under the name of Vaiśvānara Vidyā.

The word Mahāsāla (XI 1) does not mean a lord of a big house, nor does the word Māhārottriya (XI 1) mean one who can recite the Vedas. Their true meaning is thus given. It is thus written in the Vaiśvānara Vidyā.

“He who performs fully a great sacrifice every year is called Mahāsāla, while he is styled Māhārottriya who fully knows the Vedas and their meaning

The names like Dya Satejās &c. are applied to Vāsvata. They do not mean heaven &c. but are epithets of God called here Vāsvata. Anomāyina said he worships Dya to which the king said this is Vāsvata Satejās. These two words Dya and Satejās (XII I) are explained now.

"The Lord is called Dya because He is sportful (\sqrt{dya} to play), and because He is the support of heaven (dya =heaven). He is called Satejās because He is extremely refulgent, or full of great energy ($tejas$ =heat). The head of Viṣṇu is the support of heaven—(i.e., the heaven is contained in the head of the Lord).

In khanda 13 Satyajñā says he worships Aditya to which the king replies this is Viṣvarūpa form. These two words Aditya and Viṣvarūpa are now explained.

'The eyes of Viṣṇu are called Viṣva rūpa because they see fully all forms ($Viṣva$ =all, $rūpa$ =forms, nothing is concealed from the sight of the Lord). The Lord is called Āditya because He takes up all lives ($adna$ =attracts, seizes), and because He is the refuge of the sun ($Āditya$ =sun) for ever.

Intradymna says he worships Vayu. To which the king replies he is Prithagvata. These two words (XIV I) are now explained.

'The breath (Prana) of Hari accomplishes that which can never be attained by the breath of Vayu &c., hence He is called Prithagvata—of the diverse course, (for the course of divine life is different from all other lives, and accomplishes that which nothing else can achieve). He is called Vayu because He is Intelligence and Life (va =wisdom, $āyus$ =life) and because Vayu is ever refuged in Hari and (made capable through Him to accomplish that which he otherwise would not have been able to do in other words God is called Vayu because He gives the power to Vayu to perform all deed).

Jana Śākarāṅgya says he worships Śakra. The king says that Śakra is Bahula. These two words (XV I) are now explained.

The Lord is called Bahula because He is full ($bahu$ =all, full). He is named Śakra because the middle portion of the body of Viṣṇu, the Lord of Rama is shining ($kāśa$ =light).

Buḍḍa Apastambya says that he meditates on Apa. The king says it is Rayi form of Lord. The two words (XVI I) are now explained.

"The Lord is called Apa, because He is all pervading (ap =to pervade). He is called Rayi because He causes delight (ra =joy). The middle portion (the trunk) and the bladder of the Lord contain the ether and the waters and hence He is called Śakra and Apa. He is called Prithivi because of His vastness ($prithiva$ expansion). He is called Pratiṣṭhā because He is the firm stay (pra =best $stha$ =support, stay). The Prithivi is so called because it rests in or within the two feet of the Lord Viṣṇu. (The earth is His foot stool).

Thus all the cosmos is contained within the body of the Lord—heaven in his head, the sun in His eyes the ether in His lungs the waters in His bladder the earth in His feet—the five worlds in these five portions of His body. Says an objector. The Śruti says, tad Viṣṇoḥ paramaṁ padam, the foot of Viṣṇu is in heaven. How do you say that the earth is His foot? To this the Commentator says —

“The word pāda (foot) is sometimes used to denote the whole body (—a part taken for the whole). Therefore in the Vedic text tad Viṣṇoḥ the word padam denotes the head &c. (That is the whole body of Viṣṇu is spread in space the heaven being in His head). See Māndukya Upaniṣad where the word pāda is used to denote the whole body of Vaiśvānara.

“The words Pīna, Chakṣuḥ, and Āditya (in XIX 2) refer to one and the same deity who is the door keeper of the eastern gate of Viṣṇu. Similarly Vyāna, Śrotra and Chandramās (20-2) are the names of the deity who is the southern door keeper of Viṣṇu, similarly Vak, Apīna and Agni are the names of the western door keeper so also Samāna, Indra and Mind are names of northern door keeper. Udāna and Vāyu and Ākāśa are names of the deity who keeps the upper door of the citadel of Viṣṇu.

Note—The five door keepers mentioned in Adhyāya Third Khanda Thirteenth are referred to in this Adhyāya Khanda 19 to 23. Now in Adhyāya Third the Prāna Chakṣus and Āditya are applied to one and the same person namely to the eastern gate keeper the same words used in V 19 must therefore refer to the same gate-keeper. Similarly with the others. The Third Adhyāya merely mentions these gate keepers here in the Fifth Adhyāya oblation to these is taught. The following table will remind the readers as to the names of these gate keepers —

Directions	Third Adhyāya	Fifth Adhyāya
East—The sun	Called the Eye and Prāna also	Dyaḥ
Southern—The moon	Called the Ear and Vyāna also	Dī
West—The Fire	Called the Speech and Apīna also	Prithivī
Northern—Indra	Called the Mind and Samāna also	Vidyut
Central—Vāyu	Called the Opas and Udāna also	

But in v 23 it is said Vāyuḥ cha Ākāśaḥ cha adhitṛtataḥ. Vāyu and Ākāśa rest. This shows that Vāyu and Ākāśa are two entities and not one and the same. The Commentator removes this doubt.

“The Vāyu here is indwelt by Lakṣmī and so is different (from the Vāyu mentioned in the first part of this khanda).

In these khandas 19 to 23 there occur the words Dyaḥ in conjunction with Āditya Dī with Chandramās, Prithivī with Agni and Vidyut with Parjanya. To whom do these four words Dyaḥ Dī Prithivī and Vidyut refer? The Commentator answers it by saying that three out of these four words mean the wife of Vāyu while Prithivī means Śrī.

By the word Prithivī (XXI 2) reference is made to Śrī only. The words Dyaḥ and Dī—and Vidyut refer to Vāyu's wife indeed.

Note — The Śiḥ mentioned here is also the consort of Vāyu, and not the Highest (?) It is said in these khandas (19 to 23) "If Āditya being satisfied, Dyu is satisfied &c." How the satisfaction of A can satisfy B? To this the Commentator answers

"These gate keepers (of the respective quarters and called Pṛithivī &c) are all founded in the scatheless faultless Lord Nārāyaṇa—He is their support (and hence when they are satisfied the Lord is satisfied)

In these khandas (19 to 23) the words *यत् किञ्च* occur, several times. They do not mean "whatever, but refer to the Lord

"Viṣṇu is called *yat*, because his form is Intelligence (*yā*=to go, to know). He is *kim* because he is essentially bliss (*ka*=joy)

The five phrases '*tat tṛipyati* —'That (Lord) is satisfied'—are now explained when these (gate keepers) are satisfied. Hari is satisfied, for He is the Beloved of these

The sacrificer gets not only reward in this world, but in *mukta* also he is happy

"Men obtain the Lord Keśava through the grace of the Sun the gate keeper of the east. (They enter the Divine Presence by the east). The Pitrīs reach him through the grace of the Moon by the Southern gate, the Gandharvas reach Him through the grace of Agni by the Western gate, the Rishīs reach Him through the help of Indra by the Northern gate, the higher Suras like Śiva &c, reach Him by the Central gate through the grace of Vāyu. It is not only the grace of the five gate keepers which is necessary to obtain entrance into the Presence but the grace of the Supreme is also necessary." Through the grace of Viṣṇu called Vaiśvānara, and by right knowledge is obtained always entrance to the Divine Presence

Can all obtain this full knowledge of Vaiśvānara? To this the Commentator answers

"The Divine Suras are alone competent to get a complete and full knowledge of Vaiśvānara (and they alone can fully meditate on Him) therefore they get the full fruit—the others (Men, Pitrīs, Gandharvas, and Rishīs) according to their competency." Thus it is in the Vaiśvānara-*Udya*

Note—The doctrine of Vaiśvānara must refer to the Supreme Brahman and not to Fire called Vaiśvānara. In fact Vaiśvānara here means the Supreme Lord

The section (khandas 11 to 21) starts with the question 'Who is our Ātman? Who is Brahman?' The answer to it is "Vaiśvānara" (Therefore Vaiśvānara must mean here Brahman and not Fire)"

(Similarly in the Māndūkya Upaniṣad the term Vaiśvānara is applied to the Lord)

"This Ātman has four feet. The Enter of the gross, Vaiśvānara is the first foot." (M Up I)

Similarly the Vedānta Sūtras also explain Vaiśvānara to mean Viṣṇu, in this passage (Vedānta Sūtras I 2 24)

SIXTH ADHYĀYA.

FIRST KHANDA

MANTRA 1

ॐ श्वेतकेतुर्हारीण्ये आस तं ह पितोवाच श्वेतकेतो वस
ब्रह्मचर्यं न वै सोम्यस्मिस्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति १

श्वेतकेतु Śvetaketuh. इ Ha, indeed, verily, once आरुणेयः Āruṇeyaḥ, son of Āruna or grandson of Aruna आस Āsa, was तम् Tam, to him, once, पिता Pitā, father उवाच Uvācha, said श्वेतकेतो Śvetaketu, Oh Śvetaketu वस Vasa, dwell. ब्रह्मचर्यं Brahmacharyam, as a student ईर, living in the house of Gurū in order to study the vedas, न Na, not वै Vai, verily सोम्य Soma, O child अस्मिः Aśmit, in our कुलीनः Kulīnāḥ, belonging to one's family or race अननूच्य Ananūchya, not without studying (the Vedas). ब्रह्मबन्धुः Brahma bandhuh, a Brahmana by birth He is a Brahmabandhu who has Brahmava as or kinsman. इव Iva like. भवति Bhavati, becomes, इति Iti, thus

1 There lived once Śvetaketu Āruṇeya To him his father said "Śvetaketu, go to the house of a teacher to study the Vedas, for there is none belonging to our family, O son, who has not studied (Vedas) and is merely like a kinsman of Brāhmaṇas — 401

MANTRA 2.

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य
महामना अनूचानमानी स्तब्ध एयाय तं ह पितोवाच श्वेत-
केतो यन्तु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत
तमादेशमप्राक्ष्य ॥ २ ॥

स ह Sa ha, he, indeed द्वादशवर्षं Dvādaśa-varṣaḥ, being twelve years old उपेत्य Upetya, having arrived at the house of Gurū चतुर्विंशतिः Chaturvī-
śati, twenty-four वर्षं Varṣaḥ years सर्वान् Sarvaṁ all, वेदान् Vedān, vedas
अधीत्य Adhitya having studied महामना Mahāmanāḥ, self-concentred. अनूचान-
मानी Anūchānamāni, thinking I have nothing to study स्तब्धः Stabdhah, stern,
arrogant एयाय Eyāya, returned तम् Tam, to him इ Ha, verily, पिता Pitā,
father उवाच Uvācha, said यत् Yat, that when नु Nu, now, सोम्य Somya,
O child, इत् इदम् Idam, thus महामनाः Mahāmanāḥ, self-concentred अनूचानमानी
Anūchānamāni, considering well-read स्तब्धः Stabdhah, arrogant. अति As,
thou art. इत् Uta, well तम् Tam, that आदेशम् Ādeśam, instruction अनूच्य
Aprāśyaḥ, have you asked,

MANTRA 7

न वै नूनं भगवन्तस्त एतदवेदिपुर्वद्व्येतदवेदिष्यन् कथं मे
नावक्ष्यन्निति भगवाश्स्त्वेवमेतद्वीत्विति तथा सोम्येति
होवाच ॥७॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not वै Va; verily नूनम् Nūnam, certainly भगवन्तः Bhāgavantaḥ, the venerable ones, my teachers ते Ic, they एतद् Etat, this, which thou hast said अवेदिषु Avedisuh, knew यत् Yat, if हि Hi, certainly, because एतद् Etat, this अवेदिष्यन् Avedisyan, if they had known क्वम् Katham, how, why मे Me, to me न Na, not आवक्ष्यन् Avaksyan they should have told it इति Iti, thus भगवाद् Bhagavā, Sir तु Tu but एव Eva, even, alone मे Me, to me तद् Tat, that ब्रवीतु Bravitu, say इति Iti thus तथा Tathā, be it so सोम्य Somya, O child इति Iti thus इ Ha, verily उवाच Uvācha, he said

7 'The son said "Surely those venerable men (my teachers) did not know that For if they had known it, why should they not have told it to me? Do you, Sir, tell me that" 'Be it so,' said the father—407

MADEVA'S COMMENTARY

In the previous books I have been taught the various kinds of meditations which lead to Release and other inferior rewards for persons who know the Lord who is the Best of all the most compassionate and possessing all auspicious qualities and who is different from the Jivas and the inanimate world stuff. This sixth book establishes by arguments the great difference between the Lord and Souls and Matter. It removes the doubt as regards the difference (bheda) between God and man. Svetaketu is taught this doctrine and through him the teaching is given to the whole world. The story states that Svetaketu when a boy was sent by his father to learn Vedas. After studying for twelve years Svetaketu returned home when he was twenty-four years of age. The text says "Svetaketu returned to his father when he was twenty-four having then studied all the Vedas. The phrase in the original is Sa Dvādasa Varṣa Upetya which is generally translated as when he was twelve years old then he commenced his apprenticeship. But a Brāhman boy is to be initiated at an earlier age and further Svetaketu's father was remiss in his duties towards his son in not initiating him earlier. To remove this misconception the Commentator shows that the phrase dvādasa varṣa is not to be taken as showing the age at which he was sent to Gurukula. Svetaketu was sent to the Gurukula at the proper age of eight (or seven) and returned at the age of twenty-four. Out of the sixteen years passed with his Guru Svetaketu spent only twelve years in Vedic study. Therefore he is called the twelve-year-old Svetaketu because he spent only 12 years on the Vedas and the remaining years on something else.

Or he went to the Guru's house when he was twelve years old though he was initiated at the proper age of eight and passed his earlier years in reading with his father.

mud, &c., are known) for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech—104

MANTRA 5

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातम् ।
विकारो नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥

यथा Yathā, as. सोम्य Somya, O child एकेन Ekena, by one लोहमणिना Lohamaṇinā, by the best of metals, by gold. सर्वम् Sarvam, all लोहमयम् Lohamayam, things made of metals (like pails, pots or ornaments) विज्ञातम् Vijñātam, known स्यात् Syāt, becomes वाचा Vāchā, by speech, by the organ of speech आरम्भणम् Ārambhaṇam, utterance. विकारः Vikārah, modification, change नामधेयम् Nāmadheyam, the name. लोहम् Loham, metal: loha इति Iti, thus. एव Eva, alone सत्यम् Satyam, true, correct.

5. As my child, by knowing one nugget of gold (as gold or metal) all that is made of metal is made known (by its similarity), so is that instruction; or as by knowing the correct word Loha, (all other words like Lohā, &c., are known) for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.—105.

MANTRA 6

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्पायसं विज्ञातम् ।
स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवम् ।
सोम्य स आदेशो भवतीति ॥ ६ ॥

यथा Yathā as. सोम्य Somya O child एकेन Ekena by one नखनिकृन्तनेन Nakhānikṛntanena, nail scissor. सर्वम् Sarvam all, कार्पायसम् Kārṣṇāyasam, made of iron. विज्ञातम् Vijñātam, known. स्यात् Syāt becomes वाचा Vāchā by speech, by the organ of speech आरम्भणम् Ārambhaṇam, utterance विकारः Vikārah, modification, change नामधेयम् Nāmadheyam, the name कृष्णायसम् Kṛṣṇāyasam, iron, (Kṛṣṇāyasam) इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true correct एवम् Evam, thus सोम्य Somya, O child. स Sa, that आदेशः Ādeśah, teaching, instruction भवति Bhavati, is इति Iti, thus.

6 And as, dear child, by knowing one pair of nail scissiors all that is made of black metal is known by its similarity with it, so is that instruction or as by knowing the correct word Kārṣṇāyasam one knows all other words which are corruptions of it owing to the difference of pronunciation, caused by the organ of speech.—106.

MANTRA 7

न वै नूनं भगवन्तस्त एतदवेदिपुर्यद्ध्येतदवेदिष्यन् कथं मे
 नावक्ष्यन्निति भगवाश्स्त्वेवमेतद्वीत्विति तथा सोम्येति
 होवाच ॥७॥

इति प्रथमः खण्डः ॥ १ ॥

न Na not वै Vaḥ verily नूनम् Nūnam, certainly, भगवन्न् Bhāgavanah, the venerable ones my teachers, वे Ie, they एतत् Etat, this which thou hast said अवेदिषु Avedisuh, knew यत् Yat if हि Hi, certainly, because एतत् Etat, thus अवेदिष्यन् Avedisyan, if they had known it कथम् Katham, how, why मे Me, to me न Na, not अवक्ष्यन् Avakshyan they should have told it इति Iti, thus भगवात् Bhagavā), Sir तु Tu but एव Eva, even, alone मे Me, to me तत् Tat, that व्रीद् Bravitu, say इति Iti thus तथा Tathā, be it so सोम्य Somya, O child इति Iti thus ह Ha, verily उवाच Uvācha, he said

7 The son said "Surely those venerable men (my teachers) did not know that For if they had known it, why should they not have told it to me? Do you, Sir, tell me that" 'Be it so,' said the father—107

MAHVA'S COMMENTARY

In the previous books have been taught the various kinds of meditations which lead to Release and other inferior rewards for persons who know the Lord who is the Best of all the most compassionate and possessing all auspicious qualities and who is different from the Jivas and the inanimate world stuff. This sixth book establishes by arguments the great difference between the Lord and Souls and Matter. It removes the doubts regarding the difference (bheda) between God and man. Svetaketu is taught this doctrine and through him the teaching is given to the whole world. The story states that Svetaketu when a boy was sent by his father to learn Vedas. After studying for twelve years Svetaketu returned home when he was twenty four years of age. The text says "Svetaketu returned to his father when he was twenty four having then studied all the Vedas. The phrase in the original is Sa Dradasa Varsa Upetya which is generally translated as when he was twelve years old then he commenced his apprenticeship. But a Brāhman boy is to be initiated at an earlier age and further Svetaketu's father was remiss in his duties towards his son in not initiating him earlier. To remove this misconception the Commentator shows that the phrase dradasa varsa is not to be taken as showing the age at which he was sent to Gurukulā. Svetaketu was sent to the Gurū at the proper age of eight (or seven) and returned at the age of twenty four. Out of the sixteen years passed with his Gurū Svetaketu spent only twelve years in Vedic study. Therefore he is called the twelve yeared Svetaketu because he spent only 12 years on the Vedas and the remaining years on something else.

Or he went to the Gurū's house when he was twelve years old though he was initiated at the proper age of eight, and passed his earlier years in reading with his father.

The similarity here consists as between a superior and inferior as gold is superior to iron so the Lord is superior to the world

The third illustration of a pair of scissors shows that sometimes by knowing a small quantity we can know by the law of analogy the attributes of that in which that substance exists in a large quantity As by knowing a small quantity of iron one knows the larger mass of iron so by knowing man as having a small quantity of happiness wisdom and sentency and consciousness one knows the Lord in whom these qualities exist in their infinity

Since by knowing a thing, which is very small in quantity, one can know analogy, the same substance when it is in very large quantity as by knowing a pair of scissors made of iron, the attributes of iron existing in a large mass are also known (so from the knowledge of man there is the knowledge of Vishnu)

But says one objector—This is not a fit illustration Vishnu is vast, the world is small to judge the big from the small is wrong The Commentator says 'true it is not always good to judge the great from the small It is not always true that the knowledge of the small gives a complete knowledge of the large But it is always true that the knowledge of the big includes the knowledge of small' Therefore he says —

Since even by knowing a small thing, by analogy we can know the big as by knowing a pair of scissors made of iron we can know all iron, how much more must it be true that by knowing Brahman who is large and (All Infinite) we can know this world which is so small

In other words the knowing of the Lord includes knowing the world He who knows the Lord must a fortiori know the world He who knows the whole, knows the part he who knows the large knows the small

In fact by knowing Him who depends upon none is similarly known that which depends upon him as by the knowing the Sanskrit names *mṛttikā* *Ayas* &c one comes to know all the corruptions from these words such as *Mitti*, *Mud*, &c Thus it is in *Sāmasamhitā*

The Sanskrit names are eternal and it being the universal language of man and gods he who knows Sanskrit has all the advantages and more which a person knowing a particular dialect has All non-sanskrit words are either corruptions of Sanskrit as cow of 'go' heart of *hṛd* father of *Pitṛ* and so on Or such words are conventional creations but Sanskrit being the language of the whole world at one time, a person knowing Sanskrit would not require to learn the dialect of every province in order to make himself understood In ancient times Sanskrit was the *esperanto* of the world and all could understand it.

The word *Lohamani* in V 15 means gold as we find it so explained in the *Śabda Nirnaya* —“The words *Svarna*, *Loha Mani* and *Parāṣa* all mean Gold

The word *Lohmani* is a *Yoga* *rudhi* word. It means etymologically "the best (*manu*) of the metals (*Loha*)," therefore Gold.

The Commentator now shows how the explanation of this *khanda*, as given by *Sankara* is wrong. The latter takes this *khanda* as teaching that all *vikāra* or variety or modification is false. But if the Śruti meant to teach that all *vikāra* is false, then it would not have used the words *eka*, *pinda*, and *mani*, for they are then not only redundant, but positively misleading. — And instead of saying "by knowing one clod of clay, all that is made of clay is known," it would have said — "by knowing clay all that is made of clay is known," and instead of saying — "by knowing one nugget of gold all that is made of gold is known," it would have said — "by knowing gold all that is made of gold is known," and instead of saying — "by knowing one pair of nail scissors all that is made of iron is known," it would have said — "by knowing iron, all that is made of iron is known."

Thus the word *eka* repeated thrice is useless. Similarly the word *pinda* (clod) *mani* (nugget) and *nakha nakhantura* (nail scissors) are also redundant. While the word *sarva* (all), thrice repeated is misleading. For all things made of gold, or clay or iron are not modifications of one nugget of gold or of one clod of clay or of one pair of nail-scissors. Moreover the theory of *Advaita* is that the world is superimposed on *Brahman*, as a snake is superimposed on rope. But this *khanda* does not show that all that is made of clay is superimposed on one clod of clay, &c. Therefore, the Commentator says —

If the Śruti meant to teach modification (*vikāra*), the words *eka*, *pinda* and *mani* would be useless.

While according to our explanation the words *eka* (one) and *sarva* (all) are perfectly relevant, for they are necessary in order to teach similarity. We take this *khanda* to teach *sādrśya* [similarity, and not *vikāra* (modification)]. Thus the word *pinda* is used to show the similarity of two things as far as the *sattva* hood is concerned, both are real, and none false. The word *mani* is used to show pre-eminence of one over the other, for *mani* means pre-eminence. While a nail scissors which is a very small thing shows the inferiority of the universe as compared with *Brahman*.

The *Advaitins* explain the next passage *vachārambhanā* &c, thus — "the *vikāra* (difference) is only a name, arising from speech, but the truth being that all is clay, gold, or iron." The Commentator shows the inconsistencies of this explanation —

Moreover the word "iti" repeated thrice, as *mṛttikā itī*, *lohmani itī*, *kāśīnāyasam itī* is useless, and similarly the word *nāmadheya*, used thrice. Had the Śruti meant to teach that the *vikāra* (modification or difference) was false, it would have said — "the clay alone is true, the gold alone is true, the iron alone is true," and not the words *nāmadheya* and *iti*.

For then the meaning would be 'the difference is a matter of speech only, the clay is true, the difference is a matter of speech only, the gold is true, the difference is a matter of speech only, the iron is true. The words *nāmadheya* and *iti* would be useless. For according to *Sankara* the word *nāmadheya* means a name only. Now a name only and the phrase 'a matter of speech' *vachārambhanam* have the same significance, and one or the other is redundant. The word 'iti' is a mark of quotation, and is

used to denote words and not substances of which the words are names. Therefore the "mṛttikā itī" cannot denote the substance clay but the word form mṛttikā meaning clay. In fact, without using the word 'itī' the substance clay would have been denoted by using merely the word mṛttikā. Thus itī is useless according to Śaṅkara. But according to our explanation the word 'itī' is not useless, for we explain that itī points to the word form mṛttikā and say "The word form mṛttikā is the true, namely, the correct word, while words like mud mṛttī, mṛtī, &c. are verminous corruptions (vikāra) of it. Moreover there is no word in this khanda which shows that difference is 'false' for the word false occurs nowhere in it. The word vācārambhāna cannot be taken to mean false. For neither technically, does nor etymologically this word mean false. Moreover as the phrase "he ate bread only," implies that he took nothing with his bread like condiments, &c., so it is a name only, would mean that there was no substance in it.

But there is no such word as "only" (mātra) in the above sentence. It is not vācārambhāna mātram, (so you cannot say it means by implication falsehood).

Thus the word vācārambhāna does not mean arising from speech but utterance through the organ of speech. All corruptions of pure Sanskrit words are due to the defect of utterance, are the outcome of the difference of the organ of speech. Vāc means the organ of speech, śreṇī, the larynx and ārambhāna means utterance.

The word ārambhāna does not mean arising, but it denotes an action. Thus vācārambhāna means "the change (vikāra) of pure words into dialects, is due to the utterance (ārambhāna) through different organs of speech." The word vikāra means the varieties (v) of corruptions (kāra). The varieties of corruption of the pure word depend upon the varieties of the organs of speech. The word satyam qualifies nāmadheyam. Thus satyam nāmadheyam means the original word is the true or the eternally existent. The meaning is that the Sanskrit words like mṛttikā, &c., are eternally existent, but not their corruptions. The word satya means 'eternal,' because the wise know (ya) it as pervading (tatam) all time as a substance (sat) in other words, that whose substance exists through all time is 'true' or satyam. All other words, foreign or vernacular are either corruptions or mere conventions made by men. Since these words are conventional or symbolic only, therefore they are vikāra or modified forms of the originals.

Sāyaṇa objector —the word vikāra is masculine how can it be construed with ārambhānam, a neuter noun? To this the Commentator says —

The word vikāra, being a word which is *always* masculine, remains unchanged when construed with words of other genders. The phrase ārambhānam vikārah is, as good as the well known phrase Vedah pramānam. Moreover it is not correct to say that the words mṛttī, &c., are Vikāra of the original word mṛttikā. Strictly speaking no word is a Vikāra of another word, every word is vikāra of ākāśa. The whole khanda describing the pre-eminence of Sanskrit over non-sanskrit words,

really teaches the pre-eminence of the Lord over every thing else. The cosmogony taught in the next Māṇḍa is also for the sake of teaching the superiority of the Lord.

SECOND KHANḌA.

MANTRA 1.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्वैक आहु-
रसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥१॥

सद् Sat, the True, the Good, the Being, the Best, Nārāyaṇa एव Eva, alone सोम्य Somya, O Child इदम् Idam, of this, अग्रे Agre, in the beginning आसीत् Āsit, was, एकम् Ekam, one, homogeneous, not separated in members. एव Eva, alone अद्वितीयम् Advitīyam, without a second, without an equal. तद् Tat, that इ हा, indeed एकै Eke, some आहुः Āhuh, say आसत् Asat, the non-being, the void, the chaos एव Eva, alone, इदम् Idam, of this, अग्रे Agre, in the beginning. आसीत् Āsit was एकम् Ekam, one एव Eva, alone अद्वितीयम् Advitīyam, without a second, without an equal तस्मात् tasmāt, from that, असतः Asatah, from the void. सद् Sat, the true, the plenum. जायत Jāyata, is born.

1. The Sat (Good) alone, O child! existed in the beginning (of this creation) one only, without an equal. About this others say, the Asat (Void) alone existed in the beginning of this creation, one only without a second, from that Void (Asat) was produced the Plenum (Sat) —408.

Note.—The word Sat may be translated as the True, the Good, the Plenum. The word Asat, refers to the theory of śūnya Vāda which maintains that in the beginning was Nothing, was Void, from which came out everything.

MANTRA 2.

कुतस्तु खलु सोम्यैव स्यादिति होवाच कथमसतः
सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥२॥

कुतः Kutah, how तु Tu, but, खलु Khalu, certainly, सोम्य Somya, O Child, एवम् Evam, thus, स्यात् Syat, it can be, इति Iti, thus इ हा, indeed, उवाच Uvācha, said, कथम् Katham, how, असतः Asatah, from the void, सद् Sat, the Plenum जायत Jāyata, be born इति Iti, thus सद् Sat, true, तु Tu, but एव Eva, alone, only. सोम्य Somya, O Child. इदम् Idam, of this अग्रे Agre, in the beginning आसीत् Āsit, was, एकम् Ekam, one, एव Eva, only. अद्वितीयम् Advitīyam, without an equal, without a second,

2 'But, O child, how could it be thus,' said the father. 'How from the Void should be born the Plenum Therefore, the Sat (the Good) alone existed, O child, in the beginning of this creation, one only, without an equal —409

MANTRA 3

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु
स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क्व च शोचति स्वेदते
वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥

तद् Tat, that the Lord called Sat, Brahman ऐक्षत Aikṣata, thought, cogitated. बहु Bahu, many, assuming many forms in order to control the universe स्याम् Syām, let me be. प्रजायेय Prajāyeya, let me create living-beings इति Iti, thus. तद् Tat, here, then. तेज Tejah, fire, the Goddess Rāmā along with Fire, or light, of which she is the presiding deity असृजत Asrjata, He created तद् Tat, that, Goddess Rāmā called Tejas and having the form of fire. तेज Tejah, Fire, Goddess Rāmā ऐक्षत Aikṣata thought, cogitated. बहु Bahu, many स्याम् Syām, may I be. प्रजायेय Prajāyeya, may I create इति Iti, thus तद् Tat, She, Goddess Rāmā. आप Āpah, water, the Prāna called waters and the presiding deity of water. असृजत Asrjata, created तस्मात् Tasmāt, therefore. यत्र Yatra, wherever क्व Kva, whenever च Cha, and शोचति Śoçati, is hot, is sorrowful, weeps स्वेदते Svedate, perspires. वा Va or पुरुष Puruṣah, man. तेजस Tejasah, from fire एव Eva, indeed, alone तद् Tat, that अधि Adhi, over, verily, another reading is हि hi 'indeed.' आप Āpah, waters जायन्ते Jayante, are produced

3 He thought 'I shall assume many forms (in order to govern the world) and create beings' He created Fire The Goddess of Fire thought, 'I shall assume many forms and create beings' She created the Waters (Vāyu) Therefore, wherever and whenever any body weeps or perspires, water comes out, for it is from fire that water is produced —410

MANTRA 4

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त
तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यन्नथ एव तदध्यन्नाद्यं
जायते ॥ ४ ॥

इति द्वितीयः खण्डः ॥ २ ॥

ता Tāh, they आप Āpah, waters, Prāna ऐशन्त Aikṣanta, thought
 बहव Bahvyaḥ, many. स्वाम Syāma, Let us be प्रजापति, Prajāpati, and
 create beings इति Iti, thus, ता Tāh, they, प्राण called the Waters
 अन्नम् Annam, food, the God Rudra, the presiding deity of food, the food here
 means the element earth अश्विनन्त Aśvinaṅta, created तस्मात् Tasmāt, therefore
 यत्र Yatra, wherever क्व Kva, whenever च Cha, and वर्षति Varsati, it rains,
 तद् Tat, then, there एव Eva, alone भूमिष्ठ Bhūmiṣṭha, much अन्नम् Annam,
 food, भवति Bhavati, is produced. अद्भ्य Adbhyaḥ, from waters from Vāyu
 एव Eva alone तद् Tat, that [हि in verily] अधि Adhi, over, after अनाद्य
 Annādyam, eatable food जायते Jāyate, is produced.

4 The (God of) water thought 'may I multiply and
 create beings' He created (Rudra the God of) Food (Earth)
 Therefore, wherever and whenever it rains, much food is
 produced, therefore from Water alone is produced all food
 fit for eating—411.

Note—Apparently this is a geological conception clothed in mythological language

MADHYĀ'S COMMENTARY

The creation of the world is now being taught in order to establish the greatness
 of the Lord. The second khanda begins with the famous passage—*Sad eva so'ya idam
 agre sat ekam eva adityam*. This is the key stone of the advaita edifice, and naturally
 Mādhyā takes pains to refute the wrong interpretation of the advaitins. Śaṅkara takes
 the three words *ekam*, *eva* and *adityam*, as negating the three sorts of *bheda*s namely
 the *svagata*, the *vyātīta* and the *vijātiya* *bhedas*. Thus in a tree, the difference that
 exists in it between its branches, leaves &c., is a *svagata* *bheda* or difference *inter se*.
 There is no such difference in Brahman. It is homogeneous. The difference that exists
 between one tree and another of a different class such as between an apple and a mango
 tree is *vijātiya* *bheda* or class difference. There is no class difference in Brahman. As is
 the difference between a tree and a stone things belonging to different classes altogether
 and which is *vyātīta* difference or extreme difference, there is no such difference in
 Brahman. The word *eka* or one shows that Brahman is the sole cause of the universe, and
 not like the city which is the material cause of the pot but whose efficient cause is the
 potter and the instrumental cause is potter's wheel &c. Brahman is the material and the
 efficient cause is well. The word *adityam* shows that there is no other substance in
 existence than Brahman. It is the only substance that exists. This view of Śaṅkara
 is set aside by our Commentator—

The words *ekam eva adityam* mean that the Lord is free from
svagata *bheda*, i. e. He is homogeneous and is free from *vyātīta* *bheda*,
 that is He has no one equal to Him. He is one homogeneous substance
 and is peerless. As says the text—'He is called *ekam eva adityam*,
 because He is devoid of any equal or superior and because, He has no
 differences *inter se*, being a homogeneous mass. Such is the Eternal
 Brahman.' This is in the *Pravṛtta*

“The word ‘eva’ is used in order to exclude the theory of bheda-bheda (which teaches that Brahman has difference and is differenceless also) The word ‘advitīyam’ shows that He is free from equality and superiority —for there is no one equal to Him or superior to Him (Had the word ‘eva’ not been used, then ‘ekam advitīyam’ would have meant one and peerless which need not be homogeneous as one pot, &c. For so far as the pot is concerned) it is one but it has differences in its various parts. The bheda-bheda theory would have come in, but for the word ‘eva’. Therefore this Śruti sūtra etc. says that the Lord Nārāyaṇa is ‘ekam eva’ ‘one only’. The word ‘advitīyam’ means ‘equal’. This word is used in the sense of ‘equal’ in the Mahābhāṣya.

The Mahābhāṣya reference is —*asya garadvitīyena bhavyam ita ukte ca dīpīc gaur eva upādīyate na avśahna gardabhaḥ*. This shows that ‘advitīyam’ has the meaning of ‘without equal’ also.

‘The word ‘advitīyam’, therefore means without ‘equal’. How can any one be superior to Him when no one can even come up to Him. Thus this great text shows that the Lord is one and peerless. Thus it is in the Sāmā Samhitā.

Nor is the absence of vijatīya bheda a well known thing, (for no one has ever seen a thing which has not its contrary). Moreover there is no proof of the existence of such an absence of vijatīya bheda. The word ‘advitīya’ does not mean the absence of vijatīya bheda. As says another text — When it is said the Lord is *eka eva advitīya* it means that there is no one equal to Him or greater than He. So also another text — The Lord is one there is no one equal or greater to Him.

If it be said there is nothing else than the Lord and all that exists is the Lord and so there is no such thing as vijatīya, and consequently the absence of vijatīya bheda is the most natural thing in the world, then the whole context becomes absurd.

For the question put by Uddālaka is what is that thing by knowing which the unknown becomes known. If there exists no other thing than Brahman the knowledge of Brahman will give us the knowledge of nothing and not of every thing for nothing else exists. Therefore the Commentator says:—

If there exists no vijatīya object but all is Brahman, then the very question of Uddālaka becomes purposeless for he asks what is that by knowing which every thing else becomes known by which we hear what cannot be heard by which we perceive what cannot be perceived, &c. The very question takes for granted the existence of other things which are to be heard or perceived &c. And since every thing is Brahman, the knowledge of any thing (of a pot even) would be the knowledge of Brahman. Not only this but ignorance would be as good as nay the very acme of

knowledge, for there being no vijātiya difference, ignorance and knowledge is one and the same. Nor would remain there any such difference, as truth and falsehood, for the recognition of such difference amounts to the giving up of the *advaita* position, and admission that vijātiya bheda is not a fiction of the moralists but an absolute something.

* Moreover the difference between truth and falsehood being a fiction, it follows that their identity is not a fiction, but a truth and a reality. The true and the false being thus identical, the phrases like these "this is truth, this is false" cease to have any meaning, so it is as much true to say that the *Jīva* and the *Īśvara* are identical as to say that they are different. In other words the proposition that the *Jīva* and the *Īśvara* are different is also true. Your position, therefore, that the Brahman is the absolute reality and everything else is false becomes untenable.

Another absurdity of this position is that Brahman itself becomes false for there being no difference between truth and falsehood it is as much true to say that Brahman is, as to say that it is not. Even if we add that this Great Text *ekam eva advītiyam* declares that there is no bheda in Brahman whether *svagata* or *ajātiya* or *vijātiya*, we explain it in this way —

This text prohibits *ajātiya* and *svagata* bheda and that kind of *vijātiya* bheda which asserts the existence of any *vijātiya* object greater than Brahman. (In other words Brahman is a homogeneous substance has no *svagata* bheda, He is unique,—has no other substance of his class, has no *ajātiya* bheda, and lastly there is no one greater than Him, and thus He has no *vijātiya* bheda also, in this sense only, that is there is no *vijātiya* object greater than He.

The Commentator now explains the whole bhanda in the very words of a well known book

The Lord Narayana Hari is called Sat, because He is the best of all, (the Good par excellence). He created (emitted) in the beginning (the chaotic Goddess Śūnī) the eternally existing Shining One called Tejas or Light. (She is the presiding deity of Fire or light). She is called tejas either because she resides in the All pervading (ऋ in the all pervading) and is Unborn (या unborn ते-अज) Or She is called tejas because the creation (जा) is by her with the Lord (तृता) as efficient cause. In other words She is called Tejas because Her creative form called vidyā is born (जा) from the Lord Hari (ता).

From Her is born even the Prāna called also Manu and named also water or Apas. From Her also comes out the Lord Brahma, the presiding deity of the four castes of Brahmanas &c.

In fact the birth of Prāna and Brahmā is simultaneous and Prāna always in turn becomes Brahmā therefore the birth of Prāna is said first. Moreover Prāna is more important of the two. Therefore His creation is mentioned first.

From Prāna is born the Lord Hara, who is called annam or Food

These three Devatās—Śrī, Prāna and Brāhmā, and Hara are called here by the names of three elements—light water and earth, and they are the presiding deities of these In fact, this Khanda teaches the creation of these three Devatās and of these three elements as well

That Shining One—Śrī dwells in light, and Prāna even dwells in the water, therefore from heat (tejas) comes out water, (as perspiration) The Lord Hara dwells in food, and so food comes out of water (as Hara comes out of Prāna) In fact, the earth is the food of this passage, for all food is but a form of earth

THIRD KHANĀA.

MANTRA 1.

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्यण्डजं
जीवजमुद्भिज्जमिति ॥ १ ॥

तेषां Tesām, of them. खलु Khalu, verily एषां Esām, of these, of the elements to be described later on भूतानां Bhūtānām, of the elements or beings. त्रीणि Trīni, three, the triad of Light, Water and Earth. एव Eva, only बीजानि Bījāni, seeds, sources, origins, causes. भवन्ति Bhavanti, are, there are अण्डजम् Āṇḍajam, born of egg, oviparous as birds, &c जीवजम् Jīvajam, born of living being, viviparous as men उद्भिज्जम् Udbhijjam, springing from the ground, bursting through the ground, sprouting as trees. इति Iti, thus

1 Of these beings verily there are three sources only (namely the Fire, the Water and the Earth) All living-beings are produced either from an egg, or are viviparous, or are produced by fission.—412.

Note—This Khanda describes the greatness of the Triad of Light, Water and Earth (Śrī, Vāyu and Rudra) as the sources of all other beings

MANTRA 2.

सैयं देवतक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेना-
त्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥

स Sa, he इयम् Iyam, this, the God called Sat देवता Devatā, the God क्षत Aksata, thought, after having produced the Divine Triad of Śrī, Vāyu and Rudra, along with their Elements Light, Water and Earth हन्त Hanta, well, अहम् Aham, I इमा Imah, these, (the Fire, the Water and the Earth created by me already) तिस्रः Tisrah, three देवता Devatāḥ, the Gods, Lakṣmī, Prāṇa, and Rudra. अनेन Anena, through this जीवेन Jīvena, by the living, by my aspect

called Jīva or Anuruddha आत्मना Ātmanā, by the self, as the Inner Guide. अनुप्रविश्य Anupraviśya, entering after, entering as the Inner Ruler नामरूपे Nāmarūpe, the names and forms व्याकरवाण्ये Vyākaraṇāṅy, I shall evolve, I shall reveal or develop. इति Iti, thus

2 That God thought "these three Devatās are well-created; now I shall enter into them, with that aspect of mine called the Living Spirit (Jīva-ātman, Aniruddha) and shall develop name and form — 413 "

MANTRA 3

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ॥ ३ ॥

तासां Tāsāṃ of these Devatās त्रिवृतम् Trivṛtam, triary, tripartite त्रिवृतम् Trivṛtam, triary, tripartite That is He made the three deities enter into each other, thus Fire and Water entered into the Earth, Water and Earth entered into the Fire, Fire and Earth entered into the Water एकैकां Eka-ekāṃ, each other. करवाणि Karavāṅi, may I do इति Iti, thus ता Sa, that इवम् Iyam, this देवता Devatā, God. एना Imāḥ, these. तिस्रः Tisrah, three देवता Devatāḥ, Gods. अनेन Aneṇa, by the एव Even, alone जीवेन Jīveṇa, by the living आत्मना Ātmanā, by the spirit अनुप्रविश्य Anupraviśya, having entered through them नामरूपे Nāmarūpe, names and forms, like Indra, &c. व्याकरोत् Vyākaroṭ, developed

3 Then that God said "I shall make these three tripartite, by making each of them enter into the other" Then that God having entered into these three Devatās, with His Living Spirit, developed names and forms (like those of Indra, &c) — 414

MANTRA 4

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा नु खलु सोम्येमास्तिस्रो देवतास्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तासां Tāsāṃ, of them त्रिवृतम् Trivṛtam, tripartite त्रिवृतम् Trivṛtam, tripartite एकैकां Eka-ekāṃ, each other अकरोत् Akaroṭ, He made. यथा Yathā, as नु Nu, now खलु Khalu, indeed सोम्य Somya, O child एनाः Imāḥ, these तिस्रः Tisrah, three देवता Devatāḥ, Gods त्रिवृतम् Trivṛtam, tripartite त्रिवृतम् Trivṛtam, tripartite एकैकां Eka-ekā each भवति Bhavati, becomes तद् Tat, that मे Me, from me. विजानीहि Vijānāhi, learn th u. इति Iti, thus

4. He made each of them tripartite Learn now from me, O child, how each of these is tripartite — 415

MAHEVA'S COMMENTARY.

Having created these, the Lord Keśava thought within himself "I shall create names and forms, by entering into Lakṣmi and the rest, with that form of mine which is called Jīva, and which is the name of Anuruddha aspect of mine. By entering into them I shall make them three-fold each." Thus thinking, he entered into them and created the names and forms of Indra and the rest, and again by making them enter into each other he formed Agni, Soma and Sūrya.

Note.—In this passage occurs the description of the three-foldness of all creation and in it occurs the phrase Jīva-Ātmā. This word Jīva-Ātmā is generally understood to mean the human soul or the individual soul; but here it has not that meaning. It means the Living Lord. By this tripartite Lakṣmi, &c., are made to evolve other Devatās as Indra and the rest, who in their turn evolve Agni, Moon and Sūrya. The three Devatās Lakṣmi, Vāyu and Rudra entered into each other and by their combination evolved Indra, &c. They entered also into the Fire, the Sun and the Moon and thus gave them a three-fold nature.

FOURTH KHANḌA.

MANTRA I.

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागादग्नेरन्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि
रूपाणीत्येव सत्यम् ॥ १ ॥

यद् Yat, what अग्ने Agneh, of fire रोहितम् Rohitam, red रूपम् Rūpam form, colour तेजस Tejasah, of Tejas or Lakṣmi तद् Tat, that रूपम् Rūpam, colour यद् Yat, what शुक्लम् Śuklam, white तद् Tat, That अपाम् Apām, of waters, of Vāyu यद् Yat, what कृष्णम् Krisnam, Black तद् Tat, that, अन्नस्य Annasya, of food: रुद्रा अपागात् Apāgāt, vanishes: the name Agni is not the primary name of the fire, but of the Lord who is the real Agni or Eater अग्ने Agneh, of fire अग्नित्वम् Agnitvam, fieryness, the etymological application of the word Agni or Eater वाचा Vāchā, by speech, owing to the organ of speech आरम्भणम् Ārambhanam, utterance विकार Vikārah, modification conventional, such as the name Lakṣmi is the true name of the Goddess Lakṣmi but conventionally it is a name given to many women also. When a woman is called Lakṣmi, it is conventional use of the word and not the principle use of it नामधेयम् Namadheyam, the name त्रीणि Triṇi, three, रूपाणि Rūpāṇi, forms इति Iti, thus एव Eva, alone सत्यम् Satyam, true

Note.—The word Agni literally means the eater and is the Primary name of the Lord and of Lakṣmi. Secondly it is applied to fire also, but with regard to fire, the word Agni is employed only in its conventional sense, just as the word Lakṣmi may

be the name of a woman. This conventional use is called *Vikāra*, a mere form of speech (*Vāchārambhāna*). Primarily three forms namely the *Tejas*, *Apas* and *Annam* are the true forms to whom these words are really applicable.

1. The red color of fire is the color of *Tejas* (*Lakṣmī*), its white color is the color of *Water* (*Vāyu*), the black color of fire is the color of *Earth* (*Rudra*). Thus vanishes (the reason for the application of the word) *Agni* to fire. The fire is called *Agni* conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true—416

MANTRA 2

यदादित्यस्य रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यच्छुष्णं
तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥

यद् *Yat*, what *आदित्यस्य* *Ādityasya*, of the sun *रोहितम्* *Rohitam*, red *रूपम्* *Rūpam*, color *तेजस* *Tejasah* of *Lakṣmī* *तद्* *Tat*, that *रूपम्* *Rūpam*, colour *यद्* *Yat*, what *शुक्लम्* *Śuklam* white *तद्* *Tat* that *अपां* *Apān* waters of *Vāyu* *यद्* *Yat* what *शुष्णम्* *Śuṣṇam*, black *तद्* *Tat*, that *अन्नस्य* *Annasya*, of food of *Rudra* *अपागता* *Apāgātā*, vanishes, the name *Āditya* is not the primary name of the sun, but of the Lord who is the real *Āditya*, or seizer or attractor. *आदित्याद्* *Ādityād*, from the sun, the nature of being *Āditya*. *आदित्यत्वम्* *Ādityatvam*, the nature of being the sun. the etymological application of the word *Āditya* or attractor. *वाचा* *Vachā* by speech *आत्मणश्च* *Ārambhānashch* utterance *विकार* *Vikārah*, conventional use *नामधेयम्* *Nāmadheyam* the name *त्रीणि* *Trīṇi* three *रूपाणि* *Rūpāṇi*, forms *इति* *Iti* thus *एव* *Eva* alone *सत्यम्* *Satyam* true

2. The red color of the sun is the color of *Tejas* (*Lakṣmī*), the white color of the sun is the color of *Water* (*Vāyu*) the black color of the sun is the color of *Earth* (*Rudra*). Thus vanishes (the reason for the application of the word) *Āditya* to the sun. The sun is called *Āditya* conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true—417

MANTRA 3.

यच्चन्द्रमसो रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥

यत् Yat, what चन्द्रमस Chandramas, of the moon रोहितम् Rohitam, red
रूपम् Rūpam, colour तेजसः Tejasah, of Laksmi तत् Tat, that रूपम् Rūpam,
colour यत् Yat, what शुक्लम् Śuklam, white तत् Tat, that अपान् Apām, waters
of Vāyu, यत् Yat, what कृष्णम् Kṛṣṇam, black तत् Tat, that अन्नस्य Annasya,
of food अपागान् Apāgāt vanished चन्द्रात् Chandrat, from the moon. चन्द्रत्वम्
Chandratvam, the reason of being called Chandra वाचा Vāchā, by speech.
आरम्भणम् Ārambhanam, utterance विकार Vikārah, conventional use. नामधेयम्
Nāmadheyam, the name त्रीणि Trīṇi, three रूपाणि Rūpāṇi, forms इति Iti,
thus. एव Eva, alone सत्यम् Satyam, true

3. The red colour of the moon is the colour of Tejas (Laksmi); its white color is the color of Water (Vāyu), the black color of the moon is the colour of Earth (Rudra) Thus vanishes (the reason for the application of the word) Chandramas to the moon The moon is called Chandramas conventionally only It is a mere matter of speech The Three Primary Forms are only entitled to this name and with regard to them alone is the name always true—418.

MANTRA 4

यद्विद्युतो रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागाद्विद्युता विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि
रूपाणीत्येव सत्यम् ॥ ४ ॥

यत् Yat, what विद्युत् Vidyutah, of the lightning रोहितम् Rohitam, red
रूपम् Rūpam, color तेजसः Tejasah, of Tejas or Laksmi तत् Tat, that रूपम्
Rūpam, form, color यत् Yat, what शुक्लम् Śuklam, white तत् Tat, that अपान्
Apām, waters Vāyu यत् Yat, what कृष्णम् Kṛṣṇam, black तत् Tat, that
अन्नस्य Annasya, of food अपागान् Apāgāt vanished विद्युत् Vidyutah, from the
lightning विद्युत्त्वम् Vidyuttvam, the reason of being called Vidyuta वाचा Vāchā,
by speech आरम्भणम् Ārambhanam, utterance विकार Vikārah, conventional
use नामधेयम् Nāmadheyam, the name त्रीणि Trīṇi, three रूपाणि Rūpāṇi,
colors, forms इति Iti, thus. एव Eva, alone सत्यम् Satyam, true

1. The red colour of the lightning is the colour of Lakṣmi, the white of Vāyu, the black of Rudra. Thus vanishes (the reason for the application of the word) Vidyut to the Lightning. The lightning is called Vidyut conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—419.

MANTRA 5

एतद्धस वै तद्विद्वांस आहुः पूर्वे महाशाला महाश्रोत्रिया
न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो
विदांचक्रुः ॥ ५ ॥

एतद् Etat, this इ Ha, verily सः Sma, a mere particle. वै Vai, indeed तद्विद्वांसः Tad-vidvāsah, the knowers of this. आहुः Āhuh, say पूर्वे Parve, in former days महाशाला Mahāśalāh, great performers of annual sacrifices महाश्रोत्रियाः Mahāśrotriyāh, the great knowers of all the Vedas with their meaning न Na not न Nah, of us; amongst us अद्य Adya, to day कश्चन Kaśchana, any one अश्रुतम् Aśrutam, unheard अमृतम् Amratam, unconceived, not considered अविज्ञातम् Avijñātam, unknown उदाहरिष्यन्ति Udāharisyanti, shall mention. इति Iti, thus हि Hi, indeed एभ्यः Ebyah, from them from the learned men who had realized Brahman विदांचक्रुः Vidāñchakruh, they knew

5. Verily knowing this, the great sacrificers and the great theologians of yore said "From this day, none of us can be said not to know anything of which we have not heard, nor considered, nor known." For of a truth, others in present times have learnt everything from these teachers of yore — 120

MANTRA 6

यद् रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदांचक्रुर्दु
शुक्लमिवाभूदित्यपाः रूपमिति तद्विदांचक्रुर्दु कृष्णमिवाभूदित्य-
न्नस्य रूपमिति तद्विदांचक्रुः ॥ ६ ॥

यद् Yat U, what verily रोहितम् Rohitam, red इव Iva, like, अहोः Abhōt, was. इति Iti, thus तेजसाः Tejasah, of Tejas, of Lakṣmi यद् Yat, that रूपम् Rūpam, colour इति Iti, thus हनः Hat, that विदांचक्रुः Vidāñchakruh, they knew. यद् Yadu, what, verily शुक्लम् Śuklam, white. इव Iva, like. अहोः Abhōt, was.

इति Iti, thus यथाऽपम् Apām of Vāyu, of Water रूपम् Rūpam, color इति Iti, thus. तत् Tat, that विदाचक्रुः Vidāchakruh they knew यद् Yadu, what वृष्याम् Kṛiṣyām, black इव Iva like अभूत् Abhūt, was इति Iti, thus अन्नस्य Annasya, of Rudra of Earth रूपम् Rūpam, color इति Iti, thus तत् Tat, that. विदाचक्रुः Vidāchakruh, they knew

6 Whatever appeared to them red they knew to be due to Laksmī, whatever appeared to them white they knew to be due to Vāyu, and whatever appeared to them dark they knew to be due to Rudra —421

MANTRA 7

यद्विज्ञातमिवाभूदित्येतासामेव देवतानां समास इति तद्विदांचक्रुर्यथा नु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ७ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

यद् Yat, what इ U, verily अविज्ञातम् Avijñātam, unknown, inscrutable इव Iva, like. अभूत् Abhūt, was इति Iti, thus एतासां Etāsām of these. एव Eva, cve), along देवतानां D evatānām of the deities समास Samāśah, combination इति Iti, thus तत् Tat that विदाचक्रुः Vidāchakruh, they knew यथा Yathā as नु Nu, now खलु Khalu indeed सोम्य Sonya O child इमा Imah, these तिस्रः Tisrah three देवता Devatah, deities पुरुषम् Puruṣam, man प्राप्य Prāpya, reaching त्रिवृत् Trivṛt, three fold tripartite त्रिवृत् Trivṛt, threefold, tripartite एकैका Eka-ekā, each one भवति Bhavati becomes तत् Tat, that मे Me, from me विजानीहि Vijānāhi, learn thou इति Iti, thus

7 Whatever verily appeared to them inscrutable they took to be as some combination of these three deities. Now of a truth, learn from me, my child, how every deity becomes tripartite in its descent into man —422

MADHVA'S COMMENTARY

Now that which is the red color (in whatever object it may be found) is a color which has its origin in the color of Śrī —Whatever is white is produced from the color of Vāyu (Pṛaṇa), and know that the black is born from the colour of Śiva (Hara)

(Since Agni thus depends upon Śrī Vāyu and Śiva) therefore that which is the all devouring power of Agni, and which is why it is called Agni (ag+nih=agni) really belongs to this Triad of Śrī, &c. Therefore Agni has no fierceness in its own nature but owes it all to them. Similarly all power of attraction (adāḍāna) belongs primarily to this Triad,

who are the true *Ādityā* (attractors) while the sun is *ādityā* derivatively only. Similarly the power of giving joy (*ojā*) belongs primarily to this Triad, who are the true *Chandīā* or Gladners the moon is called *Chandra* secondarily only. Similarly the power of enlightenment belongs principally to this Triad, who are the true *Vidyūtā* or Enlighteners the lightning is called *Vidyūt* secondarily only. Thus this Triad has all names and all forms. All other objects are but reflections of these, therefore, these *Agni* &c., also assume all forms and colors, red, white &c., in turn. (In themselves *Agni*, &c., have no form of their own nor any color.)

Now the Commentator explains the phrase *vācā āraabhanam vikārah nama theyam teja rūpāni eva satyam*

Therefore calling of one thing by the name belonging to another as fire is called *Agni* a name belonging to the Triad, is a matter of conventional speech only. Symbolically alone is such *vikārah* or secondary names employed. The eternal name is that which refers to the Triad.

As the names *Lakṣmī*, *Vayu* &c. primarily belong to the devatās of the Triad, but secondarily apply to men and women also and in the case of the latter the name being symbolical only is a mere matter of speech, the human names being secondary only and not primary, so all the names of the Vedās are primarily the names of these three deities. Therefore they are called *satyam* for *satyā* means the primary, the principal.

As the names and the forms of *Indrā* and other devatās are but the secondary names of these principal Deities derived from the names of the Triad and as these names principally belong to these Three, because *Indrā* &c. as they are subordinate to this Triad and as the Triad is superior to them in power &c., so the names of *Śiva* and his forms are the primary names of *Vayu*, they are applied secondarily to *Śiva* similarly the names of *Vayu* and his forms are the primary names of *Lakṣmī*, and are secondarily applied to *Vayu*. Similarly the names of *Lakṣmī* and her forms are the primary names of the Lord *Harī* and His forms. Therefore He is alone the Lord of all. He is all forms. He is all.

He alone is all name because every name is His name and so also He is alone the all power because every power is His power. All the forms that belong to others are reflections of His forms. He is one only without a second—the peerless and consequently, the best of all. He being the chief is called the *Sat* or Good. He is called the *Satyam* because He is good (*Sat*). He is all pervading (*Tat*) and He has knowledge (*Āt*)

Thus Satya is the name of the Lord Viṣṇu, a tat tvam asi Śvetaketo thou art not that O Śvetaketo Why art thou, therefore so conceited and stern. The gods Indra and the others are higher than thou in wisdom and power yet higher than they are the Triad Śrī, Piṅga and Śiva while the highest of all is the Lord Viṣṇu, so never be conceited. Never think thyself the wisest or the greatest. Thus knowing the great power of Viṣṇu, let neither pride nor sternness enter thy heart, for none can ever remain stern, who come to know the power of Viṣṇu for the knowledge of Viṣṇu cannot be the cause of pride. Thus it is in the Sāma Samhitā

FIFTH KHANḌA

MANTRA 1

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्त-
पुरीपं भवति यो मध्यमस्तन्मांसं सं योऽणिष्ठस्तन्मनः ॥ १ ॥

अन्नम् Annam food, the God Śiva in the food अशितम् Aśitam when eaten, when taken as one's support त्रेधा Tredhā, three fold विधीयते Vidhiyate becomes तस्य Tasya of his of it य Yab what स्थविष्ठ Sthavisṣṭah Grossest धातु Dhatuh, portion, humour तद् Fat, that पुरीपम् Purisam excrement, feces भवति Bhavati, is called य Yab, what मध्यमम् Madhyamam middle तन् Fat, that मांसम् Mamsam flesh य Yab, what अणिष्ठ An ṣiṣṭah most fine, most subtle तन् Fat that मन Manah, mind

I (Rudra, the deity of) food when eaten, i e., (nourishing man) becomes three fold, His grossest portion is called the excrement (because this aspect of Rudra dwells in it), His middle portion is called flesh, His subtlest portion is called mind—423

Note.—The Lord Īva when entering the body of man through food goes to support man in a three fold way first as directing the excretory functions and expelling all noxious and useless particles from the body. This part of the food is called feces and Rudra also gets this name because it presides over this faculty similarly with his middle portion he builds up the muscles of the body and is called flesh. With his highest part he builds the mind of man and is called manas

MANTRA 2

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्त-
न्मूत्रं भवति यो मध्यमस्तद्धोहितं योऽणिष्ठः स प्रायः ॥ २ ॥

आपः Āpah Water Vāyu पीता Pīṭāh when drunk त्रेधा Tredhā three fold विधीयन्ते Vidhiyante become, तासां Tāsām of his य Yab, what, स्थविष्ठ

3. (Vāyu, the God of) waters when nourishing man, O child, causes his subtlest portion, to rise up, and enter into the breath of life —429.

MANTRA 4.

तेजसः सोम्याशयमानस्य योऽग्निमा स ऊर्ध्वः समुदीपति सा वाग्भवति ॥ ४ ॥

तेजस Tejasah, of fire, of Laksmī. सोम्य Somya, O child अशयमानस्य Aśya-mānasya, when eaten : when nourishing man. यः Yah, what. अग्निमा Anmā, the subtlest. स Sa, what ऊर्ध्व Urdhvah, upwards समुदीपति Samudisati, rises. सा Sa, that वाक् Vak, speech भवति Bhavati, becomes.

4. (Lakṣmī the Goddess of) fire when nourishing man, O child, causes her subtlest portion to rise up and enter into the speech of man —430

MANTRA 5

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ५ ॥

इति षष्ठः खण्डः ॥ ६ ॥

अन्नमयम् Annamayam, food as its chief. हि Hi, verily सोम्य Somya, O child. मन Manah, mind. आपोमयः Āpomayah, water as chief प्राण Prāṇah, breath तेजोमयी Tejomayī, fire as its chief. वाक् Vak, speech. इति Iti, thus भूय Bhūyah, Again. एव Eva, even मा Mā, to me. भगवान् Bhagavan, venerable sir विज्ञापयतु Vijnāpayatu, instruct, teach. इति Iti, thus तथा Iathā, be it so सोम्य Somya, O child इति Iti, thus. इ Ha, indeed. उवाच Uvācha, he said.

5 For truly my child mind has for its presiding deity Rudra the God of food, the life-breath has for its presiding deity Vāyu the God of water, and the speech has for its presiding deity Laksmī, the Goddess of fire

“Please sir, instruct me still more,” said the son “Be it so, my child,” replied the father —431

Note —The words of this Mantra are exactly the same as those of VI 5 4

The theory propounded in the Chhāndogya Upanishad that a man if he fasts for 10 (ten) days, taking water only will loose all memory and his mental activities will be lessened, because mind depends upon food, is true as a general rule but there are exceptions to it Experiments have been made lately to prove that man can live without food for a very long period And that during this period though there is physical weakness the general health is not impaired and mind is more active than usual We give the following quotation from the Review of Reviews for the month of April, 1910.

Mr Sinclair's personal experience

Mr Sinclair describes how a natural robust constitution was broken down by irregular eating. He never drank, smoked or used tea or coffee and was a strict vegetarian. But overwork and carelessness both as to how and when he ate brought on dyspepsia and he became liable to all manner of diseases. When at last he could not digest milk and cornflour mush, he decided to give the cure a trial. He thus records his experiences during the first four days —

I am very hungry for the first day, the unwholesome, ravenous sort of hunger that all dyspeptics know. I had a little hunger the second morning and thereafter to my great astonishment no hunger whatever—no more interest in food than if I had never known the taste of it. Previous to the fast I had a headache every day for two or three weeks. It lasted through the first day and then disappeared never to return. I felt very weak the second day, and a little on rising. I went out of doors and lay in the sun all day, reading and the same for the third and fourth days in intense physical lassitude, but with great clearness of mind. After the fifth day I felt stronger and walked a good deal and I also began some writing. No phase of the experience surprised me more than the activity of my mind. I read and wrote more than I had dared to do for years before.

During the first four days I lost fifteen pounds in weight, something which I have since learned was a sign of the extremely poor state of my tissues. Thereafter I lost only two pounds in eight days, an equally unusual phenomenon. I slept well throughout the fast. About the middle of each day I would feel weak, but a massage and cold shower would refresh me.

SEVENTH KHANḌA

MANTRA 1

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः
पिवापोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ १ ॥

षोडशकलः Sodaśakalah, having sixteen parts सोम्य Somya, O child पुरुष Puruṣah, man पञ्चदश अहानि Pañchadaśa ahāni, fifteen days मा Mā not अशी Aśhī, take food कामम् Kāmam as thou wishest, as much as you like अप Apah water विद् Piba, drink thou आपोमयः Āpomayah, having water for his chief, प्राणः Prāṇah, life न Na not पिबत Pibatah drinking विच्छेत्स्यते Vichhet syate will be cut off, will leave thee इति Iti thus

1 O child, man consists of sixteen parts. For fifteen days do not take any food, but drink as much water as thou likest, for the breath of life is under the Lord of water, and so long as thou drinkest water thy life will not be cut off—432

MANTRA 2

सह पञ्चदशाहानि नाशाय हैनमुपससाद किं ब्रवीमि भो
इत्यृचः सोम्य यजूऽपि सामानीति स होवाच न वै मा प्रतिभान्ति
भो इति ॥ २ ॥

Sthaviṣṭhah, grossest धातु Dhātuh, portion. तद् Tat, that. मूत्रम् Mūtram, urine भवति Bhavati, becomes. यं Yah, what मध्यमः Madhyamah, middle. सत् Tat, that. लोहितम् Lohitam, blood यं Yah, what. अस्थिष्ठः Anisthah, subtlest. स Sa, that प्राणः Prāṇah, life-breath.

2. (Vāyu the deity of) water when drunk (and going to nourish man) becomes three-fold. His grossest portion is in urine, the middle is in blood and the finest is in the breath of life.—424.

MANTRA 3

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि
भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ ३ ॥

तेजः Tejah, Lakṣmī अशितम् Aśitam, when supporting man. त्रेधा Tredhā, three-fold, विधीयते Vidhiyate, becomes तस्य Tasya, of her यं Yah, what. स्थविष्ठः Sthaviṣṭhah, grossest धातु Dhātuh, portion. तद् Tat, that. अस्थिष्ठः Asthī, bone भवति Bhavati, becomes यं Yah, what मध्यमः Madhyamah, middle. स Sa, that. मज्जा Majjā, marrow यं Yah, what अणिष्ठः Anisthah, subtlest यं Sa, that. वाक् Vak, speech

3. (Lakṣmī the deity of) fire, when nourishing man becomes three-fold. Her grossest portion is in the bone, the middle is in marrow and the finest is in the speech of man.—425.

MANTRA 4.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति
भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति ह्योवाच ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

अन्नमयम् Annamayam, made of food Having principally Rudra the Lord of Anna as presiding deity हि Hi, verily. सोम्य Somya, O child. मनः Manah, mind. आपोमयः Āpomayah, consisting of water Having Vāyu the deity of water as its chief presiding deity प्राणः Prāṇah, the life-breath. तेजोमयी Tejomyāī, consisting of fire. वाक् Vak, speech. इति Iti, thus. भूय Bhūyah, again. एव Eva, indeed, even मा Ma, to me भगवान् Bhagavān, venerable sir. विज्ञापयतु Vyjñāpayatu, teach इति Iti, thus. तथा tathā, be it so सोम्य Somya, O child इति Iti, thus. इ Ha, indeed. उवाच Uvācha, he said.

4. For truly, my child, mind has for its presiding deity Rudra the God of Food, the life-breath has its chief

Vāyu (the God of Water) and the speech has its chief (the Goddess of) Fire (namely Lakṣmī)

'Please sir, instruct me still more,' said the son. 'Be it so, my child,' replied the father.—426.

SIXTH KHANḌA.

MANTRA 1.

दध्नः सोम्य मथ्यमानस्य योऽग्निमा स ऊर्ध्वः समुदीपति
तत्सर्पिर्भवति ॥ १ ॥

दध्न Dadhnaḥ of curd सोम्य Somya, O, child. मथ्यमानस्य Mathyamānasya, when churned य Yah, what अग्निमा Anīma, subtlest. सः Sah, that ऊर्ध्वं Urdhvaḥ, upwards, समुदीपति Samudīpati, rises. तत् Tat, that सर्पिर् Sarpīḥ, butter भवति Bhavati, becomes

1. My child, when curd is churned, its subtlest portion, which rises upwards, becomes butter—427.

MANTRA 2

एवमेव खलु सोम्यान्नस्याशयमानस्य योऽग्निमा स ऊर्ध्वः
समुदीपति तन्मनो भवति ॥ २ ॥

एवम् Evam, thus एव Eva, indeed खलु Khalu, verily only. सोम्य Somya, O child अन्नस्य Annasya, of food अशयमानस्य Aśyamānasya, of being eaten, of Śiva when nourishing man. य Yah, what. अग्निमा Anīma, subtle स Sa, that ऊर्ध्वं Urdhvaḥ, upwards, समुदीपति Samudīpati, rises तत् Tat, that मन Manah, mind भवति Bhavati, becomes

2. Thus, my child, verily, (Rudra when going to nourish man through) the food which is eaten causes (his) subtlest portion to rise up and enter into the mind—428.

MANTRA 3

अपां सोम्य पीयमानानां योऽग्निमा स ऊर्ध्वः समुदीपति
स प्राणो भवति ॥ ३ ॥

अपां Apān, of water of Prāṇa सोम्य Somya, my child पीयमानानां Pīyamānānām, when drunk when nourishing man. य Yah, what अग्निमा Anīma, subtle. स Sa, that ऊर्ध्वं Urdhvaḥ, upwards समुदीपति Samudīpati, rises स Sa, that प्राणः Prāṇaḥ, breath of life. भवति Bhavati, becomes,

सह Saha, he, Śvetaketu पञ्चदश घ्राणि Pañchadaśa-ahāni, for fifteen days. न Na, not आस आs, took food, अथ Atha, then इ Ha, indeed एनम् Enam, to him, to his father उपसदाद Upasada approached किम् Kim, what. ब्रवीमि Brāvimī, shall I speak, shall I recite भो. Bho, O Su इति Iti, thus. ऋच Richah, the Rik Veda verses सोम्य Somya, O' child यजुर्वि Yajurviśi, the Yajur Veda verses सामानि Sāmāni, the Sāma Veda verses इति Iti, thus स Sa, he (Śvetaketu) इ Ha, indeed उवाच Uvācha, he said न Na, not वै Vai, verily. मां Ma, to me प्रतिभन्ति Pratibhānti, occur to my memory भो Bho, oh, इति Iti, thus.

2 Śvetaketu did not take any food for fifteen days, and then he repaired to his father and said "What verses shall I recite?" The father said "repeat the Rik, the Yajus, or Sāman verses" He replied. "They do not occur to my memory, sir"—433.

MANTRA 3

तद् होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः
खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेवः सोम्य
ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तैर्हि
वेदान्नानुभवस्यशानाथ मे विज्ञास्यसीति ॥ ३ ॥

तद् Tam, to him इ Ha, verily, उवाच Uvāch, he said. यथा Yathā, as सोम्य Somya, O child. महत् Mahatā, of a great. अभ्याहितस्य Abhyāhitasya, lighted fully. एक Ekah, one. अङ्गारः Angārah, burning coal. खद्योतमात्रः Khadyotamatrah, merely like a fire-fly in size. परिशिष्टः Parīśiṣṭaḥ, which remains behind, is left behind. स्यात् Syat, may be तेन Teṇa, by that तद् Tād, that. अपि Api, even न Na, not बहु Bahū, much दहेत Diheta, may burn एवम् Evam, thus सोम्य Somya, O child. वै Ve, of thee षोडशानाम् Ṣoḍaśānam of the sixteen कलानाम् Kalānam, of the parts एकः Ekā, one कला Kala, part अनिशिष्टा Anīśiṣṭā, is left behind स्यात् Syat, may be. तदा Tada, by that एतर्हि Etarhi, therefore वेदान् Vedān, the Vedas. न Na, not अनुभवति Anubhavati, thou rememberest अशां Aśān, eat thou अथ Atha, then मे Me, my विज्ञास्यसि Vyjñāsyasi, thou wilt understand, thou wilt learn from me. इति Iti, thus

3 The father said to him, "As of a great lighted fire one burning coal, insignificant as the fire-fly in size, may be left, which would not burn much fuel, thus my dear son, one part only of the sixteen parts of you is left, and therefore with that one part you do not remember the Vedas Go and eat, then thou wilt understand (remember) what thou didst learn from me."—434.

MANTRA 4

स हाशाय हैनुपससाद तं ह यत्किंच पप्रच्छ सर्वं ह
प्रतिपेदे ॥ ४ ॥

स Sa, he ह Ha, indeed, आश Āśa, took food अथ Atha, then ह Ha, Indeed, Enam, to him उपससाद Upasasāda, repaired, approached तम् Tam, to him ह Ha, indeed, यत्किञ्च Yatkiñcha, whatever पप्रच्छ Ppaprachchha, asked सर्वम् Sarvam, all. ह Ha, indeed प्रतिपेदे Pratipede, replied, answered

4 Then Svetaketu took food and afterwards approached his father. And whatever his father asked him he gave replies to it appropriately.—435

MANTRA 5.

तं होवाच यथा सौम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योत-
मात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु
दहेत् ॥ ५ ॥

तम् Tam, to him ह Ha, verily उवाच Uvācha said यथा Yatha, as सौम्य Somya, O child महत Mahatah, of a great, अभ्याहितस्य Abhyāhtasya, of a fully-lighted fire. एकम् Ekam, one अङ्गारम् Angāram, burning coal खद्योतमात्रम् Khadyota mātram, merely like a fire-fly in size. परिशिष्टम् Parāśiṣṭam, remained behind तम् Tam, that तृणैः Trīṇaiḥ, with straw, with grass, उपसमाधाय Upasamādhāya, putting upon it प्राज्वलयेत् Prajvalayet, may be lighted तेन Tenā, by that. तद् Tatah, than that अपि Api, even बहु Bahū, much दहेत् Dahet, may burn

5 The father said to him "As, O child, of a great lighted fire one coal of the size of a fire-fly, if left, may be made to blaze up again, by putting grass upon it, and will thus burn more than this —436

MANTRA 6

एवं सौम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्साऽ
न्नेनोपसमाहिता प्राज्वालीत्तयैर्हि वेदानुभवस्यन्नमयं हि
सौम्य मन श्रापोमयः प्राणस्तेजोमयी वागिति तद्वास्य
विजज्ञाविति विजज्ञाविति ॥ ६ ॥

इति सप्तमः खण्डः ॥ ७ ॥

एवम् Evam, thus. सोम्य Somya, O child. ते Te, of thee. षोडशानाम् Śoḍaśānām, of the sixteen. कलानाम् Kalānām, of the parts एका Ekā, one. कला Kālā, part. अतिशिष्टा Atiśiṣṭā, remained behind. अभूत् Abhūt, was. सा Sa, that अनेन Anena, with food उपसमादिता Upasamāditā, being placed upon it, invigorated. प्राञ्जलीम् Prāñjalīम्, lighted up again सया Jayā, by that एतदि Etarhi, therefore वदान् Vedān, Vedas अनुभवसि Anubhavasī, rememberest thou अन्नमयम् Annamayam, food as its chief हि Hi, verily सोम्य Somya, O child मन Manas, mind आपोमय Apomayah, water as its chief. प्राण Prāṇah, breath तेजोमयी Tejomayī, fire as its chief. वाक् Vāk, speech इति Iti, thus इति Iti, thus. तत् Tat, that. ह Ha, verily अस्य Asya, that: the genitive must be construed as accusative विजज्ञौ Vijajñau, he understood इति Iti, thus. विजज्ञौ Vijajñau, he understood इति Iti, thus

6 Thus O child, out of the sixteen parts one part was left to you That part being invigorated by food, lighted up again. By it therefore, you now remember the Vedas O child, mind has for its presiding deity Rudra, the God of Food, the life breath, has for its chief Vāyu the God of water, and speech has for its presiding deity Lakṣmī the Goddess of Fire—437

Note—In some texts of the Upaniṣad the following verse is also found

पञ्चेन्द्रियस्य पुरुषस्य यदेवस्यादनावृतम् ।

तदस्य प्रज्ञा स्रवति हृतेः पादादिवोदकम् ॥

पञ्चेन्द्रियस्य Pañchendriyasya, of the man consisting of five senses पुरुषस्य Puruṣasya, of the man अदना Avadana, when एव Eva, even स्यात् Syāt, becomes, may become अनावृतम् Anāvṛitam, unprotected uncovered by food. तत् Tat, then अस्य Asya, his प्रज्ञा Prājñā, intelligence. स्रवति Sravati, flows away हृते Hṛte, from a leathern bag. पादात् Pādāt, from the foot. इव Iva, like. उदकम् Udakam, water

When the mind of the man consisting of five senses is not supported by food, then his intelligence goes away as the water flows away from the mouth of a leathern bag—438.

MADHVA'S COMMENTARY.

Says an objector—

Still you cannot explain this subject, as if it all applied to the devas, for how will you explain the phrase 'the middle one became the flesh, &c' Does the devatā become flesh? And the words mīmāṃsā, &c., are well known names of flesh, &c This objection is thus answered:—

The words *mamsa*, etc., are the names of the devatās (The three devatās called *Lakṣmi*, *Vāyu*, and *Śiva* are called also *Māmsam*, *Lobitā*, and *Majjā*, etc.) They are so called because by entering into the flesh, blood and marrow, these Devatās regulate these organic parts and nourish man.

But how can you take the words food, water, etc. as meaning Devatās when the Upanisad says "the food when eaten becomes flesh the water when drunk becomes blood" It can only refer to physical food and water, and not to Devatās, called *Annam* and *Apas*, etc. This objection is thus met —

The word 'being eaten' means being used as support of life (The Devas go to support the organism, so it is said the Devas are eaten, the Devas are drunk.)

But if with every morsel of bread we are chewing a Deva in that bread, and if with every gulp of water we are swallowing a Deva then the lives of the Devas must be most miserable. To this the Commentator replies —

The Devas do not suffer any pain in this process of being eaten and drunk, etc., because of their lordliness and super-physical power. The Śruti further says these three Devatās having entered the man become each tripartite.

This shows that the Devas enter as living beings through food etc., and within the body of the man they divide themselves into three parts. Had they suffered any injury, in the process of digestion and assimilation they could not have regulated the manufacture of flesh blood and marrow. The word *Jiva* has been explained as meaning the Supreme Lord to this an objector says --Why do you explain *Jiva* in this unusual sense? It would be more appropriate to take the words food water etc. in their ordinary sense, and then say that this organised body remains insentient so long as the *Jivatma* does not enter into it. To this the author replies —

The term *Jiva* is the appellation of the Lord *Aniruddha*, as says the following Śruti "—*Prāṇasya prāṇah*, etc.' He is the Life of life, the Air of the air, the *Jiva* of the *jiva* Matter of matter. He, the Lord of the four-fold form. Says another text, The support of *Prāṇa* is *Hari* alone and no one else. The ordinary transmigrating souls are called *jivas* because they are born (*ja*=born) and because they transmigrate (*va*=to go)."

In other words the term *jiva* when applied to souls, is a word derived from the roots *jan* and *vā*. *Jan* gives *ja* with the affix *di* and *vā* gives *va* with the affix *ka*. The word *jiva* thus derived means the transmigrating soul.

Another reason, why the words *jivena ātmāna* in Mantra 2 of *Khanda* 3 cannot mean the ordinary *jivatman* is this —If the word *jiva* meant the ordinary transmigrating soul, then the passage under consideration would mean that one *jiva* entered into a body in which there was already another soul. The passage says —The *Tejas* thought, &c., which shows that the *Tejas*, &c. are sentient beings, who can think, what was the

necessity of another *jiva* entering into this *jiva*, in order to develop name and form? One *jiva* does not stand in the need of another *jiva* to develop name and form

But the same reasoning would apply to the entrance of the Lord into the soul, what was the necessity of the Lord entering into the human soul in order to develop name and form? The answer to it is, that the *jivas* by themselves have not the power to develop names and forms, in other words, the *jivas* without the assistance of the Lord can not bring about creation. As says the following text — The Lord saw that the creative Powers lay dormant after the cosmic dissolution (and though alive were unable to create), therefore he entered into these twenty three creative hierarchies, called the *tattvas*

The Lord simultaneously entered into the host of the twenty-three *Tattvas*, when He saw that their power to manifest creation was dormant and required stirring up (The *Bhāgavata Purāna*)

The twenty three creative hierarchies are — The five *devas* of sensation the five *devas* of action the five *devas* presiding over objects of sensation, the five *devas* of elements and the *devas* of *Manas* and *Ahamkāra* and *Buddhi*. But are not these 23 *tattvas* insentient objects? No. The text of our Upanisad shows that they are sentient beings and the *Bhāgavata Purāna* also says the same —

(The *devas* of the *tattvas* finding themselves unable to create thus prayed to the Lord) — “We are thine, O Eternal! Thou hast created us in order to further develop this universe, but we being a disorganised mass, cannot fulfil thy purpose, and cannot repay thy debt by creating. O! Unborn! make us capable to bring thee offering (in the shape of creation) in due time, organise us that we may eat food, and adoring Thee and us may the people of the world bring offering to Thee, and undisturbed may it eat food. Therefore O Deva! give us thy wisdom and power, that we may create” (*Bhāgavata Purāna* Book Third Ch 5, verses 48-49) After this prayer of the *Tattvas*, the *Bhāgavata* goes on to say, that the Lord entered into the *Tattvas*

The words *jiva* of Mantra 2 Khanda 3, has been explained by us as meaning the Lord. The same phrase *jivena ātmanā* occurs in Mantra one Khanda 11. There the word *Jiva* cannot but mean the Lord and is inapplicable to transmigrating soul. That passage refers to the *Jiva* of the tree. According to *Bankara* it is translated thus —

“If some one were to strike at the root of this large tree here, it would bleed, but live. If he were to strike at its stem it would bleed but live. If he were to strike at its top, it would bleed but live. Pervaded by the living Self that tree stands firm drinking in its nourishment and rejoicing. Therefore our author says —

The passage in 11th Khanda Mantra 1 shows that the word *Jiva* cannot refer to the transmigrating soul but to the Lord. For it says “drinking in its nourishment and rejoicing”. Now who rejoices? Is it the body of the tree or the *Jiva* in the tree that rejoices? The tree cannot rejoice, because it is insentient therefore the *Jiva* in the tree rejoices. Now it proves that the *Jiva Ātman* referred to in that Mantra, which pervades

the tree, must be the Lord, because the Jīva of the tree could not be persuaded by another Jīva. Therefore the word Jīva in this passage Mantra 2 Khanda 3 must mean the Lord. The word Jīva when applied to God, denotes that form of God which is Antaryāmin or the Inner Guide of all souls. This is the technical name of God as we find in the Tattvaviveka —

"Jīva is the name given to the inner Dweller of the enjoyer of pleasure and pain (i.e., the Dweller within the Soul). The same Lord dwelling outside and controlling the cosmic forces (Devatas) is called Sat. He is the Lord, the Highest Spirit. Thus it is in the Tattva Viveka.

The word Agni is not the primary name of fire, primarily it is the name of God. secondarily it is applied to fire.

Note — The word nāmadheya means 'a name the affix dheya has no specific force here. The word vikāra means 'not the primary, the secondary meaning. An objector says — The text (VI-41) apāṅdī agner agnitvam vāchīra nibhanam vikāro nāmadheyam tṛiṇi rūpāṅtīyeva satyam literally and grammatically means — thus vanishes what we call fire as a variety being a name arising from speech. What is true are the three colors. Your explanation that the application of the name Agni to any one else than the Triad is a conventional use of speech is wrong as there is no such phrase as any one else in the text nor it is right to explain tṛiṇi rūpāṅi by a genitive construction trayāṅam rūpāṅam. To this the Commentator answers —

The sentence should be construed thus —

Agni nāmāṅi tṛiṇi rūpāṅi itī nāmadheyam satyam ityādi

All the names of Agni are the primary names of the Triad. not only the word Agni but its synonyms also are the primary names of the Triad and secondarily of others. Similarly the word Aditya and its synonyms are primarily applied to the Triad and are secondarily to the sun and others. The Śūpiti (Tattva Viveka) is therefore right in explaining tṛiṇi by trayāṅam for the text cannot be explained without the use of a genitive word. For in paraphrasing it we have to use a word in the genitive case thus Agnyādi nāmāṅi teṣāṃ eva mahyāṅi where teṣāṃ is used.

EIGHTH KHANDA

MANTRA 1

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य
विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा
संपन्नो भवति स्वमपीतो भवति तस्मादेन स्वपितीत्याचक्षते
स्व ह्यपीतो भवति ॥ १ ॥

उद्दालक Uddālakah by name Uddālaka इ He once हारुणि Aruṇi the son of Aruṇa श्वेतकेतुः Śvetaketuḥ, to Śvetaketu पुत्रम् Putram, सोऽ उवाच

Uvācha said स्वप्नान्तम् Svapnāntam the end of dream state, i.e., the state called susupti the nature of deep sleep मे Mc, from mc सोम्य Somya, O child विजानीहि Vijānāhi, learn thou इति Iti, thus यत्र Yatra at what time when in deep sleep एतत् Etat, this another reading is अयम् Puruṣah, maṁjiva स्वपिति Savapiti, sleeps नाम Nama then सता Satā, with the Sat, with the Lord Viṣṇu, with the Supreme Self सोम्य Somya, O child तदा Tada, then in that state of deep sleep सम्पन्न Samprānah, gone to, attain to, companionship भवति Bhavati, becomes स्वम् Svam the Lord called Sva or the Independent अपि इत् अपि इत् Apitah, attained, reaching, entering unconsciously The unconscious merging of an entity into a higher is called apita भवति Bhavati, become. तस्मात् Fasmāt, from that, therefore एतम् Enam him स्वपिति Svapiti, sleeping, इति इत् thus आचक्षते Āchakṣate, they say The wise say स्वम् Svam the Independent Lord हि Hi, because अपि इत् Apitah attained, reached, entered भवति Bhavati, becomes

1 Uddālaka Āruṇi said to his son Śvetaketu, "Learn from me the true nature of deep sleep (susupti) When a man sleeps, then he comes into the presence of the Sat (True and Good) He has reached the Independent called Sva Therefore, they say, Svapiti, because he is gone to (his Lord) the Independent"—139

Note—This verse may be explained as applying to the state called Mukti or Release also Then the word Svapnānta would mean the end of dream or the middle state called that of Jivan Mukta When a Jivan Mukta becomes fully Mukta then he is said to have reached Sva or his Lord or his Master In this state he is in the company of the Sat or the True The state of a Mukta reaching the Lord is called Svapiti

MANTRA 2

स यथा शकुनिः सूत्रेण श्वद्धो दिशं दिशं पतित्वान्यत्रायतनम-
लब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि
सोम्य मन इति ॥ २ ॥

स Sa, he यथा Yathā as शकुनिः Śakunih, a kite falcon hawk, any bird सूत्रेण Sūtreṇa by a thread tied to the thumb of the hunter by a thread tied to the hand of the bird killer प्रबद्ध Prabhaddhah tied to दिशम् दिशम् Diśam diśam in every direction पतित्वा Patitvā flying falling अत्रयत्र Anyatra, anywhere (than the bondage) आश्रयतम् Āśrayatam, rest release from the string place of rest अलब्ध्वा Alabdhvā not finding बन्धनम् Bandhanam, the bondage एव Eva, even उपश्रयते Upaśrayate settles down, rest एवम् Evam, thus एव Eva, even खलु Khalu, verily सोम्य Somya, O child तत् Tat, that मन Manah, mind,

Jiva the Thinker दिशम् दिशम् Diśam diśam, every direction पतित्वा Patitvā, falling, flying. अन्यत्र Anyatra, anywhere आगतम् Āgatanam, rest अलम्बा Al-abdhivā, not finding प्राणम् Prānam the Lord, the Life Breath, the Sat, the Supreme Self एव Eva, even. उपश्रयते Upaśrayate, settles down upon प्राणबन्धनम् Prāna bandhanam, tied to Prana, the Lord हि Hi, because. सोम्य Somya, O child, मन Manah, mind, Jiva, the Thinker इति Iti, thus

2. As a hawk tied by a string (to the finger of the hunter,) struggles to release itself, by flying in every direction, and not finding release anywhere, settles down (on the finger) where it is fastened, exactly in the same manner, O child, is this Thinker, which after flying in every direction, and finding no rest anywhere, settles down on Prāna, for indeed, my child, the Thinker is fastened to Breath.—440.

Note.—The state of deep sleep is a constantly recurring element in the life of man, and its object is to give absolute rest to the Thinker when tired with the experiences of the waking and dream state. The state of Muktī is similarly a state of rest from the experience of the Samsara—but without any return to mundane existence.

MANTRA 3

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति
नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय
इत्येवं तदप आचक्षतेऽशनायेति तत्रैतच्छुद्धमुत्पतितः सोम्य
विजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥

अशनापिपासे Aśanā-pipāse, hunger and thirst, The desire to eat is called aśnāyā. The वा is elided as a vedic anomaly. The desire to drink is called pipāsā. मे Me, from me. सोम्य Somya, O child. विजानीहि Vijānīhi, learn thou इति Iti, thus यत्र Yatra, where when एतत् Etat, this पुरुष Puruṣah, man अशिशिषति Aśiśiṣati, hungers, wishes to eat नाम Nāma, a particle आप Āpah, water, Prāna the Lord of waters एव Eva, even तद् Tat, then, that अशितम् Aśitam, eaten food नयन्ते Nayante, carry the waters which have been drunk, carry तद् Tat, that then यथा Yathā, as गोनाय Gonāyah, the leader of cows, a cowherd अश्वनाय Aśvanāyah, the leader of horses (aśva plus nāya) a keeper of horses पुरुषनाय Puruṣanāyah, the leader of men, the king or the commander of an army इति Iti, thus एवम् Evam, thus तद् Tat, therefore आप Āpah, waters, Prāna आचक्षते Āchaksate, are called, they call, the wise say अशनाय Aśanāyā, the leader of digested food इति Iti, thus तत्र Tatra, then एतत् Etat, thus शुद्धम् Śuḍḍam, the bud, the offshoot, from the seed उत्पतितम् Utpatitam, brought forth, comes out: an effected object, the body सोम्य Somya, O child. विजानीहि Vijānīhi, learn thou न Na, not इदम् Idam, this भविष्यति Bhaviṣyati, shall be अमूलम् Amūlam, without root or cause

3. Learn the truth about hunger and thirst, O child. When this man desires to eat then the waters (Prâṇa) carry the food which has been eaten (i e., Prâṇa the Lord of waters modifies the food into the gorm) Therefore Prâṇa is called Aśanâya, because Prâṇa is the leader of food. Just as a cow-herd is called Gonâya, or a keeper of horses is called Aśva-nâya, or a king is called Puruṣanâya :—thus the waters are said to be the leader of food or Aśanâya. Thus as this off-shoot (presupposes a root) so this created body. It is verily not without its root, O child.—441.

Note.—The real object why a Jiva eats and drinks is to reproduce another Jiva of its kind.

Having shown in the last verse that the man is under the Lord, in his state of Multi and Deep Sleep, this verse shows how he is under Him in his waking state also. The fact of reproduction is a standing miracle proving the dependence of the Jiva on the Lord. He eats and drinks, but who is it that turns the food into blood and bone, and makes the reproduction of species possible? It is the Lord acting through Prâṇa—the Life Principle. The word Śuṅga used in this and the subsequent mantras is significant. As a Śuṅga or an offshoot is a mark from which we infer the existence of its cause or root, so the body of the child presupposes its cause. This body must have an agent, as it is an effect, just as an offshoot.

MANTRA 4.

तस्य क मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुक्लेनापो
मूलमन्विच्छाद्भिः सोम्य शुक्लेन तेजोमूलमन्विच्छ तेजसा सोम्य
शुक्लेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

तस्य Tasya, of that, of this physical body क Kva where. मूलम् Mûlam, root, cause स्याद् Syât, may be, can be अन्यत्र Anyatra, any where else. अन्नाद् Annât, than the food (Rudra) एवम् Evam, thus एव Eva, even खलु Khalu, verily सोम्य Somya, o child अन्नेन Annena, by food, through food, through Rudra शुक्लेन Śuṅ-gena, through the offshoot, the food itself is an effect like an offshoot which is an effect of the seed आपोमूलम् Āpomulam, the waters or the prâṇa as the cause or root अन्विच्छ Anvichchha search thou seek thou, अद्भिः Adbhîḥ, with the water, with Prâṇa. सोम्य Somya, o child शुक्लेन Śuṅ-gena, as an offshoot, from which to infer the existence of the root or cause तेजोमूलम् Tejomulam, the root of heat अन्विच्छ Anvichchha, search thou. तेजसा Tejass, with the tejas सोम्य Somya, o child शुक्लेन Śuṅ-gena, as an offshoot. सन्मूलम् Sanmulam, the Lord Sat as her cause. अन्विच्छ Anvichchha, seek thou. सन्मूलाः

Sanmūlāḥ, the Lord Sat as the cause सोम्य Somya, O child, इव. Imāḥ, these सर्वं Sarvāḥ all. प्रजा Prajāḥ the creatures सदायतना Sādāyatanāḥ, having the Sat as their resting place सत्प्रतिष्ठाः Sat-pratiṣṭhāḥ, having Sat as their foundation.

4 And where could the root of body be except in Food (Rudra)? And in the same manner, my child, taking the Food (Rudra) as an offshoot (effect) seek to find its root (cause) the Water (Prāṇa) Taking Water (Prāṇa) as an offshoot (effect), seek it's cause the Fire (Lakṣmī). Taking the Fire (Lakṣmī) as an offshoot (effect) seek her cause the Good (Lord Viṣṇu) All these creatures have their root in the Good, have their dwelling place in the Good, and (even after Mukti) they rest in the Good.—112.

Note—The body being an effect we have to find its cause That cause we find to be Food (Rudra). But Food itself is an effect, we have to find its cause, which we ascertain to be the Waters (Prāṇa) From Water we infer Fire, from Fire the Good. Thus the living man is also under the Lord and dependent upon Him

MANTRA 5

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते
तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट
उदन्येति तत्रैतदेव शुङ्गमुत्पतितः सोम्य विजानीहि नेदममूलं
भविष्यतीति ॥ ५ ॥

अथ, यत् Atha Yatra, now, when एतद् Etat, this पुरुष Purusa, man पिपासति Pipasati, wishes to drink, becomes thirsty. नाम Nāma, a mere particle. तेज Tejah, the fire (Lakṣmī) एव Eva, even तत् Tat, that पीतम् Pītam, water which has been drunk नयते Nayate leads, carry. तत् Tat, that. यथा Yathā, as. गोनायः Gonāyāḥ, cow leader. अश्वनायः Aśvanāyāḥ, the horse leader पुरुषनाय Purusanāyāḥ, the man-leader इति Iti, thus एवम् Evam, even thus. तत् Tat, that तेज Tejah, the fire (Lakṣmī) आचष्टे Āchaste, is said, is called. उदन्य Udanya, water leader इति Iti, thus. तत्र Tatra, then एतद् Etat, thus. एव Eva, even. शुङ्गम् Śuṅgam, offshoot उत्पतितम् Utpattitam, produced effected, सोम्य Somya, O child. विजानीहि Vijnānihi, know, learn न Na, not इदम् Idam, this अमूलम् Amūlam, without cause, without root भविष्यति Bhaviṣyati, can be, will be इति Iti, thus

5 When a man desires to drink then the fire (Lakṣmī) carries the water which has been drunk (and converts

it into the germs), therefore fire is called Udanya, because fire is the Leader of Water. Just as a cow-herd is called Gonâya, or a keeper of horses is called Asvanâya, or a king is called Purusanâya, thus the fire is called Udanya. Thus as the offshoot presupposes a root, so this created body. It is not without its root, O child—413

Note—Here the inferential chain starts with a step higher, with water (Prâna)

MANTRA 6

तस्य क मूलꣳ स्यादन्यत्रान्द्रथोऽग्निः सोम्य शुङ्गेन
तेजोमूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा तु खलु
सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्रिवृदेकैका भवति
तदुक्तं पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
संपद्यते मनः प्राणो प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६ ॥

तस्य Tasya, of that क Kva, where मूलम् Mûlam, root स्यात् Syat, can be अन्यत्र Anyatra, any where else अद्भ्यश्च Adbhyaś, than the water अग्निः Adbhuh, from water सोम्य Somya, O child शुङ्गेन Śuṅgena, as an offshoot, तेजोमूलम् Tejomûlam, the fire is root, as cause अन्विच्छ Anvichchha, seek thou, तेजसा Tejasa, with the fire सोम्य Somya, O child शुङ्गेन Śuṅgena, as an offshoot, सन्मूलम् Sanmûlam, the Lord Sat as her cause अन्विच्छ Anvichchha, seek thou, सन्मूलाः Sanmûlâh, the Lord Sat as the cause सोम्य Somya O child एषा Imâh these सर्वाः Sarvâh all प्रजा Prajāh the creatures सदायतनाः Sadāyatanaḥ, having the Sat as their resting place, their refuge सत्प्रतिष्ठा Sat pratisṭhâh, Sat as their foundation यथा Yathâ as तु Tu, but खलु Khalu verily सोम्य Somya, O child, एषा Imâh, these. तिस्रः Tisrah, three देवता Devatâh, divinities Fire Water and Earth—Lakṣmī Prâna and Rudra पुरुषम् Puruṣam, man प्राप्य Prâpya, having reached त्रिवृत् Trivrit, three fold त्रिवृत् Trivrit tripasite, एकैका Ekâ Ekâ, each one, every one भवति Bhavati, becomes तद् Tat, that उक्तम् Uktam, has been said पुरस्तात् Purastât, before (in mantra VI-4-7) एव Eva, even भवति Bhavati, becomes अस्य Asya, of this सोम्य Somya, O child पुरुरस्य Parusasya, of the four-faced Brahmâ, of the Man, Paradigmatic Man. प्रयतः Prayatah, on getting Mukti from the cosmic Governorship वाङ् Vâk, speech (fire, Umat) मनसि Manasi in the mind, in Rudra संपद्यते Sampadyate, merges her body. मनः Manâh, mind (Rudra) प्राणो Prâno, in the chief Vâyu (in Christ) प्राणः Prâṇah, the chief Vâyu तेजसि Tejasi, fire Lakṣmī, in the Holy Ghost तेजः Tejâh, the fire Lakṣmī परस्याम् Parasâm, in the Supreme. देवतायाम् Devatâyam, in the God

6. And where could its root be except in (the God of) water. With water, O' child, as an offshoot, seek after his cause namely fire (Lakṣmī). As fire is an offshoot, seek after its cause namely the Good. All these creatures, O child, have the Good as their cause, the Good as their support, the Good as their stay.

And how these three Devatās, (Fire, Water, Earth) O child, when they reach man, become each of them tripartite, has been said before. When the man gets mukti the (Goddess of) Speech (Umā) is merged in (the God of) mind (Rudra), the mind in (the God of) Breath, the Breath in (the Goddess) of fire, (the Goddess of) fire in the Highest God. —444.

Note.—This shows that not only men, but gods also are under the control of the Supreme. The order of cosmic dissolution shows how each god merges into one higher than himself in the scale of gradation.

MANTRA 7

स य एषोऽग्निमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ७ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

स Sa, that, the God called sa the Essence (Sāra) यं Yāṁ the God called Yāṁ (Yama) the controller एव Esah, this, the highest God Viṣṇu desired of all (Iṣṭa). अग्निम् Anīma apprehended by subtle intellect, एतद् एतात्म्यम् Atad-ātmyam, this controller, as controller, the universe is controlled by this Lord, therefore it is called Atadātmyam इदम् Idam, thus. सर्वम् Sarvam, all, the whole universe, तद् Tat, all pervading सत्यम् Satyam, the true, the supreme bliss, the Good स Sa, the destroyer, the full. (सत्यम्=स) आत्मा Ātmā, the full, the perfect अतद् Atat, not that त्वम् Tvam, thou, असि Asi, ar. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti thus भूय Bhūyah, again एव Eva, even मा Mā, to me भगवान् Bhagavān O Sir विज्ञापयतु Vijñāpayatu, inform, instruct. इति Iti, thus तथा Tathā, be it so. सोम्य Somya, O child इति Iti, thus. इ Ha, indeed उवाच Uvāca, said

(That highest God is) the Essence and Ruler (of all), the desired (of all) and known only through the subtlest

intellect. All this universe is controlled by Him, He pervades it all, and is the Good. He is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit)

“Please sir, instruct me still more” said the son. “Be it so, my child,” replied the father.—445

Note—The explanation of Madhva is totally different from that of Śankara. Even the ordinary words like ए व एष ईवे have been given meanings not found anywhere else. The word ए is taken to mean एतत् or essence or Best, ए is a short of yama, means the Ruler, the Restrainer or the wisdom from य ज्ञान एष from इष्ट to desire, the desired one &c. The famous mahāvākya ए वाग्मा तत् स्वप्ति is analysed as ए वाग्मा भवत् स्वप्ति ॥ But Śrī Madhva is not responsible for this text torturing. Long before him the Bhāgavatas had attained this feat. The Śama Saṁhitā has given this metrical paraphrase —

सारत्वात् ‘स’ इति प्रोक्तो ज्ञानत्वाद् ‘य’ इतीरितः ।

सर्वस्येष्ट ‘इत्येष’, मानानाम् अणकोऽणिमा ॥

तत् तंत्रत्वाद् ‘वेत्तात्म्यं’ स सत्यः साधुरूपतः ।

‘तत्’ वक्तेः पूर्वतश्च ‘चात्मा’, सादनात् ‘स’ इतीरितः ।

भवत्वमसि पुत्रेति य उक्तो गौतमेन तु ॥

For its translation see Madhva's Commentary last page of this Sixth Book

MADHVA'S COMMENTARY

In the previous chapters it was shown that the Jiva and the Lord are absolutely different, by describing the Great Glory of the Lord and His omnipotence in creating, without the help of any body the mighty beings called Fire, Water, and Food. In the present chapter the same fact is illustrated by instances taken from the experience of man. In his waking state man is proud of his freedom and independence but in dreamless sleep, he is perfectly helpless and that state describes the dependence of man on the Lord. Therefore Uddalaka describes the state called deep sleep. The word Svapnānta is used in the text. It is an ambiguous word and is not to be confounded with the word Svapna. Svapna means dream in the dream state the Soul does not enter into the Lord. It is in the Svapnānta state alone that the Jiva enters into the Lord. The Commentator, therefore, explains this word —

The word Svapnānta means the ante or end of Svapna or dream

That state where the condition of dream ends, and the state of deep sleep begins, is called Svapnānta, it is thus the name for Susupti or the state of dreamless sleep

The Commentator next explains the word Svapiti —

The word Svapiti means ‘entering or reaching the Lord’. The Lord Viṣṇu, God of all gods, is called Sva because He is absolutely self-contained and independent of everything else. Since in the state of dreamless sleep, the Jiva reaches this sva, he is called Svapiti. The ...

infer the root namely food, from food as an offshoot or effect infer the root water from water as an effect infer its root Fire, from Fire an effect infer its root the Good. If any thing, this passage may countenance pantheism, where everything is Brahman but not your theory of Māyā. Your Māyā also introduces an element of duality in Pure Brahman. Moreover Māyā, according to you, is sufficient to create the world—why assume a Brahman. To assume two material causes of the world—Pure Brahman and Māyā, is superfluous. Nor is there any text of the sacred scriptures to this effect.

If you say the creation is an illusion, like that of a snake in a rope, that is also wrong. No one ever says that the rope is the material cause (upādāna kāraṇa) of the snake, it is an abuse of language to say so. Rope is the adbhūta cause of the snake and not its upādāna cause. The repeated exhortation of the text "search out the root" "search out the root" would be irrelevant in the case of illusion theory. It would be inappropriate to say "as from an offshoot the root is inferred, so from a snake find out its root the rope." It would be simply absurd. The illustration of the śruti text does not support the illusion theory, and cannot be made to do so by any rules of interpretation.

An objector may further say the context shows that the material cause is meant here, for it says food is an offshoot, find out its cause, which is water, water is an offshoot, find out its cause which is fire, fire is an offshoot find out its cause, which is the Lord called the Good. Now water is the material cause of food, fire is the material cause of water, therefore, the Lord called the Good must also be the material cause of fire, otherwise there would be break in the continuity sentence. To this we reply that the word food, water, fire refer to Devatās, and even here also the material cause is not meant, but the efficient cause only. Therefore the Commentator says—

Because they are the first creation, the fire means Lakṣmī, the water means Vāyu and so on. For it is thus said in the Brahmsūda Purāna—"Lakṣmī is the Goddess presiding over fire (tejas), Prīti is the god presiding over water (Apas), Rudra is the deity presiding over food (Annam), therefore, these are the three ancient primary Devatās created before anything else."

In Mantra 2 it is said 'mind is fastened to breath' Prānabandhanam hi soumya manā. This has been explained that the transmigrating soul called Manas is rooted in or fastened to prāna or the Lord, but how do you say so? The word Manas means mind only, and prāna means breath. Why do you explain Manas as the transmigrating soul, and prāna as Lord? To this the Commentator replies—

The scripture says "when a man sleeps here, then my dear son he becomes united with the Good he is gone to the Absolute (Svā)." This shows that the transmigrating soul reaches the Brahman, in the state of deep sleep. Premising this, the scripture goes on to say—"As a bird when tied by a string flies first in every direction and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner my son that mind (the Jīva) after flying in every direction, and finding no rest anywhere, settles down on breath, for indeed my son, mind is fastened to breath. This illustration shows that Manas cannot but mean here the transmigrating soul, which is like the kuc tied by a string, while Prāna corresponds to the man that holds the string and therefore the word Prāna must mean here the Lord, who

holds the string to which the Jiva is fastened. The final passage shows the same. It says "Yes, all these creatures, my son, having their root in the Good, they dwell in the Good, they rest in the Good."

In the concluding passage the word Sat denotes the Lord and the word Prajā means the Jivas. So in the opening passage the word Manas must denote the Jiva and Prana denote the Lord. 'Now — says an objector — admitted that owing to the force of the word Sat in the concluding passage we take the word Prana of the initial passage to mean the Lord, but how do you say that the word Prajā of the concluding passage means the Jivas. It may mean all the animate and inanimate creation.' To this the Commentator answers —

The word Prajā is a well known term applicable to sentient, conscious beings only, and never to beings which are not self-conscious. As we find in the following passage — 'The king gets good or bad fortune according as his subjects (prajā) are happy or miserable' (Thus the word praajā cannot refer to inanimate objects which are incapable of enjoying pleasure or pain)

Now the Commentator quotes on authority showing that the Devatas Lakṣmī, &c., mentioned in Mantra 6 are to be meditated upon —

Devatās Lakṣmī, &c., should be meditated upon by the person desirous of getting Mukti (release) because they are the builders of his bodies and their humours. He must also meditate on the adorable Lord, the Highest Person, as the Ruler of these Devatās. Therefore the Mantra 6 teaches meditation on these Devatas. In fact in Mantra VI 4 7 the tripartite has been taught in order to teach meditation on these deities.

The physical elements fire &c. being inert are incapable of creating bodies or their humours. So their meditation is not taught, and they are not to be taken in this passage VI 4 7, &c.

In the passage when a man dies his speech merges in the mind his mind in breath, the breath in fire the fire in the highest being, the words speech, mind, breath, &c. do not denote material organs of speech, mind &c. for the passage teaches that they merge in the Highest Devatā (Parasyam Devatāyam) so these words speech, mind &c. must also be Devatās though of lower grades. That they mean Devatās we find in the Vedānta Sūtras also. As in the following (Vedānta Sūtras IV 2 103)

(In this Pada are treated how the gods obtain release and how they depart from the body)

Speech (is withdrawn) into mind on account of this being seen (observed) and from the Word (Vedānta Sūtra IV 2 1)

Note Umā presiding over speech is withdrawn into Rudra presiding over mind, and the *śruti* (Word) runs thus. He understands those round him until his speech is not withdrawn into Mind (Ch VI 15 1). It is said in the Skanda. By the wise Umā indeed is called speech and Rudra is called Mind and he who knows this couple, is not deprived of the blessing of wedlock.

That Manas (Mind) enters into Prāṇa, from the subsequent passage (Vedānta Sūtra IV 2 4)

He (Prāna) enters into the Supreme Lord (the omniscient Lord) as seen from the statements, &c., (as to Prāna) going to him (Vedānta Sūtra IV 2 4)

These aphorisms show that Dīdarāyana has also taken these words speech, mind &c., to mean Devatas. The Commentator now quotes an authority to prove this —

It is thus written in the Sat Tattva — In Mukta, Umā called speech enters into (that is, merges her body in) Rudra, the presiding deity of mind and called mind, while Śiva himself enters into Vāyu, and Vāyu enters into Fire, which denotes the Goddess Śrī. That Goddess taking Vāyu with her, enters into the Lord Viṣṇu, the Highest of the High.

The merging of Umā into Rudra means that she loses herself in the body of Rudra and all her activities are thenceforth performed through Rudra's body. Rudra in his turn merges into Vāyu, or as the Brāhmiṇ says that Manas enters into Prāna. Here says an objector, "it is not proper to say that Vāyu merges into Śrī, for the Vedānta Sūtras say that Vāyu merges into the Supreme at once." To this the Commentator answers —

Vāyu certainly reaches the Lord (Janārdana) directly, the Goddess Śrī is merely a doorway for Prāna to enter the Lord. At the time of death and Mukta all spirits enter first into speech.

In fact the phrase Vāyu merges into the Śrī means that he reaches Śrī, and does not mean that he drops his body and enters into the body of Śrī, as was the case with lower Devatas. He loses his body if he loses it at all only when he enters into the Supreme Self. Vāyu has two aspects (1) Brahmā the Four faced (2) Prāna,—Prāna loses his body when he enters into Śrī not so however Brahmā.

Mantra 7 of this Khanda introduces for the first time the famous saying Tat Tvam Asi which is generally translated as 'Thou art that.' This is one of the logos or Mithāvākya of Vedānta. This verse is thus translated according to Śaṅkara — Now that which is that subtle essence (the root of all), in it all that exists has its self. It is the True. It is the Self and thou O Svetaketu art it. Śaṅkara explains it thus: 'He who is called Sat i.e., the subtle, the root of the universe. This Universe is called Atmādātmyam meaning 'having this sat for its self' i.e., everything in this Universe has its self in this self alone. There is no other transmigrating self. The word Ātmā when used without any qualifying terms denotes this Supreme Self and that Supreme Self 'Thou Art O Svetaketu.'

This explanation of Śaṅkara proceeds upon a misapprehension of the Brāhmiṇ.

The Mantra is this Sa ya eva nimittādātmyam idam Sarvam tat satyam sa Ātmā tat tvam asi.

The word Sa and Ya &c., *primo facie* look as if they were pronouns but they are really substantives. Ya is a substantive derived from the root Yam to control. The controller is called Ya. The word Sa is derived from Sira the essence. Therefore Ya and Sa mean the controller and the essence. The word nimitt means that which is known through subtle intellect or knowledge. It is a compound of two words Ana meaning subtle and Mi meaning to know. The word Atmādātmyam is a compound of atā and ātman with Tad ihā affix. Tad means that namely the Lord. Ātmā means the Governor. That which has the Lord Viṣṇu as its Governor and is ruled by Him is called atādātmyam. The word eva means that which is desired (Iṣṭa) that which is worshipped by all. Therefore the Commentator says —

Viṣṇu is called Ya because he controls (Niyamana) all, He is called sa, because he is the essence of all (Sira) he is called animā because he is known through subtle intellect. The universe is called

Atadātmyan because it is controlled by that Lord He is called Tat because He is all pervading He is called Satyam because He is the highest bliss He is called Ātmā because He has all qualities in their perfection

The phrase Sa ātmā tat tvam asi is to be analysed as (1) Sa (2) Ātmā (3) Atat (4) Tvam (5) Asi, and not as (1) Sa (2) Ātmā (3) Tat (4) Tvam (5) Asi It means ' thou art not that, and not " thou art that Therefore the Commentator says —

In reality verily thou art not that (God) O Śvetaketu, so be thou not conceited and proud The Asuras became conceited, thinking in their heart " I am Brahman", they say " the world is false, I am a perfect being I am almighty," they say " there is no Lord of the universe, there is no firm foundation for it " They further maintain that all the Vedās teach that consciousness is one alone They are given to false reasoning, and cannot brook to hear the glory of the Lord Hari Without knowing the real truth about scriptures they say that the Vedās teach unity and monism They go to the utter darkness these blasphemers of the Supreme Self Do not follow their doctrines, do not think thou art one with Viṣṇu When thou shalt not entertain the notion of being one with Viṣṇu, thou shalt never be conceited and proud Verily all creation is founded in Him, and all must be devoted to Him, as devotion to Him leads to Release Since of all the creatures He is the Root, how can they be identical with Him—(the effect is different from the cause)

NINTH KHANḌA

MANTRA 1.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां
रसान् समवहारमेकतां रसं गमयन्ति ॥ १ ॥

यथा Yathā as सोम्य Somya O child मधु Madhu, the honey मधुकृत Madhukṛtāh, the honey bees निस्तिष्ठन्ति Nististhānti, collect make नानात्ययानां Nānātyāyānām, of different kinds, of different descriptions, of distant places वृक्षाणां Vṛkṣāṇām of trees रसान् Rasān of juices समवहारम् Samavahāram, collection, एकताम् Ekatām in one place, mixture रसम् Rasam juice. गमयन्ति Gamayantr, make, or, cause to be made

1 As the bees, my child, make honey by collecting the juice of different trees and bring together and mix them in one place—4 16

MANTRA 2.

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसो
ऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः
प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥ २ ॥

ते Te, they, insentient juices. यथा Yathā, as. तत्र Tatra, there, in the state of mixture न Na, not. विवेकं Vivekam, discrimination (as to their being really separate from each other). लभन्ते Labhante, know, attain, get, अमुष्य Amusya, of that, of the mango or the jack fruit अहम् Aham I. वृक्षस्य Vriksasya, of the tree रस Rasah, juice अस्मि Asmi, I am अमुष्य Amusya, of that (tree). अहम् Aham I वृक्षस्य Vriksasya, of the tree रस Rasah, juice अस्मि Asmi, I am इति Iti, thus एवम् Evam, so एव Eva, even खलु Khalu verily. सोम्य Somya, O child इमा Imāḥ these सर्वाḥ, all प्रजा Prajāḥ, creatures, jivas सति Sati, in the Supreme Lord संपद्य Sampadya, being mixed with. न Na, not विदुः Viduḥ, know सति Sati, in the Supreme सम्पद्यामहे Sampadyamahe, we have been mixed इति Iti, thus

2. And as these juices have no discrimination, so that they might say, "I am the juice of this tree, I am the juice of that tree," in the same manner, my child, all these creatures, when they get mixed in the Sat, do not know that they have got mixed in the Sat—447.

MANTRA 3

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो
वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ ३ ॥

ते Te, they इह Iha, in this world व्याघ्र Vyāghrah, tiger वा Vā, or. सिंह Siṅgah, a lion वा Vā, or. वृक Vrikah, a wolf वा Vā or वराह Varāhah, a boar. वा Vā, or कीट Kitah a worm वा Vā, or पतङ्ग Patangah, an insect वा Vā or. दंशः Daṅśah, goat. वा Vā, or. मशक Maśakah, mosquito Vā or. यद् Yat, what यद् Yat, what. भवन्ति Bhavanti, they are. तद् Tat, that. आभवन्ति Abhavanti, become

3 Whatever these creatures are here, whether a tiger or a lion, or a wolf, or a boar, or a worm, or an insect, or a goat, or a mosquito, that they become again and again.—448.

MANTRA 4

स य एषोऽणिमैतदात्म्यामिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ४ ॥

इति नयमः सण्डः ॥ ९ ॥

स Sa, the essence, य Yah, the controller, एष Esah, the desired. अयिना Animā, known through subtle intellect एतद्-आत्मन् Atad Atmyam the controller of this universe. इदम् Idam, this सर्वम् Sarvam, all तद् Tat, all pervading सत्यम् Satyam, the good स Sa, the destroyer, the home, आत्मा Ātmā, the full अतत् Atat, not that त्वम् Tvam, thou आसि Asi, art. श्वेतकेतो Śvetaketō, O Śvetaketu. इति Iti, thus. भूय Bhūyah, again एव Eva, even. मा Mā, to me, भगवाद् Bhagavān, O Lord. विद्मपयतु Vijnāpayatu, instruct. इति Iti, thus. तथा Tatha, let it be so सोम्य Somya, O child इति Iti, thus इ इा indeed उवाच Uvācha, said.

4 (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect All this universe is controlled by Him, He pervades it all and is the Good This God is the destroyer of all and full of perfect qualities Thou O Śvetaketu art not that God (why then this conceit).

"Please Sir, instruct me still more" said the son "Be it so, my child," replied the father.—449

MADHYA S COMMENTARY

At the end of the last Khanda Śvetaketu says "Please Sir explain to me further" Śankara takes this question to mean that Śvetaketu puts the following question — "I am not quite sure of what you say, seeing that every day all creatures, during deep sleep, reaching Para Being do not know that they have reached the Being, therefore, please explain it to me by further illustrations. This explanation is, wrong. For if it were correct then the scriptures would not have mentioned "And as these pieces have no discrimination so that they might say, I am the juice of this tree or that. Nor the illustration of river and ocean becomes relevant according to this explanation. Śankara says that the illustration of river and ocean is given in answer to the question of the son which was to the following effect — 'Just as in the world one who is asleep in his house rises and goes to another village, knows that he has come away from his own home, why should not the creatures in the same manner be conscious of the fact of their having come from para Being?' Had this been the meaning of the question, then the scripture would have mentioned — As those rivers when they come out of the ocean do not know that they have come out of the ocean but instead of this, it says 'as those rivers, when they are in the sea do not know I am this or that river. In fact, according to Śankara's explanation there is no difference between the first illustration of juice of the flowers and the second of the rivers. For in both cases it comes to the same conclusion. The Commentator now explains the true meaning of the question of Śvetaketu —

The son asks again 'If there is a Higher Being, within me in this body, who is separate from my self, but who regulates my activities, how is it that he is not perceived by me? This is the question which the son asks again. To this the father replies "though he is not perceived by the ignorant, yet O son, He exists within thee, so do not say there is no difference between Him and thee. Do not think, that because thou

do not perceive Him, as separate in thy consciousness, therefore He must be thyself. As the juices of various flowers are separate from the flowers which are their sources, but through ignorance they do not know that source, so the souls do not know their source the Lord Vi nu who is separate from them."

The reasoning is this, the son says if there is a Higher Self within me that Self must be known to me, if it is distinct from me, but as it is not so known it must be identical with me. For anything that is not known as separate in consciousness, must be identical with it. The answer to this is that the ignorance of one's source does not mean that there is not any such source or that the source must be identical with it. The juice of the honey, brought by the bees from various flowers, become all united in the common honey cell and there they do not know from what flower they were brought. Therefore, it does not follow that there were no separate flowers, from which each little drop of juice came. Similarly though the souls do not know their origin it does not follow that there is no such origin. Only the ignorant souls do not know their origin. The wise know it. This illustration further shows that the Jivas when collected together in the Brahman in deep sleep do not remember their separate selves from which they were brought, the separate flowers of which they are the honey, because they have not developed their consciousness to that extent so as to respond to Brahmic vibrations, but the wise having developed their souls retain their consciousness when they merge into Brahman.

Though thus taught by the father, the son again asks him 'how conscious beings become unconscious in deep sleep. This is the purport of the second repetition.

The second question is based on the following idea. The flowers are unconscious beings so also their juice. There is no wonder that the juice remains unconscious when brought into the honey cell. But Jivas are conscious entities. In fact, consciousness is their very essence. Brahman is also the Highest conscious entity. One light entering into another light does not lose its luminosity. How do then Jivas become unconscious, when they enter into the Highest Consciousness.

TENTH KHANDA

MANTRA 1

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्पृथीच्यस्ताः
समुद्रात्समुद्रमेवापियन्ति समुद्र एव भवति ता यथा तत्र न
विदुरियमहमस्मीति ॥ १ ॥

इमं Imah these, well known rivers (river gods) like the Ganges &c सोम्य Somya O child! नद्य Nadyah rivers, the river gods पुरस्तात् Purastāt, towards the east प्राच्य Prāchyah, the eastern (rivers like the Ganges) स्यन्दन्ते Syandante, run flow पश्चात् Pashchāt towards the west पृथीच्य Prithīchyah, the western, (rivers like the Indus &c) ता Iah they समुद्रात् Samudrat from the sea (through the clouds) समुद्र Samudram, to the sea एव Eva, even thus

word is to be joined with the word *sa* of the *Samudra*. अस्मि यन्ति *Asmi-yanti*, enter, into; reach unconsciously. स *Sa*, that, समुद्र *Samudrah* the sea. एव *Eva*, even भवति *Bhavati*, is, remains. That sea remains the sea, does not become something else by the coming of the rivers into it: does not become a river: that sea even becomes a sea; the rivers do not become the sea तां *Tān* Tab, they. यथा *Yatha*, as. तत्र *Tatra*, in that, in the sea न *Na*, not, विदुः *Viduh*, know इदम् *Idam*, this अहम् *Aham*, I अस्मि *Asmi*, am. इति *Iti*, in

1. These rivers (*devatās*), my child, run, the Eastern towards the east, the Western towards the west. They rise from the sea and go back to the sea. But that sea even remains the sea (whether the rivers come out of it or go back to it, nor does it become the river) And as those river-gods, when they are in the sea, do not know 'I am this river' 'I am that river' (cannot discriminate the waters that formed their body) —450.

MANTRA 2

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः
सत आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृको वा
वराहो वा कीटो वा पतङ्गो वा दक्षो वा मशको वा
यद्यद्भवन्ति तदाभवन्ति ॥ २ ॥

एवम् *Evam*, thus. एव *Eva*, even खलु *Khalu*, indeed सोम्य *Somya*, O child. इमा *Imāh*, these सर्वाः *Sarvāh*, all प्रजाः *Prajāh*, creatures सत *Satah*, from the Sat, from the Supreme God आगम्य *Āgamyā*, coming, being produced न *Na*, not विदुः *Viduh*, know. सत *Satah*, from the Sat, the God आगच्छामहे *Āgachchāmahe*, we have come from; we are produced. इति *Iti*, thus ते *Te*, they इह *Iha*, here व्याघ्र *Vyāghrah*, a tiger वा *Va*, or. सिंह *Sīṅhah*, a lion वा *Va*, or वृक *Vṛkah*, a wolf वा *Va*, or वराह *Varāhah*, a boar. वा *Va*, or. कीटः *Kīṭah*, a worm वा *Va*, or पतङ्ग *Paṭaṅgah* an insect. वा *Va*, or दणु *Danūh*, a gnat. वा *Va*, or मशक *Maśakah* a mosquito वा *Va*, or यद् *Yat*, what. भवन्ति *Bhavanti*, they become. तद् *Tat*, that आभवन्ति *Ābhavanti*, come out.

2. In the same manner my child all these creatures when they have come from the Sat (the good), know not that they have come from the Sat. Whatever these creatures are here, whether a tiger or a lion or a wolf or a worm or an insect or a gnat or a mosquito, that they become again and again —151

MANTRA 3

स य एषोऽग्निमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
 तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
 तथा सौम्येति होवाच ॥ ३ ॥

इति दशमः खण्डः ॥ १० ॥

स Sa, the essence य Yajñ, the controller एष Esah, the desired अग्निम्
 Anam, known through subtle intellect एतद् आत्म्यम् Atad Atmyam, the con-
 troller of this universe इदम् Idam this सर्वम् Sarvam, all तद् tat, all pervad-
 ing सत्त्वं Satyam, the good स Sa, the destroyer the home. आत्मा Ātmā, the
 full अतन् Atā, not that त्वम् Tvam, thou अग्निम् Agni, at श्वेतकेतो Śvetaketo
 O Śvetaketu इति it, thus भूय Bhūyaḥ, again एव Eva, even मा Ma, to me
 भगवान् Bhagavan O Lord विज्ञापयतु Vyjñāpayatu, instruct इति It, thus. तथा
 Tathā let it be so सौम्य Somya, O child इति It, thus इ Ha, indeed उवाच
 Uvācha, said

3 (That highest God is) the Essence and Ruler of
 all, the desired of all, and known through the subtlest in-
 tellect All this universe is controlled by Him, He pervades
 it all and is the Good This God is the destroyer of all and
 full of perfect qualities Thou O Śvetaketu are not that
 God (why then this conceit)

“Please son, instruct me still more” said the son
 “Be it so, my child,” replied the father—452

MADHYA S COMMENTARY

To this the father replied—

The father answered him thus —As rivers, who are conscious Deva-
 tās, when they fall into the sea, cannot discriminate their particular
 waters (which formed their bodies) so the creatures (prajās) do not retain
 their consciousness of lower personalities when they enter into the Lord,
 the home of all Personalities

The river-devatās do not know when they enter into the sea the particular portion
 of the water which constituted their bodies when they existed separately. So the Jivas
 when they are collected together in the home of Jivas the Lord Viṣṇu do not know their
 lower vehicles and hence they do not remember their personalities but their consciousness
 is never lost. The son again says please explain to me further. Śankarā understands
 this question to mean this ‘In the world we have seen that in the water the various
 modifications in the shape of ripples waves foam bubbles and the like rise up and then
 disappear in the water becoming destroyed while the human egos are not destroyed ever,
 though every day during sleep at death and at the universal dissolution they are merged
 in their cause Para Being. How is that?’

This explanation of Śaṅkara is not valid, because sea and bubbles are both made up of water, and sea is the material cause of the bubble; but in the illustration in the text given in the next Khanda there is no such material cause referred to. On the contrary the mention of drinking and rejoicing, shows that the Jīva of the tree is considered as separate and distinct from the tree itself. The Commentator therefore explains what is the true meaning of this question. —

Says the son "Admitted that there is a higher Being in my body, distinct from myself, how may I know that the Jīva (myself) is under the control of that Higher Self?" Thus asked, the father replies again, through the illustration of the tree

ELEVENTH KHANDA

MANTRA I.

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याजीवन्
 स्रवेद्यो मध्येऽभ्याहन्याजीवन् स्रवेद्योऽग्रेऽभ्याहन्याजीवन्
 स्रवेत्स एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्ति-
 ष्ठति ॥ १ ॥

अस्य Asya, of this. सोम्य Somya, O child महतः Mahataḥ, of the large. वृक्षस्य Vṛkhasasya, of the tree य Yah who मूले Mūle, at the root. अभ्याहन्यात् Abhyāhanyāt, were to strike जीवन् Jīvan, living, so long as it is being presided over by the Lord called Jīva or Aniruddha स्रवेद् Sraved, would bleed but not die. य Yah, who मध्ये Madhye, in the middle. अभ्याहन्यात् Abhyāhanyāt, were to strike. जीवन् Jīvan, so long as the Lord Jīva presides over it स्रवेद् Sraved, would bleed, but not die. य Yah, who अग्रे Aग्रे, at the top. अभ्याहन्यात् Abhyāhanyāt, were to strike जीवन् Jīvan, so long as the Lord Jīva presides over it स्रवेद् Sraved, would bleed स Sa, that एष Eṣa, this tree, the Jīva of the tree. जीवेन Jīveṇ, by the Lord Jīva (Aniruddha) आत्मना Ātmanā by the God: by the supreme self अनुप्रभूत Anuprabhūtaḥ, being pervaded, being presided over. पेपीयमान Peṇīyamānaḥ, constantly drinking in (nourishment). मोदमान Modamānaḥ, rejoicing. तिष्ठति Iṣṭhāti, stands.

1. If some one were to strike at the root of this large tree, it would live, so long as the Jīva (the Lord Aniruddha) presides over it, though it will bleed. If he were to strike at its middle, so long as the Jīva (Aniruddha) is there, it would live though it would bleed. If one were to strike at its top, it would live, so long as the Jīva (Aniruddha) is there, though it would bleed. That Jīva of the

tree is pervaded by the Jiva (Living) Self, (the Lord called Jiva Ātman); and hence the body of the tree stands firm, drinking in nourishment, and the jiva of the tree rejoices —452

MANTRA 2.

अस्य यदेकाः शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां
जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति
सर्वः शुष्यत्येवमेव खलु सोम्य विद्दीति होवाच ॥ २ ॥

अस्य Asya, of this, of this jiva of the tree यदा Yada, when एकाः Ekam, one, शाखाः Śakhāḥ, branch जीव Jivah, the Supreme God called the Jiva or Life जहाति Jahāti, forsakes, leaves, अथ Atha, then सा Sā, that शुष्यति Śusyati, dries up द्वितीयाः Dvityām, the second branch जहाति Jahāti, leaves अथ Atha, then सा Sā, that शुष्यति Śusyati, dries up, withers तृतीयाः Tritiyām, the third branch जहाति Jahāti, leaves अथ Atha, then सा Sā that शुष्यति Śusyati, dries up, सर्वं Sarvam, all, the whole tree जहाति Jahāti leaves सर्वं Sarvah, all शुष्यति Śusyati, dries एवम् Evam, thus एव Eva, even खलु Khalu, certainly. सोम्य Somya, O child विद्दि Viddi, know इति Iti, thus इ Ha, an expletive. उवाच Uvācha, he said

2 (But even when not struck by any one, still) when the Lord Aniruddha leaves one of its branches, that branch withers; if he leaves a second branch that also withers; if he leaves the third branch, that also withers, if he leaves the whole tree, the whole tree withers. In exactly the same manner, my child know this. Thus he spoke —451.

Note.—This shows how the jiva is under the control of the Lord. So long as the Lord is in the jiva of the tree, the tree may be struck, but still live and will not die. But when the Lord leaves the tree, it dies even when not struck by anybody. Thus the jiva is under the control of the Lord.

MANTRA 3

जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य
एपोऽणिमेतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽतच्चमसि
श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ३ ॥

एतेकादशः खण्डः ॥ ११ ॥

जीवापेतम् Jivāpetam when left by the Jiva—the Lord the Supreme Self. वाप Vāva, verily किल Kila indeed इदम् Idam, this, any one in the saṁsāra. म्रियते Mriyate, dies न Na, not जीव Jivaḥ the Lord म्रियते Mriyate, dies. Thus man and the God are extremely different इति Iti, thus स Sa the essence य Yaḥ the controller एव Evaḥ the desired अणिना Anima, known through subtle intellect ऐतम् Itam, this आत्मन् Atmān, the controller of this universe This which has him as its Self or Ruler The world is atad-atmyam or God controlled इदम् Idam this सर्वम् Sarvaṁ, all तद् Tat, all-pervading सत्यम् Satyam, the good स Sa the destroyer, the home आत्मा Atmā, the full अतत् Atat not that त्वम् Tvam, thou असि Asi, art श्वेतकेतः Śvetaketu, O Śvetaketu इति Iti, thus भूय Bhūyaḥ again एव Eva, even मा Ma, to me भगवान् Bhagavān, O Lord विज्ञापयतु Vijnāpayatu instruct, इति Iti, thus तथा Tatha, let it be so सोम्य Somya O Child इति Iti, thus ह Hṛ indeed उवाच Uvācha, said

3 This tree indeed withers and dies when the Lord called Jiva has left it, but the Living Lord dies not (That Highest God is) the Essence and Ruler of all, the desired of all and known only through the subtlest intellect All this universe is controlled by Him, He pervades it all and is the Good This God is the destroyer of all and full of perfect qualities Thou O Śvetaketu art not that God (why then this conceit)

“Pease sir, instruct me still more” said the son
“Be it so my child,” replied the father—455

MADHYA'S COMMENTARY

In the tree there exist the soul of the tree and also the Lord Hari the over-soul That the soul of the tree is not identical with him or independent is a matter of daily observation for the tree cannot move from its place The Jiva of the tree is therefore in a very low stage of evolution but all the same the tree produces beautiful fruits and flowers It is owing to the Lord who regulates the functions of the tree that this is so

The Lord Hari is perceived as separate from the soul of the tree, for the tree has no independence of its own and is absolutely dependent on the Lord When the Lord (Jiva Ātma) leaves any portion of the tree, that portion dries up in spite of the Jiva of the tree being still in that tree This drying up shows the want of independence in the tree Much more so is the case with man

As the tree is not independent so also is man by the very fact that he is constantly frustrated in his efforts That all he labours to not come to take place it is proved there is some One within man who baffles his attempts and frustrates his efforts

The following verse of Maulānā Rūm shows the same idea.—

افلاں از بیہر ان ذہائے خویش * ما حہر گشتبد از مولای خویش
چوں مرادالت ہمو اشکستہ پاست * پس کسے باشد کہ کام اور رواست

TWELFTH KHANDA

MANTRA 1.

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्धीति भिन्नं
भगव इति किमत्र पश्यसीत्यगव्य इवेमा धाना भगव इत्यासामङ्गैकां
भिन्धीति भिन्ना भगव इति किमत्र पश्यसीति न किञ्चन
भगव इति ॥ १ ॥

न्यग्रोधफलम् Nyagrodha-phalam, the fruit of the Nyagrodha tree. अत आत्, from this tree आहरे आहरे, fetch इति Iti, thus. इदम् Idam, this भगव Bhagavah, O Sir इति Iti, thus भिन्धि Bhindhi, break it इति Iti, thus भिन्नम् Bhinnam, broken. it is broken भगव Bhagavah, O Sir इति Iti, thus. किम् Kim, what, अत्र आत्र, here. पश्यसि Paśyasi, thou seest इति Iti, thus अगव्य Agyah, very small, atoms इव Iva, like इमा इमा, these. धाना Dhanā, seeds. भगवः Bhagavah O Lord इति Iti, thus. आसाम् Āsam, of these अङ्ग Aṅga, dear. एकम् Ekam, one. भिन्धि Bhindhi, break इति Iti, thus भिन्ना Bhinnā, broken भगव. Bhagavah, O Sir इति Iti, thus. किम् Kim, what अत्र आत्र, here पश्यसि Paśyasi seest इति Iti, thus. न Na, not किञ्चन Kiñchana, any thing

1. "Bring a fruit of that Nyagrodha tree." "Here it is Sir" "Break it": "It is broken sir," "What dost thou see there?" "These extremely small seeds, sir." "Break one of these, my dear." "It is broken sir." "What dost thou see there?" "Nothing sir."—156

MANTRA 2

तद् होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै
सोम्यैपोऽणिमन्न एवं महान्यग्रोधस्तिष्ठति ॥ २ ॥

तद् Tam, to him. इ Ha, then उवाच Uvācha, said यद् Yam, what इ Ha, an expletive सोम्य Somya, O child एतद् Etam, this. अणिमानम् Aṇimānam, the Atomic the Jiva of the seed न Na, not निभालयसे Nibhālayase, perceivest. एतस्य Etasya of this वै Vai, indeed. सोम्य Somya, O child एतः Etah, this. अणिमन् Aṇimān, of the Atomic एतद् Etam, even. महान् Mahān, the large

न्यग्रोधः Nyagrodhah, Nyagrodha tree. तिष्ठति Tisthati stands, exists. श्रद्धस्व Śradhatsva, believe thou सोम्य Somya, O child. इति Iti, thus.

2. The father said, "My child that Atomic essence (Animāna) which thou perceivest not, of that very essence, this Nyagrodha tree subsists Believe it so my child."—457.

MANTRA 3

श्रद्धस्व सोम्येति स य एषोऽपिमेतदात्म्यमिदं सर्वं तत्सत्यं

स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति ह्येवाच ॥ ३ ॥

इति द्वादशः खण्डः ॥ १२ ॥

स Sa the essence. यं Yah, the controller. एषः Esah, the desired. अपिष्य आनिमा, known through subtle intellect. ऐन्द्रात्म्यम् Aindratmyam, the controller of this universe. इदम् Idam, this सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good स Sa, the destroyer the home आत्मा Ātmā, the full. अत एव Atat, not that एव Evam, thou असि Asi, art श्वेतकेतो Śvetaketu, O Śvetaketu इति Iti, thus भूय Bhūyah, again एव Eva, even मा Ma, to me. भगवान् Bhagavān, O Lord विज्ञापयतु Vyjñāpayatu, instruct इति Iti, thus तथा Tathā, let it be so सोम्य Somya, O child इति Iti, thus ह Ha, indeed एवाच Uvācha, said

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good The God is the destroyer of all and full of perfect qualities. Thou O Svetaketu art not that God (why then this conceit)

"Please sir, instruct me still more" said the son. "Be it so, my child", replied the father—458

MAHVA'S COMMENTARY.

Śaṅkara introduces this khāṇḍa thus—The purport of the question, which the son is supposed to have asked is this "How does this gross universe, consisting of the earth, &c., with Names and Forms duly differentiated proceed from the extremely subtle Pure Being devoid of all Name and Form? Please explain this to me by means of an illustration." The reply to this is thus interpreted by Śaṅkara that as from the subtle seed, by modification the Mighty Nyagrodha tree grows up, so from the modification of the subtle Supreme Self the whole of this universe has come out. But this is incorrect and the explanation is irrelevant, because there is no such idea in any one of the preceding passages and there would be no desire on the part of the son to put such a question. Moreover Sat is Pure Being and it is not even subtle, for subtle and gross are relative

terms, and are not applicable to Pure Being. Moreover, it is said there, from that subtle infinitely small (Animan) this Great Nyagrodha tree exists. This shows that the Animan referred to there cannot mean any subtle substance, like the seed. It refers to something which is invisible and not to the seed. In this Khanda the word Animan is never applied to the seed and where the smallness of the seed is indicated, the word used is Ann along with the word Iva "almost." This shows that Animan is not the seed. The Seed no doubt, is the material cause of the tree, and if the teacher meant to instruct that this material cause was the source, then there was no necessity of breaking the seed, and stating that the invisible was the cause. The tree question which the son is supposed to have asked is thus set forth by the Commentator:—

The son asks:—"Why is the Supreme Hari not known as within one's self, even when one knows the subtle self, namely understands his own Jiva. Why is not the Lord seen as dwelling within the Jiva." Thus asked Uddālaka replied to his son "as in that almost infinitesimal small seed, the Jiva of the tree possessing the potentiality of causing the growth of that Mighty Nyagrodha tree is not visible, so in the Jiva is not visible the Lord Hari."

One may look at the seed under the microscope and yet not find the life principle or the Jiva of the tree in it. Similarly an ordinary yogin of atheistic tendency, may come to know the Jiva, but still fail to find the Lord dwelling in it. The word Animan does not apply to the seed, but to the Jiva of the tree.

THIRTEENTH KHANDA.

MANTRA I.

लवणमेतदुदकेऽवधायथ मा प्रातरुपसीदथा इति स ह तथा
चकार तत्र होच यद्दोषा लवणमुदकेऽवाधा अह्न तदाहरेति
तद्वावमृश्य न विवेद ॥ १ ॥

लवणम् Lavapam, salt. एतत् Etat, this, this lump of salt. उदके Udale, in the water. अवधाय Avadhāya, place अथ Atha, now, then. मा Mā, to me प्रात Prātaḥ, in the morning, next morning. उपसीदथा: Upasīdathāḥ, come, approach. इति Iti, thus स Ṣa, he इ Ha, verily. तया Tathā, so चकार Chakāra, did. तत्र Tam, to him इ Ha, verily. उवाच Uvācha, the father said. यद्दोषः Yad-dosah, which last night. लवणम् Lavanam, salt. उदके Udale, in the water. अवाधा Avadhāḥ, thou didst, dissolve अह्न Ahnā, O dear. तत् Tat, that. आहर्त Āhara, bring, fetch इति Iti, thus तत् Tat that. इ Ha, verily अवपश्य Avam-ṛśya, having searched for, looked for. न Na, not विवेद Viveda, he could find Yatha, of course विनाम, was dissolved एवा, even.

1. Put this salt in water and then come to me in the morning. The son did so. The father said "Take out the salt which you put in the water last night."

son looked for it and did not find it, for it had become dissolved —459.

MANTRA 2

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति
मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति
लवणमित्यभिप्राश्यैनदथ मोपसीदथा इति तद्ध तथा चकार
तच्छ्वत्सं वर्तते तश्च होवाचात्र वाव किल सत्सोम्य न
निभालयसेऽत्रैव किलेति ॥ २ ॥

यथा Yathā, of course, because विलीनम् Vilīnam, dissolved एव Eva, even,
अङ्ग Aṅga, O dear, अत्र Asya of this water अन्तान् Antāt, from the front por-
tion, from the surface आचाम Āchāma, sip, drunk इति Iti, thus. कथम् Katham,
how. इति Iti, thus. लवणम् Lavanam, salt. इति Iti, thus मध्यात् Madhyāt, from
the middle आचाम Āchāma, sip, taste इति Iti, thus कथम् Katham, how. इति
Iti, thus लवणम् Lavanam, salt इति Iti, thus अन्तान् Antāt, from the bottom
or the back or another part आचाम Āchāma, sip, taste इति Iti, thus. कथम्
Katham, how. इति Iti, thus लवणम् Lavanam, salt इति Iti, thus. अभिप्रास्य
Abhi-
prāsya, throwing away. एनन् Enat this. अथ Atha, then मा Ma, to me
उपसीदथा Upasīdathā, appear, come इति Iti, thus. तद् Tat, that इ Ha, verily.
तथा Tathā, so. चकार Chakāra he did. तत् Tat, that सर्वत् सर्वat, always.
सर्वते Sarvartate, exists subsists तम् Tam to him इ Ha, verily उवाच
Uvācha, the father said अत्र Atra, here वाव Vāva verily किल Kila, indeed.
तद् Tat, that. सोम्य Somya, O child न Na, not निभालयते Nibhālayase, see
thou अत्र Atra, there एव Eva, even किल Kila, indeed इति Iti, thus.

2 The father said "Child, taste it from the surface
How does it taste?" The son replied "It is saltish"
Taste it from the middle, how is it". The son replied "It is
saltish" "Taste it from the bottom, how is it?" The son
replied "It is saltish" The father said "Throw it away and
then come to me" The son did so That salt exists for
ever in the water Then the father said to him "Here also,
O child, you do not perceive the existing salt, though it is
there certainly" —460

MANTRA 3

स य एषोऽग्निमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ३ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

स Sa, the essence य Yah, the controller एष Esah, the desired अग्निना
 Animā, known through subtle intellect ऐतदाख्यम् Āitad Ātmyam, the controller
 of this universe इदम् Idam, this सर्वम् Sarvam all तत् Tat, all-pervading सत्यम्
 Satyam, the good. सः Śa, the destroyer the home आत्मन् Atmā the full अतः
 Atat, not that त्वम् Tvam, thou अस्मि As, art श्वेतकेतो Śvetaketo, O Śvetaketu
 इति Iti, thus भूय Bhūyah agun एव Eva even मः Ma, to me भगवान् Bhagavān,
 O Lord विहापयतु Vihāpayatū, instruct इति Iti, thus नया Tatha, let it be so,
 सोम्य Somya, O child इति Iti, thus इ Ha, indeed उवाच Uvācha sud

(That highest God is) the Essence and Ruler of all,
 the desired of all, and known through the subtlest intellect
 All this universe is controlled by Him, He pervades it all
 and is the Good This God is the destroyer of all and full
 of perfect qualities Thou O Śvetaketu art not that God
 (why then this conceit) "Please Sir, instruct me still more"
 said the son "Be it so, my child," replied the father—461

MADHYA S COMMENTARY

According to Śaṅkara the question here asked is if the Sat is the root of all that
 exists why is it not perceived But this cannot be the purport of the question For
 according to Advaita theory, the Sat exists in everything and so can never be said to be
 invisible in fact it is everything The things like pot &c. in that theory are Brahman,
 and therefore the question becomes meaningless for the Sat becomes visible and percep-
 tible in the existence of every object It is existence of the Sat that gives existence to
 every other object If it be said He is not visible because He is very subtle then there
 is no difference between this and the last Khanda The Commentator shows what is the
 real question put —

If Hari cannot be perceived in the above manner as separate from
 the Jīva, then how is it that his power Śakti is perceived in every thing?
 To this unplied question of the son Uddishā replied again thus — 'As
 the salt dissolved in water is not visible, (in the form of a crystal) because
 it now pervades the whole water, and looks like water, but every drop of
 water manifests its existence when tasted, so the Lord Viṣṇu permeates
 the very essence of the Jīva and though remaining separate from it, is
 yet not visible

The force of the question is if the Lord cannot be perceived how is it that His powers
 are perceived The general rule is that a thing whose effects are perceived is also capable
 of being perceived The powers of the Lord are seen in nature but how is it that He
 Himself remains unseen To this question Uddishā gives this illustration of the salt
 and water implying that the Lord cannot be seen by ordinary senses but is to be perceived
 through devotion and Bhakti

FOURTEENTH KHANḌA

MANTRA 1

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽति-
जने विस्तृजेत्स यथा तत्र प्राङ्गोदङ्गाऽधराङ्गा प्रत्यङ्गा प्रध्मायीताभि-
नद्धाक्ष आनीतोऽभिनद्धाक्षो विस्तृष्टः ॥ १ ॥

यथा Yathā, as. सोम्य Somya, O child. पुरुषम् Puruṣam, a person, a rich man. गन्धारेभ्य Gandhārebhyaḥ, from the Gandhāras अभिनद्धाक्षम् Abhinad-
dhāksam, with the eyes bandaged, blindfold. आनीय Ānya, being brought
सम् Sam, him तत्र tatra then अतिजने Atjane, where there are no human
beings, desolate desert. विस्तृजेत् Visrjet, leave him स Sa, he. यथा Yathā, as.
तत्र Tatra, there, in the forest or desert प्राङ् Prāṅ, east. वा Vā, or उदङ्
Udaṅ, north. वा Vā, or अधराङ् Adharāṅ south. वा Vā, or प्रत्यङ् Pratyāṅ
west वा Vā or. प्रध्मायीता Pradhmayīta, may shout loudly अभिनद्धाक्ष
Abhin-
addhāksah, blindfold आनीत Āntah, (I have been) brought अभिनद्धाक्ष
Abhin-
addhāksah, blindfold. विस्तृष्ट Visrīṣṭah, (I have been) left.

1. As a person (may be kidnapped and) brought from the country of the Gandhāras blindfolded, and then left in a place where there are no human beings, cries out east and west, north and south, saying: "I have been brought here blindfolded, I have been left here blindfolded"—462

MANTRA 2

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां
दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् परिडतो मेधावी
गन्धारानेवोपसंपद्येतैवमेवेहाचार्यवान् पुरुषो वेद तस्य तावदेव
चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति ॥ २ ॥

तस्य Tasya, his यथा Yathā as अभिनहनम् Abhinahanam, the bandage.
प्रमुच्य Pramuchya loosening प्रब्रूयात् Prabruyat, may say. एताम् Etām, to that
दिशम् Diśam, direction गन्धारा Gandhārāḥ, (is the land) of the Gandharas,
एतां Etām, to that दिशम् Diśam direction व्रज Vreja, go thou इति Iti, thus.
स Sa, he ग्रामात् Grāmat from a village. ग्रामम् Grāmam, to a village पृच्छन्
Pṛcchān, asking (his way) परिडत Paṛḍitah wise. मेधावी Medhāvī, having
retentive memory गन्धारा Gaudhārān, to the land of the Ghandharas. एव
Eva, even उपसंपद्येत Upasampdyeta, arrives sees, reaches एवम् Evam, thus.
एव Eva, even इह Iha, here आचार्यान् Ācharyān, having found a Teacher.

is not merged in the mind (Rudra), the Mind in Breath (Christ), the Breath in the Fire (Śrī, the Holy Ghost), and the Fire in the Highest God (Viṣṇu): he knows so long—465.

MANTRA 2

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

अथ Atha, then. यदा Yada, when. अस्य Asya, his वाक् Vāk, speech, Uma मनसि Manasi, in the mind, Rudra संपद्यते Sampadyate, merged. न न Manah, mind, Rudra प्राणे Prāṇe in the Prāṇa, Breath, the Christ, प्राणः Prāṇah, the Breath. तेजसि Tejasī, in the Light, Śrī. तेज Tejah, the Light परस्याम् Parasyām, in the Highest देवतायाम् Devatāyām, in the God. अथ Atha, then. न Na, not जानाति Janāti, he knows

2 But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the Highest God, then he knows them not.—166.

MANTRA 3

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ तस्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sa, the essence य Yah, the controller. एष Esah, the desired. अणिमः Animā, known through subtle intellect. एतदात्म्यम् Itad-Ātmyam, the controller of this universe इदं Idam, this सर्वम् Sarvam, all तत् Tat, all-pervading सत्यम् Satyam, the good स Sa, the destroyer of the home, आत्मा Ātmā, the full. अतः Atat, not that त्वम् Tvam, thou असि Asi, art श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूय Bhūyah, again. एव Eva, even. मा Ma, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Vijnāpayatu, instruct इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus इ Ha, indeed. उवाच Uvācha, said.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. This God is the destroyer of all and full

of perfect qualities. Thou O *Svetaketa* art not that God (why then this conceit).

“Please Sir, instruct me still more” said the son. “Be it so, my child,” replied the father.—467.

MĀDHVA'S COMMENTARY

Śaṅkara introduces this chapter thus:—“The son asks please explain to me, by further illustrations, the method by which one with a Teacher reaches the True Being”. According to him, the question supposed to be asked is.—“By what degrees a man, who has been properly instructed in the knowledge of Brahmin, obtains the *Sat* or returns to the True To judge from the text both he who knows the True and he who does not, reach, when they die, the *Sat*, passing from speech to mind and breath and heat (fire) But whereas he who knows, remains in the *Sat*, they who do not know, return again to a new form of existence” But this explanation is wrong For it was taught before (VI, 8 6) that when a man dies the speech enters the mind and so on What was the necessity of repeating the same teaching again. In fact, this illustration of the entering of the speech into the mind and so on, shows that the *Jiva* is dependent upon another and has no freedom of his own. When the Lord gives life to the *Jiva*, then it knows and perceives all, when He withdraws that life, it becomes unconscious. The Commentator explains the true purport of the question and answers thus:—

The son asks “Sir, prove to me how the man is not independent, for every one feels that he has freedom of will” To this the father says “the want of free will in man is proved by the fact that he knows only so long as the sense Devas help him and when they depart, he becomes perfectly helpless, thus proves his dependence and want of freedom”

The son says ‘I have understood how in the tree the *Jiva* of the tree is dependent upon Lord but man has free will Prove to me by an illustration, how *Jiva* in the body of man is also dependent upon the Lord, just like the *Jiva* in the tree” The answer to this is given in this Chapter

SIXTEENTH KHANḌA.

MANTRA 1

पुरुषः सोम्योत हस्तग्रहीतमान्यन्त्यपहारीत्स्तेयमकार्षीत्पर-
शुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं
कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धीय परशुं तसं प्रति-
ग्रह्णाति स दह्यतेऽथ हन्यते ॥ १ ॥

पुरुषः *Paruṣam*, a man सोम्य *Somya*, O child उत *Uta*, an expletive
हस्तग्रहीतम् *Hastagrhitam*, bound by the hand, taken by the hand, hand-cuffed,
आन्यन्ति *Ānyanti*, (the police men) bring अपहारीत् *Apahārit*, he has rob-
bed Taking a thing in open daylight while others are looking on is
apihāra क्षेत्रम् *Śteyam*, theft (by concealment) अकार्षीत् *Akāṛṣit*, committed

is not merged in the mind (Rudra), the Mind in Breath (Christ), the Breath in the Fire (Śrī, the Holy Ghost), and the Fire in the Highest God (Viṣṇu): he knows so long.—465.

MANTRA 2

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राण्ये प्राण्यस्तेजसि
तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

अथ Atha, then. यदा Yada, when. अस्य Asya, his वाक् Vāk, speech, उमा मनसि Manasi, in the mind, Rudra. सम्पद्यते Sampadyate, merged. मन Manah, mind, Rudra प्राण्ये Prāṇye in the Prāna, Breath, the Christ. प्राण्यः Prāṇyah, the Breath. तेजसि Tejasī, in the Light, Śrī. तेज Tejah, the Light परस्याम् Parasyām, in the Highest देवतायाम् Devatāyam, in the God. अथ Atha, then. न Na, not जानाति Jānāti, he knows

2 But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the Highest God, then he knows them not—466

MANTRA 3

स य एषोऽग्निमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ३ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sa, the essence य Yah, the controller. एष Esah, the desired. अग्निमा Agnimā, known through subtle intellect. एतदात्म्यम् Aitad Ātmyam, the controller of this universe इदम् Idam, this सर्वम् Sarvam, all तद् Tat, all-pervading सत्यम् Satyam, the good स Sa, the destroyer the home. आत्मा Ātmā, the full. अतः Atah, not that त्वम् Tvam, thou अग्नि Asi, art श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूय Bhūyah, again. एव Eva, even. मा Mā, to me. भगवान् Bhagavan, O Lord. विज्ञापयतु Viज्ञāpayatu, instruct इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. This God is the destroyer of all and full

2. But if he is not the doer of the crime, by that alone he makes his soul a speaker of truth. That true-minded one covers his soul with truth and grasps the heated axe. He is not burnt, but is released.—469.

MANTRA 3.

स यथा तत्र नादाह्येतैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति तद्वास्य विजज्ञाविति विजज्ञा-
विति ॥ ३ ॥ षोडशः खण्डः ॥ १६ ॥

इति षष्ठः प्रपाठकः ॥ ६ ॥

सः Sah, he. यथा Yathā, as तत्र Tatra, there, in this trial by ordeal. न Na, not even. अदाह्येत Adāhyeta, slightly burnt ऐतद् Atat, of this आत्म्यम् Ātmyam, the ruler atadātmyam—the Ruler of this world इदम् Idam, this. सर्वम् Sarvam, all तद् Tat, all-pervading सत्यम् Satyam, the true, the Good सः Sah, the destroyer The home. आत्मा Ātmā, the Full अतः Atat, not that. त्वम् Tvam, thou असि Asi, art. श्वेतकेतो Śvetaketu, Śvetaketu इति Iti, thus तद् Tat, that इ हि, verily अस्य Asya, of him, from the teaching of his father This doctrine; the genitive has the force of accusative विजज्ञौ Vyajñau, he knew. इति Iti, thus विजज्ञौ Vyajñau, he knew इति Iti, thus

3 As that innocent man is not burnt even slightly, by this ordeal, (so the believers in God) All this universe is controlled by Him He pervades it all and is the Good. He is the destroyer of all and full of perfect qualities Thou O Svetaketu art not that (why then this concert).” Then he verily knew this—yea he knew this—470.

MADHYA'S COMMENTARY

According to Bankura the question supposed to be asked is —“When the method of reaching Pure Being is the same, for one who is dying and for one who is going to be liberated, then how is it that the knowing person reaching Pure Being, does not return, while the ignorant person returns again? Explain to me the reason of this Sir” According to Max Müller the purport of the Khanda is this “The next question is, Why does he who knows on obtaining the Sat, not return while he who does not know, though obtaining the Sat in death returns? An illustration is chosen, which is intended to show how knowledge produces a material effect The belief in the efficacy of ordeals must have existed at the time, and appealing to that belief the teacher says that the man who knows himself guilty, is really burnt by the heated iron, while the man who knows himself innocent, is not In the same manner the man who knows his Self to be the true Self, on approaching after death the true Self, is not repelled and sent back into a new existence, while he who does not know, is sent back into a new round of births and deaths The

When he denies, the king says परशुं Paraśum an axe. अस्मै Asmai, for him वपत Tapata, heat ye. इति Iti thus स Sah he यदि Yadi, if सत्यं Tasya, of that crime कर्ता Kartā, agent. भवति Bhavati, is तत Tatah, by that एव Eva, only अन्वितम् Anritam, false आत्मानम् Ātmānam, himself. कुरुते Kurute, makes. स Sah, he अन्वितम् Atritaḥṣandhaḥ, false-minded अन्वितेन Anritaena, by falsehood. आत्मानम् Ātmānam, self अन्वितम् Antardhāya, having covered. परशुं Paraśum, the axe. तप्तम् Taptam, heated प्रतिगृह्णाति Pratigraṇhāti, grasps, takes स Sah he दह्यते Dahyate, is burnt. अथ Atha, then हन्यते Hanyate, is killed

1. My child, the king's officials bring a man handcuffed, saying "He has robbed, he has committed a theft" (When he denies, the king says) "Heat the axe for him" If he is the doer of the crime imputed to him, (by the fact of his commission of the offence and its denial) he makes his soul a liar That false minded one having covered his soul with falsehood, grasps the heated axe, he is burnt, and then (his guilt being proved) he is killed —468

Note—Similarly the ministers of Vayu (the Christ who judgeth all) bring the Advaitin the Pretender who attempts to rob God and steal his divinity, saying "This man is a Pretender to Brahman a stealer of Brahmanhood. The word ātmā also means "the body" Covering the ātmā with truth or falsehood means putting an aura of truth or falsehood around his body. The thief by his crime has robbed himself of his best protection, this aura of innocence, and has further degraded himself by his denial. The innocent accused by his non-commission of the crime has this aura round his body, he unconsciously covers his hand with this protective aura, and is not burnt though he grasps the heated iron. The ordeals are no tests now, for there are no longer judges and kings who are masters of occult forces and can regulate this aura. If however there be any such judge or king test by ordeal would again regain its probative value in his Court.

MANTRA 2

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते
स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स
न दह्यतेऽथ मुच्यते ॥ २ ॥

अथ Atha, now, but यदि Yadi, if सत्यं Tasya his अकर्ता Akarta, the non doer has not done भवति Bhavati, is तत Tatah, by that, by the fact that he is not guilty of the crime एव Eva alone सत्यं Satyam true, the speaker of truth आत्मानम् Ātmānam self कुरुते kurute, makes स Sah, he सत्याभिसन्धः Satyāḥṣandhaḥ, true-minded सत्येन Satyena by truth आत्मानम् Ātmānaḥ, "his, body. अन्वितम् Antardhāya, having covered परशुं Paraśum, the axe, तप्तम् Taptam, heated प्रतिगृह्णाति Pratigraṇhāti grasps स Sah, he न Na, not दह्यते Dahyate, burnt अथ Atha, then मुच्यते Muchyate, released

Therefore learning from the teacher the glorious perfection of Viṣṇu and one's being separate from Him, let him worship the Lord thus, &c, by so doing, he undoubtedly gets Release (Mukti) Thus it is in the Sama Saṃhitā

GENERAL COMMENTARY

The words Svam Apito Bhavati have been explained he reaches Viṣṇu. An objector says this is wrong: the word Svam is a Rūhi word and its conventional meaning is 'one's own self'. The phrase ought to be translated he merges into his own self. The rule of interpretation is that the conventional meaning of a word prevails over the Etymological meaning. The Commentator shows that the word Sva means Viṣṇu in the conventional acceptation of that term also.

Brahmā is called Svayambhu, because He is born of Viṣṇu called Svayam (thus here Svayam popularly means Viṣṇu). You cannot say that Svayam here means self and Svayam Bhu means self born, for then Brahmā would be born of Brahmā. But Scriptures nowhere say that Brahmā is self born. On the contrary it is said "He who in the beginning created Brahmā (i. e. Brahmā was created by the Lord)

But Brahmā is called Atmabhu also which also means self born. The Commentator says that this is not so.

The word Ātman means the Lord Viṣṇu, he who is born of the Ātman is called Ātmanbhu. In the following line the word atmā clearly means Viṣṇu. Dattam Durvāstam Somam Ātmeṣā Brahma Sambhavan "

The compound word Atmeṣā Brahma Sambhavan means born of Viṣṇu Siva (Isa) and Brahmā. But Brahmā is called Aja also or birthless. This shows that he is not produced by any one but is self born. To this the Commentator says that Aja also means born of Viṣṇu.

The Scriptures say that the word (A) ऋ means Brahman he who is born of A is called Aja—A Born. That is Brahmā. Thus the word Aja also means born of Viṣṇu. अ इति ऋद्व्यादिभुव ॥

The text quoted by you shows that ऋ means Brahman and not Viṣṇu and so Aja ought to be translated born of Brahman and not born of Viṣṇu. To this the Commentator says —

The word Brahman is not applied primarily to any one but Viṣṇu. And so Brahman is the same as Viṣṇu. Thus the word svam is a well known name of Viṣṇu. therefore Svamapitobhavati means he reaches Viṣṇu.

But Apita does not mean reaches it means becomes identical with. For if mere reaching was intended then the word गच्छेत् Itah would have been enough. What is the force of the preposition Api ॥ Apitah which is made of two words Api plus Itah. This is however not a word of objection. For according to Advaita also the Api is redundant. Do you say that the word Apita as a whole denotes becoming identical or do you say that its separate parts denote identity. This is the question that you must answer. To meet this objection the Commentator says —

man who tells a falsehood about himself, loses his true Self, and is burnt, the man who has a false conception about his Self loses likewise his true Self, and not knowing the true self, even though approaching it in death, he has to suffer till he acquires some day the true knowledge

But this explanation of *bankara* is wrong. The true purport is thus explained —

The son asks "what is the nature of the fault committed by those who think themselves identical with the Lord (Abhedayānam)?" To this the father replies, "since the thief, who steals the property of another is punished by the king, how much more must not he be punished who steals the very Kingship, (who says I am the King). Similarly he who steals Brahman is destroyed by Brahman. That Brahman who is the Governor and King of all is said to be stolen by the person, who forgetting the true nature of Brahman lays claim to Brahmanship. Such a stealer of Brahman is punished by being thrown into blinding darkness where he lives for ever.

But if a person says "I am king, he is punished by the officers of the king. Who are the officers of Brahman who punish those who lay claim to being one with Brahman. To this the Commentator answers —

The Devas called Faults led by their chief Ignorance, bind the man who steals the divine kingship of Viṣṇu. They thus stop the vain conceit of such person. Binding him, when he dies, they bring him to Viṣṇu. There the Devas try him with the help of the Lord (and he gets his condign punishment). But when a person who is not a thief of Brahman dies and is brought bound by the Devas called Faults, he cries out "I am not Viṣṇu, I am not independent, I do not possess perfect qualities, My Lord is Hari eternally, He alone is independent and possesses in full the six qualities." When he thus vehemently asserts his difference from Him, as a person accused of a crime asserts his innocence on oath, and is ready to undergo the ordeal, he thus knowing is not punished. The Fire of the ordeal does not burn him, for he enjoys the inner bliss of a free conscience. Then the Lord frees such a man from those Faults, makes him His own, and he becomes a Member of the Household of the Lord. He punishes those who had falsely accused him. But he who entertains the false notion that he is one with Brahman is thrown, along with the faults into the darkness called *Andhatamas* which is like a great prison house, or He causes him to be thrown into a deeper hell called the great blinding-darkness (*Mahā-Andhatamas*) where there is mutilation of the limbs, or into still greater hell if the man is fit for that and is a perverse believer in *Abheda*. This hell is like the punishment of killing (eternal damnation).

The hells are thus of three sorts one like mere imprisonment, second where there is corporal punishment, and the third and the last where there is capital punishment. This last is the eternal hell of *Madhya*.

the Sat they rest in the Sat' (Which shows that Sat is different from the creatures) (2) The second illustration also declares that all these creatures when they become merged in the Good (Sat), in deep sleep, they know not that they are merged in the Good (Sat) This also shows that the Sat is different from the creatures, which merge in Him and who do not know Him (3) The third illustration also says that all the creatures when they have come back from the Good know not that they have come back from the Good This also shows that the Good is different from creatures (4) The fourth illustration also says 'pervaded by the living Lord, the Jiva of the tree stands firm drinking in its nourishment and rejoicing' This also shows that the Jiva of the tree that rejoices, is separate from the Living Lord who pervades it (5) The fifth illustration is about the seed The son says these seeds are almost infinitesimal, the father says break one of them The son says 'it is broken, sir' The father asks "what do you see there' The son replies "nothing, sir' Thereupon the father says "my son that Subtle Essence which you do not perceive there, of that very Essence (Anuman) this great Nyagrodha tree exists' This also shows that the Subtle Essence is different from the tree (6) The sixth illustration also is to the same effect The father says to the son, "Place this salt in water, and then wait on me in the morning" The son did as he was commanded The father said to him "Bring me the salt, which you placed in the water last night" The son having looked for it found it not, for, of course, it was melted The father said 'Taste it from the surface of the water How is it?' The son replied 'It is salt' 'Taste it from the middle How is it?' The son replied 'it is salt' 'Taste it from the bottom How is it?' The son replied 'It is salt' The father said 'Throw it away, and then wait on me' He did so, but salt exists for ever Then the father said 'Here also, in this body forsooth, you do not perceive the Good (Sat) my son, but there indeed it is That God is the Essence and Ruler of all that exists, the desired of all and known through the subtlest intellect He the Good controls and pervades all, and is full of all perfection And thou O Śvetaketu art not it" This also shows that salt is different from water, and retains its difference when it is not visible (7) The seventh illustration is that of a person being directed to go to Gandhāra, he was told to go in a particular direction it is Gandhāra This also shows that Gandhāra is different from the person who goes there (8) The eighth illustration also does not establish Abheda, for it says "when the Tejas merges in the Highest God then he knows them not," which also shows the difference and not identity (9) The last illustration of the thief also does not

The root *Ap* plus *i* or *Ap* plus *Ay*, as *Apya* means entering into a thing unconsciously (involuntarily) As we find in the following text of Śabda Nirṇaya —

‘The involuntary and unconscious entrance is called *Apitam* : *e* when a thing enters into another, without knowing that other or without retaining its own consciousness as the rivers enter into the Sea or as the living creatures enter into *Viṣṇu* at the time of great dissolution (*Pralaya*)

If it were a fact that the *Jiva* gets the condition of *Brahman* in sleep or in *Pralaya*, then it can be conceded that the word *Apita* rightly means to become identical with. But the *Jiva* never gets the condition of *Brahman* in those states.

Moreover the *Jiva* never gets the condition of *Brahman* in deep sleep or dissolution. For a *Jiva* when it rises from deep sleep returns the recollection ‘I slept soundly. Similarly when it attains *Mukti*, it remembers its past and says ‘I was in the misery of the world once (*Samsāra*)’

This distinctive recollection of the *Jiva* shows that he never attains the nature of *Brahman*. *Brahman* has no memory, all knowledge ever present in his consciousness. There is never any forgetting in *Brahman*, so there can be no recollection in *Brahman*. *Brahman* never says like the *Jiva*, ‘I slept very soundly. I was once in the misery of the world, now I am free. In the *Om* so ent there can not exist any such recollection. Says an objector, but how do you show that a man released from *Samsāra* remembers the misery which he suffered in it? Is there any authority for it?

To this the Commentator answers as follows —

Brahma, on attaining release cried out, *Aham Viśvam Bhuvanam Aya Abhuvan*. ‘I had become the Lord of the entire world. So also the text, remembering the sorrows that they had suffered from birth up to death, the Released ones rejoice exceedingly at getting freedom from pain. Moreover there is no recollection, on awaking from deep sleep, that one was *Brahman* when in sleep. The following text of Scriptures, also shows, that in the state of deep sleep there is not identity with *Brahman* — *Embraced by the Intelligent Self, the soul in deep sleep does not remember anything which is outside or which is inside* (*Bṛ. Up. IV 3 7*). Moreover Lord *Badravāna* in his *Vedānta Sūtras* says the same. In I 3 42 he says, ‘He who is in *Brahman* in deep sleep is distinct from it, both in the state of sleep and in departing. (Thus in deep sleep the *Sūtra* says there is distinction or *Bheda* between the soul and *Brahman*).

The whole teaching of *Uddalaka* to his son *Śvetaketu* also shows that *Abheda* is nowhere taught. If we analyse the nine illustrations, we shall find nowhere any example of *Abheda*. (In the first illustration says — ‘O child, all living creatures have *Sat* for their root, they dwell in

the Sat they rest in the Sat' (Which shows that Sat is different from the creatures) (2) The second illustration also declares that all these creatures when they become merged in the Good (Sat) in deep sleep, they know not that they are merged in the Good (Sat) This also shows that the Sat is different from the creatures which merge in Him and who do not know Him (3) The third illustration also says that all the creatures when they have come back from the Good know not that they have come back from the Good This also shows that the Good is different from creatures (4) The fourth illustration also says "pervaded by the living Lord the Jiva of the tree stands firm drinking in its nourishment and rejoicing This also shows that the Jiva of the tree that rejoices is separate from the Living Lord who pervades it (5) The fifth illustration is about the seed The son says these seeds are almost infinitesimal, the father says break one of them The son says it is broken sir The father asks what do you see there The son replies 'nothing sir Thereupon the father says my son that Subtle Essence which you do not perceive there of that very Essence (Anuman) this great Nyagrodha tree exists This also shows that the Subtle Essence is different from the tree (6) The sixth illustration also is to the same effect The father says to the son, 'Place this salt in water and then wait on me in the morning The son did as he was commanded The father said to him Bring me the salt which you placed in the water last night The son having looked for it found it not, for of course it was melted The father said 'Taste it from the surface of the water How is it? The son replied 'It is salt Taste it from the middle How is it? The son replied 'it is salt Taste it from the bottom How is it? The son replied It is salt The father said Throw it away and then wait on me He did so but salt exists for ever Then the father said 'Here also in this body forsooth you do not perceive the Good (Sat) my son but there indeed it is That God is the Essence and Ruler of all that exists the desired of all and known through the subtlest intellect He the Good controls and pervades all and is full of all perfection And thou *O Śvetaketu art not it* This also shows that salt is different from water and retains its difference when it is not visible (7) The seventh illustration is that of a person being directed to go to Gandhāra he was told to go in a particular direction it is Gandhāra This also shows that Gandhāra is different from the person who goes there (8) The eighth illustration also does not establish Abhedya for it says when the Tejā merges in the Highest God then he knows them not which also shows the difference and not identity (9) The last illustration of the thief also does not

establish identity, for it shows first the heated hatchet is certainly different from the hand that clutches it, for if the hatchet and the hand were identical, it would not burn the hand of the thief.

Thus repeatedly, by these nine illustrations, it is taught that by not knowing the true distinction between the Self and the Higher Self, there results great calamity. The distinction (Bheda) is so subtle and so difficult of perception that ordinarily people are liable to overlook it. All these nine illustrations are meant to show, that one must not see identity between objects, on a cursory view of them. There is no illustration given showing identity. Neither the illustration of the string and the kite, nor the illustration of the flowers of different trees and the juice, nor that of rivers and the sea, nor that of the Jiva of the tree and the Living Lord, nor that of the seed and the Subtle Essence, nor that of the salt and the water, nor that of blind fold man and Gandhara, nor that of absolute knowledge and dependent knowledge, nor that of the thief and the hatchet, establishes identity.

Moreover, if it be taken that these illustrations establish identity (Abheda), then they would contradict the highest purport of all Scriptures. For the Lord Śrī Kṛiṇā has himself declared, that the highest aim of all these Scriptures is to establish the Supremacy of Viṇu over all, and that all authorities go to prove that assertion. In the Gītā it is thus written (XV 16 to 20) — 'There are two energies (Purūṣas) in this world, the destructible and the indestructible, the destructible is all beings, the unchanging is called the indestructible. The highest energy is verily Another, declared as the Supreme Self. He who pervading all sustaineth the three worlds, the indestructible Lord. Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the Supreme Spirit. He who undeluded knoweth me thus as the Supreme Spirit, he, all knowing, worshippeth Me with his whole being, O Bhārita. Thus by Me this most secret teaching hath been told, O sinless one. Thus known, he hath become illuminated, and hath finished his work, O Bhārita.'

Further on, it is again said (V 23) 'Having known Me, as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Perce. Further on it is said (VII 2) 'I will declare to thee this knowledge and wisdom in its completeness, which, having known, there is nothing more here needeth to be known.' Further on (VII 7) 'There is naught whatsoever higher than I, O Dharmajaya. All this is threaded on Me as rows of pearls on a string. So further (IX 12) 'Kingly, Science, Kingly secret, supreme Purifier, this

intentional, according to righteousness, very easy to perform, imperishable. Men without faith in this knowledge, O Parantapa, not reaching Me, return to the paths of this world of death. By Me all this world is pervaded in My unmanifested aspect, all beings have root in Me, I am not rooted in them. Nor have Beings root in me, behold My sovereign Yoga! The support of beings yet not rooted in beings, My Self their efficient cause. Further on (IX 11) 'The foolish disregard Me, when clad in human semblance ignorant of My supreme nature, the Great Lord of beings. Empty of hope empty of deeds empty of wisdom, senseless, partaking of the deceitful brutal and demoniacal nature. Verily the Mahatmās O Pārtha partaking of My divine nature, worship with un wavering mind, having known Me, the imperishable source of beings.' Further on (X 3) 'He who knoweth Me unborn beginningless, the great Lord of the world, he, among mortals without delusion is liberated from all sins. Further on (XIV 1) 'I will again proclaim that supreme Wisdom of all wisdom the best, which having known, all the sages have gone hence to the supreme Perfection. Having taken refuge in this wisdom, and being assimilated to My own Nature, they are not reborn, even in the emanation of a universe, nor are disquieted in the dissolution. My womb is the great Eternal in that I place the germ, thence cometh the birth of all beings, O Bhārata. In whatsoever wombs mortals are produced, O Kṛuntaya the great Eternal is their womb I their generating father.'

So far these quotations from Gītā do not establish Abheda or identity. On the contrary they show that Mukti or release consists in knowing the Lord as separate from one's self. Further in another book, it is thus written — *I the God of all gods, am reached by them alone, who know me as full of all auspicious qualities, and whose faith in me is never shaken but not by others am I to be found. The release is easy of attainment as if it was already in one's grasp to those who constantly remember me and have their minds fixed steadily with love and knowledge on all the perfection and fallness of my qualities. But those who think that my qualities are not full, verily go to darkness. They are not dear to me, nor do they love me but he who knows that I am full of all perfection, he necessarily attains perfection and reaches me because I am dear to him and he is dear to Me. All authorities proofs and evidences and all arguments and reasonings establish this that I am the greatest. Any reasoning or authority which is against this is fallacious and but a semblance of argument.*

Since the knowledge that the Lord is full of all qualities is the means of pleasing the Lord, and thereby attaining release, therefore all authority and reasonings must be so construed as to establish the Supremacy of the Lord. All scriptures have this great aim before them, namely, to produce the knowledge that the Lord is full of all perfection and the knowledge of the Lord is the key to Mukti. The following texts also show the same —

“The Devas worshipped Him as Bhūti (or perfect bliss and fulness), so they became (blessed and) perfect. Therefore, even now a man who sleeps, breathes in and breathes out, making the sound Bhur Bhur (blessed perfection, blessed perfection). But the Asuras worshipped the Lord as Imperfect (abhūti) hence they were defeated” (Ait Ar II 1 8 67). Another verse says “Supreme God is to be worshipped as Bhūmī (Full and Infinity), for the non full (Abhūmī) cannot give the rewards of action to his votaries, therefore, verily this Bhūmī (infinity) is pre eminent among all qualities as the sacrifice called Kratu is pre-eminent among all religious rites.” So also in the Rig Veda (I 176 4), “Throw into deserving darkness, O Lord! every one who offers no sacrifice to Thee, who is a miserable wretch and hard of heart, he who is not full of Thee, and does not acknowledge Thy pre-eminence. Give to us the knowledge of Thy supremacy, for the wise alone can get rid of the miseries of this world.”

Asnavatam, non sacrificing one, who does not worship the Lord. Samam deserving equal to his demerit. Jali slay, throw into darkness. Dūśasam, hard of reaching hard of heart, miserable. Yah who. Na not. Tomyah full of Thee. Asmahyam, to us, who worship thee. Asya of that greatness of Thine. Vedaam, knowledge. Daddhi, give. Suris, the wise. Chit, only. Ohate, gets rid (of the samstas).

Similarly in Rig Veda (VIII 3 4) — “He with his might enhanced by Rishi thousand-fold, hath like an ocean spread himself. His majesty is praised as true, at solemn rites, his power where holy singers rule.” So also Rig Veda (X 90 3) — “So Mighty is his greatness, yet, greater than this is Puruṣa. All creatures are one-fourth of him, three-fourths eternal life in heaven.

So also in the Śvet Up III 8 “By knowing Him alone one crosses over death, there is no other path to go upon.” Similarly the following verses declare that God is the Highest goal — creation, sustenance and dissolution, necessity, knowledge and transmigration (ignorance) bondage and release are the eight things described in Śāstras in order to magnify the glory of the Lord and to declare his pre-eminence.

That is God creates, maintains and destroys the universe. He is the Great Law of necessity. He gives knowledge, he withholds knowledge he is like bondage to the sinners and Mukti to the pious.

To magnify whose greatness, and spread whose knowledge among mankind, is the sole object of all the Vedas, and the arguments, for by

knowing His glory and by nothing else, does the man get release. That Lord Hari is the supreme. So also in the Rig Veda (VIII 3 8) "And living men to-day, even as of old, sing forth their praises to His Majesty."

Thus all these texts of the Vedas and Smritis declare that the whole object and the highest purport of the scriptures consist in glorifying the Majesty and pre-eminence of Viṣṇu. So also in the Brahmāṇḍa Purāna — "All texts and arguments found scattered everywhere in the scriptures, are for the object of declaring the greatness and pre-eminence of Viṣṇu. That is their chief aim."

The Holy Bādarāyaṇa thus says in his Vedānta Sūtras showing thereby that Viṣṇu is the Chief object of all the Scriptures (III 3 53) —

The attribute of perfectness being present with, & e modifying every other attribute is the most important, as Kratu (is of all the sacrificial acts), thus Śruti declares (hence the attribute of perfectness is to be contemplated by all). Similarly (IV 1 5) —

Ātman is to be contemplated as Brahman (the perfect), for (this) is the best, (i e., to contemplate Him) as perfect is the best means of gaining His perfect grace.

These words of Lord Bādarāyaṇa establish that God is perfect and that by meditating on Viṣṇu as perfect one gets mukti.

There is no proof here that the object of the scriptures is to establish the non-difference (Abheda) between the Supreme self and the embodied self. This we learn from the fact that the word *Ātāt Tvam* has been repeated nine times over showing that "Thou art not that," and thereby establishing the difference between the Jiva and Īśvara. Moreover the Vedānta sūtras also establish this Bheda as the following five aphorisms say (1 3 5) — On account of the declaration of difference

The view of absolute identity cannot be taken for the text He who sees the Lord worshipped by the gods as different from himself and understands His glory declares the difference (between the soul worshipping and the Lord worshipped). So also (I 1 20)

And He is a different one (also) from the indication of difference. So also (I 2 3) — On the other hand) the (All pervading) is not the embodied soul, as it is quite impossible (to predicate omni-presence of him). So also (I 2 20) — (Nor) is the embodied soul (The Internal Ruler), for both speak of the soul as distinct (from the Ruler within). So also (II—3 28) — The soul is separate from (not one with, Brahman), from the statements in Scripture.

These and other aphorisms also show that the Lord Bādarāyaṇa everywhere has established the

But an objector says "how do you reconcile the theory of Bheda with the following *Śruti* of the Rig Veda "The Supreme person is all this" This *Śruti* does not mean that the Lord is everything. It means this —

The phrase *Puruṣa Eva Idam Sarvaṃ Yadbhūtam Yat Cha Bhūvyam* (Rig Veda X 90 3) means "by the Lord is pervaded everything, that exists, whatsoever that exists whether in the past or present or future." It does not mean that the Lord is all that exists, for then would arise the absurdity that He is a cow or a man, &c. This is a false notion that everything is the Lord, whether it be a tuft of grass or cake of dung. As the phrase "curd *Śaktu*", "butter rice," do not mean that the curd is the same as the *Śaktu*, or the butter is the same as rice, but it means 'the curd pervades *Śaktu*,' and "butter pervades rice," and we supply the word *pervade*, though it is not used in the phrase so in the phrase "*Puruṣa Eva Idam Sarvaṃ*" we supply the word *Vyaptam*, in order to give it a rational meaning, and therefore we have explained this as meaning "by Lord is pervaded all this," and not that "the Lord is all this." For the phrase *Dadhi—Śakatam* or *Ghurtauduman* is not translated as the 'curd is *saktu*' or 'the butter is rice,' but it means 'curd mixed with *Śaktu*,' or rather '*Śaktu* mixed with curd,' and 'the rice mixed with butter.' On this analogy, the Rig Veda text should be analysed as, "by the Lord is pervaded all this, whether it exists in the present or in the future."

Therefore, all authorities establish the pre-eminence of the Lord and the highest aim of all scriptures is to establish that pre-eminence, consequently, if the scriptures were to establish the identity of the embodied soul with the Lord, they would contradict themselves, and would make the embodied soul equal to the Lord.

But how do you show that those who hold that the *Jiva* and *Īśvara* are one and identical derogate the pre-eminence of the Lord? Why should it be considered derogatory to the Lord if one says "I am one with the Lord." To this the Commentator replies by quoting an authority —

Those who think that they are *Viṣṇu* the ever wise and blissful, really think that He is neither wise nor blissful, but full of ignorance and pain. For according to them all knowledge of the embodied *Jiva* is based upon ignorance and pain and as the *Jiva* and the Lord are identical, all knowledge of the Lord is also due to ignorance and pain. Thus they really have a very low conception of God. Those who thus derogate from the glory of the Lord *Viṣṇu* have never any happiness. Those who believe the God of Gods to be something different from what He really is, has committed the highest sin possible, for he is a thief, who steals the very god head of the Lord, by saying 'I am identical with God.' The

unskilled in the interpretation of the scriptures not fully understanding their true purport say that the Lord and the Jiva are identical and that the Ātmā is one only. But it is a mere dogmatic assertion of theirs for they have misunderstood the true meaning of the scriptural passages like "Aham Brahmīsmi" &c. Such persons are overpowered by lust and wrath, slave to their egotism and thief of Brahman joyless and of immature mind and are always unfortunate. They do not know the right meaning of the scriptures, and hence they are, as if, the robbers of scriptures. They think that the Jiva and the Lord are without qualities (Nirguna) and thus they see wrongly and do not know the right qualities of the Lord. Such souls have their bodies of darkness (Tamās) and they go into the darkness. Because the Lord is different in his essential nature from the Jiva (one is finite, the other is infinite) different in kinds (One is Jiva the controlled, the other is Īśvara) different according to the teachings of the scriptures also (for they say two buds on the same tree &c.) and because their objects are also different (one is ever conscious the other is not) therefore how can it be true that the Jiva is identical with the Lord, (for all these reasons show the incongruity of holding Jiva and the Lord to be identical on the strength of a single sūtry text like Aham Brahmīsmi)

Moreover the Mahābhārata also shows the same —

Janamejaya said — 'O regenerate one are there many Puruṣas or is there only one? Who in the universe is the foremost of Puruṣas? What again is said to be the source of all things? You are worthy of telling me that.' Vasāmpayana said — O thou support of the race of Kuru the wise do not wish to assert that there is but one puruṣa in the universe. In the same manner in which the many puruṣas are said to have one origin in the Supreme Puruṣa it may be said that this entire universe has its origin in that one Puruṣa of a superior attributes (Udhābharata Śānti Parva Section 351. Mol. 2. Dharma and also Vana parva)

Now the Commentator takes up the two well known phrases Aham Brahmīsmi and Yo saḥ Soham Aham. The Advaitins explain these sentences as meaning I am Brahman and I am that which is He. The Commentator shows that the word Aham does not mean I but it means the Supreme the unrestricted He.

Aham is the name of the Jiva because it is liable to destruction (Hān to kill to destroy). He who is not liable to destruction is called Aham the Non Jiva hence it is the name of Viṣṇu the indestructible.

The word Aham also does not mean I am but it is a compound of A not and Ham meaning small i. e. He who is not small B. g. Full.

Smi is the name given to the Jiva because it is small and because it is perfectly measurable (Su + Mitr = smi well measured). The Lord is

called *Asm*, because it is not small nor is He measurable. On account of His fullness, He is called *Asm*, He is called *Brahma*, because He is all-full. Thus the phrase "*Aham Brahmā Asm*" means "the Non-destructible Brahman is the Supreme Immeasurable," thus the whole phrase is an epithet of *Viṣṇu*, when he is looked upon as dwelling within the *Jīva*, and *Brahma* here means 'full', being derived from the root $\sqrt{\text{Bṛh}}$ 'to grow,' 'to expand'.

The second phrase (*येतौ योद्मसि*) refers to *Viṣṇu*, in His cosmological aspect. That (*Asm*) Lord *Viṣṇu*, residing in the sun and far away from us is called *Asm*, meaning "dwelling in *Asu* or life, dwelling in the sun which is life." Therefore this phrase means "He who is in *Asu* or the sun, is called *Aham* or the indestructible." The aspect of the Lord *Viṣṇu* dwelling in the *Jīva* is called *Aham*, because it is always above anything which can be discussed (*Heya*). Thus it is in the *Brahmāṇḍa Purāna*.

Thus the above saying that the Lord in the sun and the Lord in the *Jīva* are identical is refuted. This also proves that He is the Most Eminent Person in the universe, and that all authorities have as their highest aim to establish the unique supremacy of the Lord. Moreover the phrases like *Tattvam Asi* &c., do not establish the identity of the *Jīva* with the Lord. If they were to do so they would contradict the innumerable texts which establish the difference between the Lord and the *Jīva*. Had it been the case that these texts establishing difference were few in number, we might give them a subordinate position and say that the chief object of the scriptures was to maintain the identity of the Lord and the *Jīva*. But as a matter of fact the so-called *Bheda Vākya*s are few in number while those on the other side are overwhelming in their frequency. Consequently, in order to give a consistent explanation of the scriptures it is necessary that we should explain these apparent identity texts in such a way as not to conflict with the distinction texts. The Commentator therefore quotes a number of texts to show that distinction or *Bheda* is the primary teaching of the Upaniṣads. Nor can you say that these distinction or *Bheda Vākya*s apply only to the phenomenal existence, and not to the highest truth; for there is apparent *Bheda* between the *Jīva* and the *Iśvara*, in the world only, but they are identical in the state of release or *Mukti*. The author, now quotes texts to show that in the state of *Mukti* also, the *Jīva* retains his separateness from the Lord.

Thus in Ch VIII 3 4 it is said "now he who gets the grace of the Lord, having risen from out his final body, and having reached the Highest Light, appears in his true form. This is the self."

This shows that in the state of *Mokṣa* also the *Jīva* retains its own form, separate from the Lord.

In Ch VIII 12, 3, "now he who gets the grace of the Lord, having risen from his final body, and having reached the Highest Light, attains his true form. He is the highest person. He moves about there eating and playing, and rejoicing, be it with women, carriages, or relatives, never conscious of persons standing even near to him.

This also shows that the state of Mukti is a state of separate individual existence, and not of loss of consciousness or identity with the Lord. 'Rejoicing with the relatives means rejoicing with other Mukta Jivas in Heaven, 'rejoicing with the non-relatives means rejoicing with the Muktas of the past Kalpa.

Similarly in Ch VII, 26, 2 "the Muktas do not see death, nor illness nor pain, he who sees this sees everything and obtains everything everywhere. He can assume many forms, he is one, he becomes three, he becomes five, he becomes seven, he becomes nine, &c." Similarly in Taittī II, 2 — "He who knows the supreme Brahman as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman."

This also shows that the Mukta retains his separateness from Brahman because he enjoys all desires along with Brahman and not becoming Brahman.

So also in Taittī III, 10, 5, it is said "the Mukta Jiva leaving this world reaches the Ānanda Māya (the Supreme Lord consisting of bliss) after having travelled through these regions, eating whatever he likes to eat, and taking whatever form he wishes to take sits down singing this hymn."

This also shows that the Mukta Jiva reaches the Lord, but does not become the Lord.

So also in Br. Ar. I, 4, 15 — "He who meditates on the Ātma alone, never gets his Karmas exhausted, and whatever he wants from the Lord (Ātman) that He creates. (This also shows the difference between the Lord and the Mukta Jiva). So also in the Rig Veda I, 164, 50 'By means of sacrifice the Gods accomplish their sacrifice, these were the earliest ordinances. These Mighty Ones attained the height of Heaven, there where the Sādhyas, Gods of old, are dwelling.'

*The height of heaven here means Moksa for the word in the original is Nākam which literally means Non non happiness i.e., supreme happiness. The gods of old called Sādhyas are the Mukta Jivas of the past Kalpa. This also shows that the Muktas are not absorbed in Brahman but retain their identity.

Similarly in Mundaka III, 1, 3 — "When the Jiva sees the golden coloured Creator and Lord, as the person from whom Brahman comes out, then the wise, shaking off virtue and vice and becoming free from Avidyā, attains the highest similarity.

And Katha IV, 15 — "As pure water poured into pure water becomes like that, O Goutama, so the Ātmā of the Muni who knows, becomes like that (with Brahman)."

The following texts also show that in Moksa the Jivas retain their separate individuality.

In Mukti, the Jivas though separate from each other are yet related to each other in manifold ways yea even at that very time, when they are in the state of Mukti. They are free from all organs of senses made of Prākṛitic matter. They remain in their own form called the Svarūpa Deha (i.e., the only organ which they possess. It is not made of ordinary

matter and is the universal sensory). They have no connection with Prakṛiti, these Muktas have no such connection, because they have seen the Truth (Tattva.)

Does Prakṛiti bind again a Mukta Jiva in her meshes? To this the reply is in the negative.

A Jiva once Mukta, does not again draw the attention of Prakṛiti towards him, and as Puruṣas are many, Prakṛiti has her scope with them, who are not free, and she leaves the Mukta Jivas alone, and even at the time of creation of a new world system these Muktas do not fall into the snare of Prakṛiti. So also in Gītā XIV, 2 the Lord says that the Muktas do not come back into the Saṁsāra, even at the time of a new creation, nor are they disturbed at the time, when the dissolution sets in; and that they reach the Lord and attain *similarity* of nature with Him.

This also shows that in Mokṣa, the Muktas retain their separateness and have the same nature as the Lord, but do not become identical with the Lord.

So also — "Where Māyā (Prakṛiti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari honored by Devas and Asuras" All these texts of Śruti and Smṛiti declare that even the Muktas or Released souls remain separate, in the state of Mokṣa, from the Supreme Lord Viṣṇu.

Note:—The above text also shows that Asuras also dwell in heaven. The Asuras therefore do not mean demons, but a separate race of beings. The Commentator now shows that Tat tvamasi of this section does not mean identity, for then, it would contradict the whole context.

The passage begins with the statement that "all these creatures, O child, have the Good as their cause, the Good as their support, and the Good as their stay" Entering into the Good they do not know that they have entered the Good " Coming out of the Good they do not know that they have come out of the Good " This also shows, that difference is here established between the creatures and the Good. (C. VI 8 8)

Similarly "these rivers, my child, rise from these seas and go back to the sea, but the sea ever remains the sea, and does not become the river" This also shows that the rivers never become the sea, though they enter into the sea. The phrase Sa eva samudrah Bhavati means that the sea remains even the sea, and does not become the river, nor do the rivers become sea. This also shows that difference is the main topic of the scripture.

Note:—"Rising from the sea" means rising from some natural or artificial lake. The word 'Eva' in the text VI 10, 1 shows that the sea alone remains the sea, and not that the rivers become the sea.

he has not committed the theft, then he makes himself true, and being attached to truth, he grasps the heated axe, he is not burnt, he is let off and delivered." This shows that death or release, is the consequence of the theft and non theft, and not according to one's belief. Otherwise the text would have been "if he is not firm in his faith, he is killed, if he is firm he is released." Nor can you say that this illustration teaches the importance of truth and the danger of falsehood. The thief is punished, not for his falsehood, but for his commission of theft. The innocent man is released not because he has spoken the truth, but because he has not committed the theft. Had the illustration intended to teach the beauty of Truth, and the danger of falsehood then it would have said "he is killed, because he has spoken the falsehood he is saved because he spoke the truth." But the scriptures say that the killing or saving depends upon the commission and non commission of theft, and not upon one's faith.

Therefore, this illustration shows that there is great danger of spiritual destruction, for the person who believes in identity while the man who believes that he is not Brahman gets release. A person who is separate from another can get excellence and pre-eminence, but a person who is already identical with the highest is not capable of getting any excellence, because he is overpowered by ignorance and sorrow.

There is a class of Philosophers who hold the theory of Bhedi-Bheda. They say admitted that all scriptures prove the Supreme excellence of Vishnu still why should there be any conflict if we admit that every man is identical with Brahman. In the theory of difference plus identity all texts can be easily reconciled. To them the Commentator says —

Excellence can belong only to him who is different from others (for where every one is equal there is no excellence of one over the other). Therefore, where there is no difference, how can there be any excellence. Moreover, if there is no difference between the Lord and the Jiva, then the Lord necessarily becomes inferior, because the ignorance and the sorrow, will then be attributed to him. Man is ignorant and suffers from sorrow, he is identical with God, therefore God is also ignorant and suffers from Sorrow.

The objector says though Brahman is identical with Jiva yet there is no detracting from his excellence. It is through illusion that sorrow and ignorance are attributed to Brahman. Jiva has not sorrow and ignorance essentially appertaining to it. The junction with sorrow &c through illusion does not take away the inherent (Paramārthika) excellence of the self. For if this were so then Avatārs like Rāma and Kṛṣṇa whom all admit to be Vishnu were temporarily in conjunction with sorrow and ignorance and so could not be God. To this we answer this is not so. For if the Lord were identical with Jiva and the Jiva were essentially full of sorrow, then it would naturally follow

that the Lord also would be essentially full of sorrow. If however, the Jiva is not essentially full of sorrow, but it is only an illusory connection still the Lord being identical with Jiva would be liable to this temporary obscuration and would therefore not be supremely excellent. A person suffering from illusion may get rid of it in some future time but for the time being his pain and sufferings are extremely real. As a person who has really lost a son and a person whose son is alive but who has heard the false news of the death of his son, both suffer equally from the sorrow of the loss and for the time being there is no difference in their suffering. Therefore the Commentator says —

In this theory, there is no difference for the time being between the person who has a real cause of sorrow and the person whose sorrow is illusory. For the sorrow is equally keen, for the time being in both persons. Moreover, the very fact of illusion, shows that the man is not independent. If illusion could attack the Lord Viṣṇu also then he would not be independent, for no being who is independent would like to be under illusion. Nor it can be said that the Lord by His own will combines himself with illusion for illusion does not arise from one's own will. The Avatars Rama and Kṛṣṇa acted a stage part. "Knowing himself to be the Supreme Viṣṇu the Lord Raghava showed himself, as if he was ignorant and was suffering from sorrow, so that the Dūtyas may become deluded." Thus it is in the Pādma Purāna.

Moreover the venerable Badarīyana has definitely settled it in his Brahma Sūtras that the Released souls are different from Brahman in the matter of Lordliness and glory. For he says (IV 1 17) 'with the exception of world energy on account of leading subject matter and of non-proximity

The text says: He has become immortal and attained all his wishes (A A II 5 4) still the text should be understood to mean that the Released obtains all wishes other than those regarding the creation of the world etc. Why (this exception)? And because Jiva (the soul) is the topic of the passage and is far away from (such power)

For the passage deals with the individual soul and such powers are very far from his reach. This is said in the Varāha. There arises no wish in the released for obtaining bliss more than what is allotted to each of them or for certain other activities all other wishes they realise for they never possess such high capability with regard to anything. Even though he may be a released soul he does not obtain anything beyond his fitness nor would he desire such a thing.

But cannot this aphorism be explained as applying to a released soul in the second any sense of the word release: i. e. not to the fully released but to the partially emancipated. To this the Commentator answers —

The Vedas and the rest should all be construed, in accordance with the rules of interpretation laid down in the Brahma Sūtras, but not so the Brahma Sūtras. They should not be construed different from what is their plain and apparent meaning. Thus it is in the Brahma Vaiivarta Purāna.

SEVENTH ADHYĀYA..

FIRST KHANDA

MANTRA 1

ॐ ॥ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तः
होवाच यद्वेत्य तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति ॥ १ ॥

ओम् Om, om अधीहि Adhihi, teach. भगव Bhagavah, Sir इति Iti, thus
इ Ha, once उपससाद Upasasāda, approached सनत्कुमारम् SanatKumāram, Sanat-
kumāra नारद Nāradaḥ, the Deva sage called Nārada, who was lower in
hierarchy than SanatKumāram तम् Tam, him. इ Ha, then उवाच Uvācha,
said. यत् Yat, what. वेद्य Vedittha, thou knowest तेन Tena, with that, after
telling me that मा Ma, me उपसीद Upasīda, come to learn. तत Tataḥ, from
that ते Te, to thee ऊर्ध्वम् Ūrdhvaṃ, more after वक्ष्यामि Vaksyāmi, I shall tell.
इति Iti, thus स Sth, He इ Ha, then. उवाच Uvācha, said

1. Nārada approached SanatKumāra and said, "teach me Sir" He said to Nārada "tell me first what thou knowest already, then come to me and I shall tell thee what is beyond that"—471

Note —SanatKumāra called also Skanda—the warrior, belongs to a higher hierarchy than the Devas; Nārada

MANTRA 2

स होवाचर्ग्वेदं भगवोऽध्येमि यजुर्वेदः सामवेदमथर्वणं
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पितृयः राशिं दैवं निधिं
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां
नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥

ऋग्वेदम् R̥gvedam, the Rig Veda भगव Bhagavah, Sir अध्येमि Adhyemī, I
have studied यजुर्वेदम् Yajurvedam, Yajurveda सामवेदम् Sāmavedam, Sāmaveda
थार्थर्वणम् Ātharvāṇam, Atharvaveda. चतुर्थम् Chaturtham, the fourth इतिहास-
पुराणम् Itihāsa-purāṇam, the Itihāsa-purāṇam पञ्चमम् Pañchamam, the fifth
वेदानाम् Vedānam, वेदम् Vedam, of the Vedas the (fifth) book. पितृयम् Pitryam, the
science of the sacrifices to the ancestors, the Śrāddha-science राशिम् Raśim,
the science of numbers, दैवम् Daivam, the science of Devatās निधिम् Nidhim,
the science of finding hidden treasure. वाको वाक्यम् Vākovākyam, the original
Veda एकायनम् Ekāyanam, the supplemental treatise to the Vedas, the essence
of the Vedas देवविद्याम् Deva-vidyām, the science known only to the Devas.

मन्त्रविद्यां Brahma-vidyām, the Āraṇyaka, भूतविद्याम् Bhūta-vidyām, the science about the ghosts and spirits क्षत्रविद्याम् Kṣatra-vidyām, the science of politics नक्षत्रविद्याम् Nakṣatra-vidyām, astronomy, सर्पदेव-जन-विद्याम् Sarpa-deva-jana-vidyām, the science of serpents and of Gandharvas. Deva-jana literally means the ministerial officers of Devas एतद् Etat, thus, भगव. Bhagavah, Sir. अध्येषि Adhyemi, I know.

2. Nârada said "I know, Sir, the Rîgveda, the Yajurveda, the Sâmaveda, and the Atharvaveda, the fourth, the Itihâsa-purâṇa, which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatâs, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas); all this I know O venerable Sir"—172.

MANTRA 3

सोऽहं भगवो मन्त्रविदेवास्मि नाऽत्मविच्छ्रुतुं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं
मा भगवाञ्छोकस्य पारं तारयत्विति तं ह्येवाच यद्वै किञ्चित-
दध्यगीष्टा नामैवैतत् ॥ ३ ॥

सः Sab, that, अहम् Aham, I भगवः Bhagavah, Sir मन्त्रविद् Mantravid, a knower of Mantras, the knower of the names of Lord only. एव Eva, only अस्मि Asmi, I am न Na, not आत्मविद् Ātmavit, the knower of the Lord. श्रुतम् Śrutam, I have heard हि Hi, because एव Eva, even: just मे Me, by me. भगवद्दृशेभ्यः Bhagavad-dṛśebhyah, from men like your honor. तरति Tarati, crosses शोकम् Śokam, grief आत्मविद् Ātmavit, the knower of the Lord इति Iti, thus सः Sab, that अहम् Aham, I भगवः Bhagavah, Sir शोचामि Śoçham, I am suffering grief तम् Tam, therefore मा Mā, me भगवाद् Bhagavān, Lord शोकस्य Śokasya, of the grief पारम् Pāram, the other side तारयतु Tarayatu, may you cross इति Iti, thus तम् Tam, to him. ह Ha, then उवाच Uvācha, said. यत् Yat, what वै Vai, indeed किञ्चित् Kiñchit, whatever एतद् Etat, thus अध्यगीष्टाः Adhyagīṣṭhāḥ, thou hast learnt नाम Nāma, the name of the Lord एव Eva, only एतद् Etat, that

3. "But Sir, with all this I am like one who knows the Mantras only (I know the names of the Lord only) but

not the Lord I have heard from personages like your honour, that he who knows the Lord overcomes grief. I am in grief. Therefore, O Sir, take me over this Ocean of grief."

Sanatkumāra said to him "whatever you have read is verily only the name of the Lord."—473.

MANTRA 4

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहास
पुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो निधिर्वाको
वाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या
सर्पदेवजनविद्या नामैवैतन्नामोपास्वेति ॥ ४ ॥

नाम Nama, name, *s. c.*, the Goddess Usā, the presiding deity of Name. She is called Nama because she is not (Na) immeasurable (ama) वै Vai, verily ऋग्वेद R̥gveda, the R̥gveda यजुर्वेद Yajurvedah, the Yajurveda सामवेद Sāmavedah, the Sāmaveda आथर्वणः Ātharvanah, the Atharvaveda चतुर्थ Chaturthah, the fourth, इतिहासपुराण Itihāsa-purāṇah, the Itihāsa Purāṇa पञ्चम Pañchamah, the fifth वेदानाम् वेद Vedānam Veda, book among the Vedas पित्र्य Pitryah, the science of Śrāddha राशि Rāśih, the Arithmetic देवः Devah, the science of Devas निधि Nidih, the science of treasure-divining. वाकोवाक्यम् Vākovākyam, the original Veda एकायनम् Ekāyanam, the supplemental Vedic treatises देवविद्या Deva-vidyā, the sciences known to Devas only ब्रह्मविद्या Brahmanvidyā, the Upanisad भूतविद्या Bhūta-vidyā, the science of departed spirits क्षत्रविद्या Kṣatru-vidyā, the politics नक्षत्रविद्या Nakṣatra-vidyā, the astronomy सर्पदेवजन-विद्या Sarpa-deva-jana-vidyā, the science of snakes and Gandharvas नाम Nama, name Goddess Usā एव Eva, even alone एतन् Etat, this नाम Nama, in name, in Goddess Usā उपास्व Upāssva, meditate upon इति Iti, thus

4 Verily Nāme is the (presiding deity of the) R̥gveda, the Yajurveda, the Sāmaveda, and the Atharva-Veda the fourth, the Itihāsa-purāṇa which is a fifth book among the Vedas, the science of ancestors, the science of numbers, the science of Devatās, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas) All these are verily Name only. Meditate on Brahman in the Name—474

MANTRA 5

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथा
कामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो
भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ५ ॥

इति प्रथमः खण्डः ॥ १ ॥

स Sah, he य Yah who नाम Nāma, in name (Usā) ब्रह्म Brahma, the Lord Brahman Visnu इति Iti thus उपास्ते Upāste, meditates यावन् Yāvāt, so far नाम्न Nāmanah, of name (Usā) गतम् Gatam, scope, reach, going तथा Tatra, there अस्य Asya, His. यथा Yathā, as. कामचार Kāmachārah, freedom of movement, Lord and Master भवति Bhavati, becomes य Yah, who नाम Nama, in name in Usa ब्रह्म Brahma, Brahman इति Iti, thus. उपास्ते Upāste, meditates अस्ति Asti, is भगव Bhāgavah, Sir. नाम्न Nāmanah, than name (Usā) भूय Bhūyah, again, greater इति Iti, thus नाम्न Nāmanah, than name वाव Vava, verily भूय Bhūyah, greater अस्ति Asti, is. इति, तद् Iti, Tat, thus, that मे Me, to me भगवान् Bhagavān, Sir ब्रवीतु Bravītu, tell इति Iti, thus

5 Ho who meditates on Brahman in Name, gets freedom of movement throughout all that region over which Name has her scope, he who meditates on Brahman in Name (Usā).

"Is there something better than Name?" "Yes, there is something better than Name" "Sir, tell it me"—475

MADHYA 5 COMMENTARY

In the sixth Adhyaya it has been determined that the Lord Visnu is the highest of all and separate from the Divas. Now in the present Adhyaya it will be taught that to completely understand the superiority of Visnu it is necessary to know the gradation of Devas, and to understand that the Lord is the final term of this series, for by such knowledge alone and by understanding the various grades of the divine hierarchies one understands the infinitely great superiority of the Lord Visnu. Therefore, this Adhyaya teaches chiefly this gradation.

When Narada goes to Vṛṣakumara and asks him to teach him the latter says "Yad Veditha Tenā Mopasida. This is a doubtful phrase and if Mo' be taken as equal to Mā meaning not, then the phrase would mean 'what thou knowest, do not come to me with that, but leave all thy learning behind and then approach me. Even if this "Mo be taken as a form of Mā meaning 'to me yet the phrase may be translated "leaving behind thy knowledge come to me. This is also impossible for no one can at his will forget all that he knows. Therefore the Commentator explains thus—

The phrase Yad Veditha, &c, means "first tell me, what thou already knowest, and then come to me to learn something further."

There upon Narada enumerates all the sciences that he knows. Most of the names of these sciences are clear, but some are not. The Commentator explains those of them, which are of doubtful import.

Pitryam means "the knowledge of the Pitris namely the science of Śāddha in which is taught the characteristics of the Pitris. *Rasi* means 'the science of numbers (including arithmetic and algebra)' *Dhruvam* means 'the science teaching about the nature and function of the Devas their gradation and their thirty two marks &c, it does not mean the science of portents' *Nidhi* means the science of divining hidden treasures buried in the earth. *Vākyo'dyan* is the original Veda the root Veda. *Ekīyanam* means the supplemental science of the original Veda (the twenty four branches into which the Vedas were subsequently divided. These two words do not mean logic and ethics). *Deva Vidyā* means that science which is known only to the Devas and never to human beings. *Brahma Vidyā* means the Upaniśads taught in the forests. *Bhūta Vidyā* means the science teaching about the marks and qualities of spirits, other than the Devas (the science of Samudra (palmistry) is a part of this spiritist science). *Kṣātra Vidyā* means the science of politics (and does not mean the science of archery). *Nakṣātra Vidyā* means the science of stars & astronomy. *Sarpa Vidyā* means the science describing the nature of serpents (it is called also the Guṇḍa science). *Deva jana vidyā* the science cultivated by the Deva officials the servants of the Devas are called Deva janas the science peculiar to them is so called. *Narada* knew all these sciences. Thus it is in the *Samasamhitā*.

Here says an objector. *Narada* knew all the sciences how can then you say that he did not know the science of the Self and why does he say that I am like one who knows Mantras only and does not know the Self? And why does he say that he is overwhelmed with grief and prays *Sanat Kumāra* to take him over the ocean of grief. This objection is answered thus by the Commentator —

A man is said to be not learned if he does not know the co-relation of sciences and their relative importance, even if a man knew all the sciences he would still be called not wise. Therefore *Devavā Nārada* with the object of understanding eagerly the co-relation of sciences goes to *Sanat Kumāra* and puts the question that he did, because *Sanat Kumāra* was a higher knower of Brahman than *Narada*. Thus it is in the same.

This shows that among the knowers of Brahman also there are various grades *Sanat Kumāra* being Śrūṅḍa is superior to *Narada* and consequently there is no meaning in *Nārada's* asking him for further illumination. The word *Naṃa* is used in this Khanda and it says *Naṃopasva*. What is this *Naṃa*. Does it merely mean name and does *Sanat Kumāra* teach *Narada* to worship names? No. It means that all names are under the jurisdiction of a particular deity as the Commentator explains it —

The Goddess *Uṣā* is the presiding deity of names and all names are primarily the names of *Viṣṇu* who is called *Sarvaṇīma*. The Śruti therefore, teaches that Brahman should be meditated in *Uṣā*, the Goddess of names.

But why is Usā called Namā? She is so called for two reasons, 1 because She is the presiding deity of names, and secondly because the word Namā means Nam=Not, and Amā=unmeasured, therefore, Namā अज्ञान means not unmeasured, not unknown is known.

Since She is not unmeasurable and unknown, because She is thoroughly measured or known at the time of dawn, even by persons who do not know the length of night, therefore, She is called Namā.

Usā is the wife of Asvī. She is not the Goddess of all learning, had she been so she would be like Bharatī and consequently immeasurable not fully known, but She can always be fully known and therefore called Namā. In fact Namā or science expressed through words must always be a definite and fully known thing. So far as we know a thing, we name that thing, and it means that it is fully known to that extent. Thus naming a thing is a mark of knowing that thing which is at the same time a mark also of limiting that thing. Usā therefore is a Goddess of definite knowledge. Dawn is also a symbolic representation of this knowledge. A man asked about the time of night, may not know it so long as it is night say midnight or any other portion of night, but if it is Dawn (Usā) he would at once say 'it is Dawn'. Thus any man and every man knows the time of night when it is Dawn. Thus Usā or Dawn is definite, commensurate or measured time.

SECOND KHANDA

Mantra 1.

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदं साम-
वेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं
राशिं देवं निधिं वाको वाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां
क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं
चाकाशं चापश्च तेजश्च देवाश्च मनुष्याश्च पशूश्च वयांसि च
तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं
चानृतं च साधु च साधुच हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभवि-
ष्यन्न धर्मो नाधर्मो व्यज्ञापिष्यन्न सत्यं नानृतं न साधु नासाधु न
हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति ॥ १ ॥

वाक् Vak, speech, the goddess Svahā presiding deity of speech वाव Vāva, Verily नाम्न Nāmanah thān name भूयसी Bhūyasi, greater वाक् Vak, speech दे Vāi, verily ऋग्वेदम् R̥gvedam Vijnāpajati makes us understand the Rig Veda यजुर्वेदम् Yajurvedam, सामवेदम् Sāmavedam, आपर्वणम् Ātharvānam, चतुर्थम् Chaturtham इतिहासपुराणम् Itihāsa purāṇam पञ्चमम् Pañchamam, वेदानां वेदम् Vedānām Vedam, पित्र्यम् Pitryam राशिम् Rāśim देवम् Devam निधिम् Nidhim, वाकीवाक्यम् Vākivākyaṁ, एकायनम् Ekāyanam, देवविद्याम् Devavidyām, ब्रह्मविद्याम् Brahavidyām,

भूतविद्याम् Bhuṭavidyām, लक्षविद्याम् Kṣatṛavidyām, नक्षत्रविद्याम् Naksatṛavidyām, सर्प देव जन विद्याम् Sarpa-deva-jana vidyām, दिवम् Divam, the Heaven च Cha, and, पृथिवीम् Prithivīm earth च Cha, and, वायुम् Vāyum, Air, च Cha, and, आकाशम् Ākaśam, Ether. च Cha, and अप् Apah water च Cha, and तेज Tejah, Fire, च Cha, and देवान् Devān gods च Cha, and, मनुष्यान् Manusyān, men च Cha, and पशून् Paśūn, cattle. च Cha, and व्याप्तिसि Vyaṅgīsi, birds च Cha and नृशयनस्पतीन् Trina-vanaspatīn herbs and trees श्वपदानि Śvāpadāni, beasts आकीर्यतृ-
पिपीलिकम् Ākīta patau ga-pīpilakam, insects and ants up to worms धर्मम् Dharmam, right च Cha and अधर्मम् Adharmam, wrong च Cha and सत्यम् Satyam, true च Cha, and अन्तम् Anritam, false च Cha and सद्बुध् Sādhu, good च Cha, and असाधु Asādhu, bad च Cha, and हृदयतृ Hṛdayajñam He who knows the lord called Hṛdaya च Cha and अहृदयतृ Ahṛdayajñam He who does not know the mystery of the Lord च Cha, and यत् Yat that वै Va, verily वाक् Vāk, speech न Na, not अभविष्यत् Abhaviṣyat were

न Na, not धर्मम् Dharmam, right न Na, not अधर्मम् Adharmam, wrong. अज्ञापयिष्यत् Vyajñāpayiṣyat, would be known न Na, not सत्यम् Satyam, true न Na, not अन्तम् Anritam false न Na, not सद्बुध् Sādhu, good न Na, not असाधु Asādhu, bad न Na, not हृदयतृ Hṛdayajñam, who knows the truth about God न Na, not अहृदयतृ Ahṛdayajñam, who does not know the truth about God वाक् Vāk, speech एव Eva, verily एतत् Etat, this सर्वम् Sarvam all विज्ञापयति Viñjāpayati, makes known वाचम् Vācham in speech. उपास्व Upāsṣva, meditate (on Brahman) इति Iti, thus

Speech is better than name Speech makes us understand the Rīgveda, Yajurveda, Samaveda, and as the fourth the Atharvāna, the Itihāsa-purāṇa, as the fifth book among the Vedas, the Pitr̥ya, the Rāsi, the Daiva, the Nīdhī, the Vākovākya, the Ekāyana, the Deva-vidyā, the Brahma-vidyā, the Kṣatṛa-vidyā, the Naksatṛa-vidyā, the Sarpa and Deva-jana-vidyā, heaven, earth, air, ether, water, fire, gods, men, cattle, buds, herbs, trees, all beasts, insects, and ants, down to worms, what is right and what is wrong, what is true and what is false, what is good and what is bad, she teaches about him who knows the God, and also about him who does not know the God For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither those who know God, nor those who do not know God Speech makes us understand all this Meditate on Brahman in speech --476

MANTRA 2

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथा
कामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय
इति वाचो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति द्वितीयः खण्डः ॥ २ ॥

स Svâh, he य Yah, who. वाचम् Vâcham, in speech इन्द्र Brahma, the Lord
Brahman इति It, thus उपास्ते Upâste, meditates यावत् Yâvat, so far as वाच
Vâchah, of speech गतम् Gatam, scope, reach, going तत्र Tatra, there अस्य
Asya, his यथाकामचार Yathâkâmachârah, as Lordship, freedom of movement.
भवति Bhavati, becomes य Yah, who वाचम् Vâcham, in Speech इन्द्र Brahma,
Brahman इति It, thus उपास्ते Upâste, meditates इति Asti, is भगव
Bhaga-
vâh, Sir वाच Vâchah than Speech भूय Bhûyah greater इति It, thus वाच
Vâchah than Speech वाव Vâva, verily भूय Bhûyah greater अस्ति Asti, is.
इति It, thus तत् Tat, that मे Me, to me भगवान् Bhagavân, Sir ब्रवीतु
Bhavitu,
tell इति It, thus

2 He who meditates on Brahman in Speech (Svâhâ)
gets freedom of movement throughout all that region over
which Speech has her scope, he who meditates on Brahman
in Speech "Is there something better than Speech?"
"Yes, there is something better than Speech" "Sir, tell it
me"—477

MADHYA'S COMMENTARY

In this Khand is it is said that Vak (Speech) is greater than Name. The Commentator explains thus

Svâhâ (Wife of Agni) is greater than Usâ in all respects, whether of
power (Dhruvâ) or of wisdom or of joy. She is greater than Usâ,
whether she is in the state of bondage or of Mukti. She is the Goddess
presiding over Speech, and she is called Vâk or Vîch because she wor-
ships (Âñchana) Vâsu (agni)

Vâsu plus Añchana gives the word Vâch by omitting Sa of Vâsu and Ana of Añ-
chana वसु+अच् = व+अच् = वाच्. It would thus mean the worshipper of Agni. Svâhâ the
wife of Agni, of course worships her to it

THIRD KHANDA

MANTRA 1

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ
वाचौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा

मनसा मनस्यति मन्त्रानधीयीयेत्यथाधीते कर्माणि कुर्वीयेत्यथ
 कुरुते पुत्राश्च पशूश्चेच्छेयेत्यथेच्छते इमं च लोकममुं
 चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म
 मन उपास्वेति ॥ १ ॥

मन Manah, mind पञ्जया, the God of mind वाच Vava, verily वाच. Vā-
 chah, than Speech भृश Bhūyah, greater यथा Yathā, as. वै Vāi, verily. द्वे Dve,
 two वा Va, or आमलके Āmalake, Āmalaka fruits द्वे Dve, two वा Vā, or कले
 Kole, kola fruits, the betel nuts द्वौ Dvau, two वा Vā, or अक्षौ Aksau, Akṣa
 fruits, the dice-fruit. मुष्टि Mustih, fist अनुभवति Anubhavati, holds, includes
 within the fist. एवम् Evam, thus वाचम् Vācham, speech च Cha, and. नाम
 Nāma, name च Cha, and मन Manah, mind अनुभवति Anubhavati, holds स
 Sah, he. यदा Yada, when. मनसा Manasā, with mind मनस्यति Manasyati, thinks
 मन्त्रान् Mantrān, the hymns अधीयीय Adhiyīya, I may study इति Iti, thus अथ
 Atha, then अधीते Adhite, studies कर्माणि Karmāni, works कुर्वीय Kurvīya, may
 I do इति Iti, thus. अथ Atha, then कुरुते Kurute, he does पुत्रान् Putran, sons.
 च Cha, and पशून् Paśūn, cattle. च Cha, and इच्छेय Ichchheya, may I wish इति
 Iti, thus अथ Atha, then. इच्छते Ichchhate, wishes, desires. इमम् Imam, this. च
 Cha, and. लोकम् Lokam, world. अमुम् Amum that. च Cha and. इच्छेय Ichchheya
 May I wish, इति Iti, thus. अथ Atha, then. इच्छते Ichchhate, wishes, desires.
 मन Manah, mind हि Hi, verily आत्मा Ātmā, Lord. मन Manah, in mind हि Hi,
 verily. लोक Lokah, world, the support of all. मन Manah, in mind. हि Hi,
 verily ब्रह्म Brahman, Brahman. मन Manah, in mind. उपास्व Upassva, meditate.
 इति Iti, thus.

1 Mind is higher than Speech For when two
 myrobalans or two plums or two Haritaki-fruits, are held in
 the closed-fist, they are therein enclosed, so are Name and
 Speech included in the Mind When one wishes in his
 mind to study the Mantras, he does study them, when he
 wishes to perform works, he does them, when he wishes for
 children or cattle, he has them, when he wishes for this
 region or that, he has it In Mind is the Master (Ātman),
 in Mind is the supporter of all, in Mind is Brahman Medi-
 tate on Brahman in Mind —478

MANTRA 2

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथा

कामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो
भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

'इति तृतीयः खण्डः ॥ ३ ॥

त Sth, he य Yah, who, मन Manah, in mind, ब्रह्म Brahma, Brahman इति It, thus उपास्ते Upāste, meditates यावन् Yāvat, so far मनस Manasah, of mind गतम् Gatam, reach तत्र Tatra, there, अथ Asya, his, यथाकामचार Yathakāmachārah, as-desire walking, freedom of movement भवति Bhavati, there is य Yah, who मन Manah, in mind ब्रह्म Brahma Brahman इति It thus, उपास्ते Upāste, meditates अस्ति Asti, is, भगवः Bhagavah, Sir मनस Manasah, than Mind भूय Bhūyah, greater, better इति It, thus, मनस Manasah, than Mind वाव Vava, verily, भूय Bhūyah, greater अस्ति Asti, is इति It, thus तद् Tat, that, मे Me, me भगवान् Bhagavan, Sir ब्रवीतु Bravitu, tell इति It thus

2 He who meditates on Brahman in Mind (Parjanya) gets freedom of movement throughout all that region over which Mind has his scope He who meditates on Brahman in Mind "Is there something better than Mind?" "Yes, there is something better than Mind." "Su, tell it me"—479

MADHYA'S COMMENTARY

In this Khan la Manas is said to be better than Vā (Speech) Manas however, does not mean mind, but Indra called here Parjanya. Or it may mean Āditya, for among the twelve Ādityas Parjanya is one. The Commentator shows this —

Similarly greater than Svāhī, both in the state of bondage and release, is Parjanya. In all respects, he is greater than Svāhī. He is said to be the presiding deity of Manas, and Manas is so called because he is the builder or maker (Nimāna) (of herbs, &c., through rain)

Parjanya or the God of rain is called Manas, for two reasons. First because he is the presiding deity of Manas or mind. secondly, because he is Manas or maker (Nimāna) of herbs and trees, by raining. For to rain it is owing that the offshoots, &c., come out. In the second sense the word Manas is derived from the root √ Mā to create to build

FOURTH KHANDA

MANTRA I

संकल्पो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ मनस्यत्यथ
वाचमीरयति तामु नास्मीरयति नाम्नि मन्त्रा एकं भवन्ति
मन्त्रेषु कर्माणि ॥ १ ॥

सङ्कल्प Sankalpaḥ Mitra the presiding deity of will वा वा, verily. मनस Manasaḥ, than mind भूयान् Bhūyaḥ, greater. यदा Yada, when वै Vai, verily सङ्कल्पयते Saṅkalpayate, one will determines "I must to do this" अथ Atha, then मनस्यति Manasyati, he thinks; he sends forth the mind अथ Atha, then: after the mind is made active वाचम् Vācham, speech ईरयति Irayati, he uses, he sends forth ताम् Tam her. उ ॥, verily नाम्नि Nāmni, in a name ईरयति Irayati, he sends forth नाम्नि Nāmni, in a name मन्त्रा Mantraḥ, all sacred hymns एकम् Ekam, one भवन्ति Bhavanti, become are included in मन्त्रेषु Mantrēsu, in the sacred hymns कर्माणि Karmaṇi, works, are included Mantras reveal the various kinds of rituals.

I Will (Mitra) is better than Mind For when a man wills, then he thinks in his mind, then he utters speech, and sends it forth in a name In a name all Mantras are included, and in Mantras abide all ritual works—480

MANTRA 2

तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि
संकल्पे प्रतिष्ठितानि समकल्पतां द्यावापृथिवी समकल्पेतां
वायुश्चाकाशं च समकल्पन्तामापश्च तेजश्च तेषां संकल्प्यै
वर्षं संकल्पते वर्षस्य संकल्प्या अन्नं संकल्पतेऽन्नस्य संकल्प्यै
प्राणाः संकल्पन्ते प्राणानां संकल्प्यै मन्त्राः संकल्पन्ते मन्त्राणां
संकल्प्यै कर्माणि संकल्पन्ते कर्मणां संकल्प्यै लोकः संक-
ल्पते लोकस्य संकल्प्यै सर्वं संकल्पते स एष संकल्पः
संकल्पमुपास्वेति ॥ २ ॥

तानि tāni, these ह H, indeed वै Vai, verily एतानि Etāni, these संकल्पे-
कायनानि Saṅkalpaikāyanāni, have will as their support or centre (Fkayana) in
the state of non-release सङ्कल्पात्मकानि Saṅkalpātmaṅkāni, have will as their self
or essence, or will as their lord संकल्पे Sankalpe in will प्रतिष्ठितानि Pratisthita-
ni, they abide, in the state of release समकल्पताम् Samakalpatām, willed, were
produced by will द्यावापृथिवी Dyāvapṛithivī, heaven and earth समकल्पिताम् Sama-
kalpatām, willed were produced by will वायु Vāyuh, air च Cha, and, आकाशम्
Ākāśam, ether च Cha, and समकल्पन्ताम् Samakalpanāntām, willed were produced
by will आप् आप, waters च Cha and तेज Iejah, fire च Cha, and तेषां
Teṣam, of their (beginning with Heaven and ending with fire) संकल्प्यै Saṅklyai,
by wilang, by remaining steady वर्षम् Varṣam the Rain, Mitra सङ्कल्पते Sankal-
pate, Mitra determines, will वर्षस्य Varsasya, of the rain संकल्प्या Sanklyai

by determination. अन्नम् Annam, food सङ्कल्पते Saṅkalpate, is determined अन्नस्य Annasya, of food सङ्कल्प्यै Saṅkalpyai, by determination प्राणश्च Prāṇaśch, the life breaths सङ्कल्पन्ते Saṅkalpante, are determined प्राणम् Prāṇam, of life breath सङ्कल्प्यै Saṅkalpyai, by determination मन्त्रा Mantra, the mantras सङ्कल्पन्ते Saṅkalpante are determined मन्त्राणाम् Mantraṇām of mantras सङ्कल्प्यै Saṅkalpyai, being determined कर्मणि Karmaṇi, ritual works सङ्कल्पन्ते Saṅkalpante are determined कर्मणां Karmaṇām of ritual works सङ्कल्प्यै Saṅkalpyai, being determined लोकैः Lokaiḥ worlds the regions of reward and punishment सङ्कल्पन्ते Saṅkalpante, are determined लोकस्य Lokasya of worlds सङ्कल्प्यै Saṅkalpyai being determined सर्वम् Sarvam, all सङ्कल्पेत् Saṅkalpate, determined सः Sah that एव It'sh thus सङ्कल्प्यै Saṅkalpyai will सङ्कल्पन्तः Saṅkalpanti in will उपास्य उपस्य, meditate on Brahman इति It, thus

2 All these therefore, have their one refuge in Will, have the Will as their lords and abide in Will Heaven and earth were produced by Will, Air and ether were produced by Will, Water and Fire were produced by Will These being determined, the Will determines the rain, the rain being determined, he determines food, the food being determined, the life breaths are determined, the life breaths being determined, the sacred hymns are determined, the sacred hymns being determined, the sacred works are determined, the sacred works being determined, the regions of reward and punishment are determined, the regions being determined, everything is determined This is Will Meditate on Brahman in Will —481

MANTRA 3

स यः संकल्पं ब्रह्मेत्युपास्ते क्लृप्तान् वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिद्ध्यति यावत्संकल्पस्य गतं तत्रास्य यथा कामचारो भवति यः संकल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पान्द्रुय इति संकल्पाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

स Sah he य Yah who सङ्कल्प्यै Saṅkalpyai, in the will ब्रह्म Brahma, Brahman इति It, thus उपास्ये Upāste, meditates also क्लृप्तान् Kṛiptān, obtains वै Vai, verily स Sah, he लोकान् Lo'ān regions ध्रुवान् Dhruvān, fix, perma

ment, eternal, firm, safe ध्रुवः Dhruvah, being fixed and permanent being firm - safe. प्रतिष्ठितान् Pratisthitān safe, fixed, unchanging, remaining always in the same condition प्रतिष्ठितः Pratisthitah, being permanent: unchanging अव्यथमानान् Avyathamānān, painless, undistressed अत्यथमानः Atyathamānah, being painless, undistressed अभिनिष्यति Abhinisyaati, he attains perfection, gets what he wills यावत् Yavat, so far सङ्कल्पस्य Saṅkalpasya, of will एतत् Gatam, scope तत्र Iatra, there यथाकामचारः Yathakamaचारah, freedom of movement भवति Bhavati, becomes य Yai, who सङ्कल्पम् Saṅkalpam, in will ब्रह्म Brahman, Brahman इति Iti, thus, उपस्ते Upāste, meditates अस्ति Asti, is भावः Bhāgavah, Sir सङ्कल्पात् Saṅkalpat, than will भूयः Bhūyah, greater इति Iti, thus. सङ्कल्पात् Saṅkalpat, than will वावः Vāv, verily भूयः Bhūyah, greater अस्ति Asti, is इति Iti, thus तत् Tat, that मे Me, to me भगवान् Bhagavan, Sir ब्रवीतु Bravitu, please tell इति Iti, thus

3. He who meditates on Brahman in Will, attains Worlds eternal, being eternal, he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain, being free from pain, he accomplishes all that he wills So far as the scope of Will extends, throughout that, he has the freedom of movement—he who meditates on Brahman in Will “Sir, is there something better than Will” “Yes, there is something better than Will.” “Sir, tell it me”—482

FIFTH KHANḌA.

MANTRA 1.

चित्तं वाव संकल्पान्द्रूयो यदा वै चेतयतेऽथ संकल्पयतेऽथ
मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं
भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

चित्तम् Chittam memory, constantly fluctuating memory, mind Agni the presiding deity of mind or memory वाव Vava, verily सङ्कल्पात् Saṅkalpat, than Will. भूयः Bhūyah, greater यदा Yada, when वै Vai, verily चेतयते Chetayate, one remembers. अथ Atha then सङ्कल्पयते Saṅkalpayate, he wills अथ Atha, then मनस्यति Manasyati, he thinks अथ Atha, then वाचम् Vācham, speech ईरयति Irayati, he sends forth ताम् Tam her नाम्नि Namni, in a name ईरयति Irayati, he sends forth नाम्नि Namni, in a name मन्त्रा Mantrah, the sacred hymns एकम् Ekam included oneness भवन्ति Bhavanti, become attain, मन्त्रेषु Mantrēsu, in the sacred hymns. कर्माणि Karmāṇi, ritual works, sacrifices

1. Flickering memory (Agni) is verily greater than Will. For when a man recollects, then he thinks in his mind, then he sends forth speech, and sends it forth in a name. In name all Mantras are included, and in Mantras abide all ritual works.—483.

MANTRA 2

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते
प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमा-
हुर्यदयं वेद यद्वा अयं विद्वान्नेत्थमचित्तः स्यादित्यथ यद्यल्प-
विच्चित्तवान् भवति तस्मा एवोत शुश्रूषन्ते चित्तं ह्येवै-
षामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्वेति ॥ २ ॥

तानि Tāni, these ह Ha, indeed वे Vai, verily एतानि Etāni, those चित्ते-
कायनानि Chitta-ekāyanāni, have memory as their support or centre चित्तात्मानि
Chittātmanī, have memory as their self or essence चित्ते Chitte, in memory
प्रतिष्ठितानि Pratiṣṭhītāni, they abide तस्मात् Tasmāt, therefore, because memory
is higher यद्यपि Yadyapi, if even बहुविद् Bahuvīd, knowing much, having much
learning अचित्त Achittah, absent minded भवति Bhavati, becomes न Na, not.
अयम् Ayam, he अस्ति Asti, is, इति Iti, thus एनम् Enam, him एव Eva, even
आहुः Āhuh, people say यद् Yad, what, whether अयम् Ayam, he वेद Veda,
knows generally. यद् Yad what whether वा Va, or विद्वान् Vidvān, knowing
knows specially, न Na nor इत्थम् Ittham, thus, अचित्त Achittah, absent
minded inconsiderate स्यात् Syāt may be इति Iti, thus अथ Atha, therefore
यदि Yadi, if, अल्पविद् Alpavit, have a little learning भवति Bhavati, becomes
तस्मै Tasmāi, to him एव Eva, indeed उत Uta, here शुश्रूषन्ते Śuśrūṣante, desire
to listen, minister to his wants. चित्तम् Chittam, memory हि Hi, indeed एव
Eva, even, एषाम् Eṣām, of these एकायनम् Ekāyanam, one centre चित्तम् Chittam,
memory आत्मा Ātmā, the self, the essence, the lord चित्तम् Chittam, memory
प्रतिष्ठा Pratiṣṭhā, support चित्तम् Chittam in memory उपास्व Upassva, meditate,
इति Iti, thus

2 All these (beginning with mind and ending in sacrifice) have Chitta as their centre, have Chitta as their lord and are supported in Chitta. Therefore, even if one had much learning, but had no Chitta, people say "he is nothing, for had he known or had he been truly learned he would not have been thus devoid of Chitta." Therefore,

even if one has less learning, but has Chitta, people for that very reason, (respectfully listen to him and) serve him (diligently) Chitta verily is the centre, Chitta is the self, Chitta is the support of all these Meditate on Brahman in Chitta — 181

MANTRA 3

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान् वै स लोकान् ध्रुवान्
ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिद्ध्यति
यावच्चित्तस्य गतं तत्रास्य यथा कामचारो भवति यश्चित्तं
ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति
तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

स Sab, he य Yah, who चित्तम् Chittam, memory ब्रह्म Brahma Brahman इति Iti, thus उपास्ते Upāste, meditates, adores चित्तान् Chittān, made of Chitta matter वै Vai, verily स Sab, he लोकान् Lokān worlds ध्रुवान् Dhruvān, firm, eternal ध्रुवः Dhruvah, being firm eternal प्रतिष्ठितान् Pratisthītān, fixed, unchanging प्रतिष्ठितः Pratisthītaḥ, being fixed अव्यथमानान् Avyathamānān, painless अव्यथमानः Avyathamānaḥ, being painless अभिसिद्ध्यति Abhisidhyati, he attains यावत् Yāvāt, so far चित्तस्य Chittasya, of Chitta गतम् Gatam, scope तत्र Tatra, there अस्य Asya, his यथा Yathā, his कामचारः Yathakāmachārah, freedom of movements भवती Bhavati, becomes य Yah who चित्तम् Chittam in Chitta ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste, meditates अस्ति Asti, is, भगवः Bhagavah Sir चित्ताद् Chittāt than Chitta भूय Bhūyah, greater इति Iti, thus चित्ताद् Chittāt than Chitta वाव Vāva verily भूय Bhūyah, greater अस्ति Asti, is इति Iti thus तद् Tat that मे Me to me भगवान् Bhagavān Sir ब्रवीतु Bravitu tell इति Iti thus

3 He who meditates on Brahman in Chitta attains worlds eternal, being eternal, he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain, being free from pain, he accomplishes all that he wills So far as the scope of Chitta extends throughout that he has the freedom of movement—he who meditates on Brahman in Chitta “S11, is there something better than Chitta” “Yes, there is something better than Chitta” “Sir, tell it me’ — 485

SIXTH KHANDA

MANTRA 1

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं
 ध्यायतीव द्यौरध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देव-
 मनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादाश्शा
 इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ
 ये प्रभवो ध्यानापादाश्शा इवैव ते भवन्ति ध्यानमुपास्वेति ॥ १ ॥

ध्यानम् Dhyānam, meditation, reflection, Varuṇa the Lord of Dhyāna वाव Vāva, verily चित्तान् Chittāt, than Chitta भूय Bhūyah greater ध्यायति Dhyāyati, meditates, is reserved, does not talk much इव Iva as if पृथिवी Prithivī, earth, the Devatā of earth ध्यायति Dhyāyati meditates reflects is reserved इव Iva as if द्यौः Dyauh sky the Devatā of sky अन्तरिक्षम् Antarikṣam, the intermediate region ध्यायति Dhyāyati meditate reflects इव Iva as if द्यौः Dyauh sky The Devatā of sky ध्यायन्ति Dhyāyanti meditates reflect इव Iva, as if आपः Āpah waters Devatā of waters ध्यायन्ति Dhyāyanti meditate reflect इव Iva as if पर्वता Parvatāḥ mountains ध्यायन्ति Dhyāyanti, meditate, reflect इव Iva as if इममनुष्याः Deva manusjāḥ Divine men Devatās incarnated as men तस्मात् Tasmāt, therefore य Ye those who इह Iha here, in this world मनुष्याणां Manusvānām among men महत्ताम् Mahatām, greatness प्राप्नुवन्ति Prāpnuvanti obtain reach ध्यानपादाद्यः Dhyānapādādyah, a portion of Dhyāna, it is a compound of two words Dhyāna and Pādana (to obtain), and अर्था इव Iva as if एव Eva, even ते Te, they भवन्ति Bhavanti, become अथ Atha now य Ye those who अल्पाः Alpāḥ, small and vulgar कलहिनः Kalahināḥ quarrelling पिशुना Piśunāḥ backbiting उपवादिनः Upavādināḥ slandering ते Te they अथ Atha, now ये Ye they प्रभवः Prabhavāḥ, great ध्यानपादाद्याः Dhyānapādādyāḥ a portion of those who have obtained Dhyāna इव Iva as if एव Eva even त Te they भवन्ति Bhavanti become ध्यानम् Dhyānam in Dhyāna उपास्वः Upaśvati meditate on the Lord इति Iti thus

1 Dhyāna is better than Chitta. The earth is in meditation, as it were and thus also the sky, the intermediate region, the Heaven the Water, the mountains and Divine Men. Therefore those who among men have obtained greatness here, on earth, seem to have obtained a portion of Dhyāna. While small and vulgar people are always quarrelling, backbiting, and abusing each other, great men seem to have obtained a portion of the gift of Dhyāna. Meditate on Brahman in Dhyāna—486

MANTRA 2.

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथा
कामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय
इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

स Sah, he स Yah, who ध्यानम् Dhyānam, in Dhyāna ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditate. यावत् Yavat, so far. ध्यानस्य Dhyānasya, of Dhyāna (of Varuna) गतम् Gatam, scope, reach, going तत्र Tatra, there अस्य Asya, his यथाकामचारः Yathakāmacharah, freedom of movement, Lord and Master. भवति Bhavati, becomes. स Yah, who. ध्यानम् Dhyānam, in Dhyāna ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates अस्ति Asti, is, भगवो Bhagavah, Sir. ध्यानाद् Dhyānāt, than Dhyāna. भूयः Bhūyah, greater. इति Iti, thus. ध्यानात् Dhyānāt, than Dhyāna वाव Vāva, verily भूयः Bhūyah, greater. अस्ति Asti, is इति Iti, thus तत् Tat, that. मे Me, to me भगवान् Bhagavān, sir ब्रवीतु Bravitu, tell. इति Iti, thus

2. He who meditates on Brahman in Dhyāna (Varuna) gets freedom of movements throughout all that region on which Dhyāna has his scope—he who meditates on Brahman in Dhyāna. “Is there something better than Dhyāna?” “Yes, there is something better than Dhyāna.” “Sir, tell it me.”—487.

SEVENTH KHANḌA.

MANTRA 1

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति
यजुर्वेदश्च सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं
वेदानां वेदं पित्र्यश्च राशिं दैवं निधिं वाकोवाक्यमेकायनं
देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याश्च
सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च
देवाश्च मनुष्याश्च पशूश्च वयाश्चसि च तृणवनस्पतीञ्छ्वापदा-
न्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं चानृतं च साधु

चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं
च विज्ञानेनैव विजानाति विज्ञानमुपास्वेति ॥ १ ॥

विज्ञानम् Vijnānam, understanding. Soma, the God of understanding. वाव Vāva, verily. ध्यानात् Dhyānāt, than Dhyāna. मूत्रं Bhūyah greater विज्ञानेन Vijnānena, through understanding वे Vai, verily. ऋग्वेदम् Rīgvedam, the Rīgveda विजानाति Vijnāti, one understands यजुर्वेदम् Yajurvedam, the Yajurveda सामवेदम् Sāmavedam, the Sāmaveda चाथर्वणम् Ātharvanam, the Atharvaveda चतुर्थम् Chaturtham the fourth. इतिहासपुराणम् Itihāsa-purānam, the Itihāsa-purāna पञ्चमम् Pañchamam, the fifth वेदानाम् Vedānām Vedam, of the Vedas, the fifth book पितृयम् Pitryam, the science of ancestors. राशिम् Rāśim, the science of numbers वेदम् Daivam, the science of the classification of Devas. निधिम् Nidhim, the science of divining hidden treasures वाकोवाक्यम् Vākovākyaṃ, the original undivided Veda एकायनम् Ekāyanam, the supplemental treatises on Vedas. देवविद्याम् Devavidyām, the science known only to Devatās. ब्रह्मविद्याम् Brahmovidyām, the science taught in the forests भूतविद्याम् Bhūtavidyām, the science of ghosts क्षत्रविद्याम् Kṣatravidyām the science of politics नक्षत्रविद्याम् Nakṣatravidyām, the science of stars सर्पदेवजनविद्याम् Saipa-deva-jana-vidyām, the science of serpents and of the ministers of Devas दिवम् Divam, heaven च Cha, and पृथिवीम् Pṛthivīm the earth च Cha and वायुम् Vayum, air च Cha, and आकाशम् Ākāśam, ether च Cha, and अप्प Apah, water च Cha, and तेज् Tejah, fire च Cha, and देवान् Devān the Devas, च Cha, and, मनुष्यान् Manuśyān, men. च Cha, and पशून् Paśūn cattle च Cha, and वयसि Vayamsi, birds च Cha, and नृपवनस्पतीन् Nṛpavanaspatīn, grass, herbs and trees श्वापदानि Śvāpadāni, beasts' चाकीटपतङ्गपिपिलिकम् Ākitapataṅgipipilakam, down to worms, insects, and ants धर्मम् Dharmam, right. च Cha, and अधर्मम् Adharmam, wrong च Cha, and सत्यम् Satyam, true च Cha, and असत्यम् Anṛitam, false च Cha, and साधु Sādhu, good च Cha, and असाधु Asādhu, bad. च Cha, and, हृदयज्ञम् Hṛdayajñam he who knows the God च Cha and अहृदयज्ञम् Ahṛdayajñam, he who does not know the God अन्नम् Annam, food. च Cha, and रसम् Rasam, savour, tasteful च Cha, and इमम् Imam, this. च Cha, and, अमुम् Amum, other, that, च Cha, and, विज्ञानेन Vijnānena, through understanding एव Eva, even विजानाति Vijnāti, one understands. विज्ञानम् Vijnānam, in understanding. उपास्व Upāsva, worship इति Iti, thus.

1 Understanding is better than Dhyāna. Through understanding one understands the Rīg Veda, the Yajurveda, the Sāmaveda, and as the fourth the Atharvāna, the Itihāsa-purāna, which is the fifth book among the Vedas, the science of ancestors, the science of numbers, the science about Devatās, the science of finding treasures, the original

Veda, the divided Veda, the science known only to the Devas, the science taught in the forests, the science of politics, the science of stars, the science of serpents, and Gandharvas heaven, earth, air, ether, water, fire, Gods, men, cattle, birds, herbs, trees, all beasts down to worms, insects, and ants. What is right and what is wrong, what is true, and what is false, what is good, and what is bad, he who knows the God and he who does not know the God, food, and its savours, this world and that, all this we understand through understanding Meditate on Brahman in understanding. -488.

MANTRA 2

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिद्ध्यति यावद्विज्ञानस्य गतं तत्रास्य यथा कामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

स Sah, he य Yah, who विज्ञानम् Vijnānam, in understanding ब्रह्म Brahma, Brahman इति Iti, thus, उपास्ते Upāste, meditates विज्ञानवत् Vijnānavatah, of understanding वै Vai, verily. स Sah, he लोकात् Lokāt, worlds ज्ञानवतः Jñānavatah, who possess knowledge अभिसिद्ध्यति Abhisidhyati, accomplishes, obtains यावत् Yavat, so far. विज्ञानस्य Vijnānasya, of understanding. गतम् Gatam, scope, तत्र Tatra, there अत्र Asya, his. यथा कामचारः Yathākāmachārah, freedom of movement, mastery भवति Bhavati, becomes य Yah, who. विज्ञानम् Vijnānam, in understanding. ब्रह्म Brahma, Brahman इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is भगव् Bhagavah, sir. विज्ञानम् Vijnānam, than understanding भूय Bhūyah, greater इति Iti, thus विज्ञानम् Vijnānam, than understanding वाव Vava, verily भूय Bhūyah, greater अस्ति Asti, is इति Iti, thus तन् Tat, that मे Me, to me भगवान् Bhagvān, sir. ब्रवीतु Bravitu, tell. इति Iti, thus

2. He who meditates on Brahman in Understanding (Soma) gets the world belonging to those who possess Understanding and knowledge; he is master of all that region over which Understanding has scope—He who meditates on

Brahman in Understanding. "Sir, is there something better than Understanding?" "Yes, there is something better than Understanding." "Sir, tell it me."—489.

EIGHTH KHANDA.

MANTRA 1

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको
 बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्
 परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति
 श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता
 भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन
 पर्वता बलेन देवमनुष्या बलेन पशवश्च वया ऋसि च तृणवनस्पतयः
 श्वापदान्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति बलमुपा-
 स्वेति ॥ १ ॥

बलम् Balam, power both physical and spiritual The knowledge of the conditions of mukti or release is spiritual power, the God, Pravaḥa, the presiding deity of moral and physical courage वाव Vāva, verily विज्ञानाय Vijnānāt, than understanding भूयः Bhūyah, greater. अपि Api even इह Iha, in this world. सतम् Satam, one hundred विज्ञानवताम् Vijnānavatām, of men of understanding एक. Ekah one. बलवान् Balavan, powerful man आकम्पयते Ākampayate causes to tremble, to shake. स Sah, he यदा Yada, if बली Bālī, powerful. भवति Bhavati becomes अथ Atha, then. उत्थाता Uthātā, rising, भवति Bhavati, becomes उत्तिष्ठन् Utiṣṭhān, by using परिचरिता Paricharitā, serving भवति Bhavati, becomes परिचरन् Paricharan, by serving उपसत्ता Upasatā, attaining their nearness, becoming dear to them enters the inner circle, भवति Bhavati, becomes. उपसीदन् Upasīdan, being dear to them द्रष्टा Drasṭā, a seeing one भवति Bhavati, becomes श्रोता Śrotā, a hearing one. भवति Bhavati, becomes. मन्ता Manta, a perceiving one भवति Bhavati, becomes बोद्धा Boddhā, a conceiving one. भवति Bhavati, becomes कर्ता Karta, a doing one भवति Bhavati, becomes. विज्ञाता Vijnātā, an understanding one. भवति Bhavati, becomes. बलेन Balena through power, वै Vai, verily पृथिवी Pṛithivī, Earth. तिष्ठति Tiṣṭhati, stays, stands firm. बलेन Balena, through power अन्तरिक्षम् Antarikṣam, intermediate region बलेन Balena, through power द्यौः Dyauḥ, heaven. बलेन Balena, through power. पर्वताः Parvatāḥ, mountains बलेन Balena, through

power. देवमनुष्या Deva-manusāḥ, Divine men. बलेन Balena, through power पराव Paśavah, cattle. वयसि Vayāsi, birds. च Cha, and, वृषपदस्पतय Triṣṭa vanaspatayah, down to herbs and trees. श्वपदानि Śvāpadāni, beasts. साकीरपतङ्ग-पिपीलिकम् Ākīra-patāṅga pipīlikam, down to worms insects and ants, बलेन Balena, through power लोकः Lokah, the world. तिष्ठति Isthati, stands firm बलम् Balam, in power उपास्ते Upāstva, meditate on Brahman इति Iti, thus

1 Spiritual power is verily greater than understanding Here in this world, one powerful man of spirit makes a hundred men of understanding tremble If a man is spiritually powerful, he rises to higher planes, rising to higher planes, he serves the masters, serving the masters, he attracts their attention, attracting their attention, he gets their teachings and gets their audience, then he ponders over their teachings, and begins to understand them, and act upon them, thus he becomes wise By power the earth stands firm, by power the intermediate world stands firm, by power the Deva Loka stands firm, by power the mountains and Divine men, by power the cattle and birds and herbs and trees and beasts down to worms, insects and ants stand firm, by power the world stands firm Meditate on Brahman in power—490

MANTRA 2

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथा काम-
चारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति
बलाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ १ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

स Sah, he य Yah, who बलम् Balam, in power ब्रह्म Brahma Brahman इति Iti, thus उपास्ते Upāste, meditates यावत् Yāvat so far. बलस्य Balasya, of power. गतम् Gatam, scope वत् Vata, there अस्य Asya his. यथाकामचार Yathā-kāmācharah, freedom of movement, mastery भवति Bhavati, becomes य Yah, who. बलम् Balam, in power ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste, meditate- अस्ति Asti, is भगवः Bhagavah, sir बलाद् Balat, than power भूय- Bhūyah, greater इति Iti, thus बलाद् Balat, than power वाव Vāva verily भूय Bhūyah greater, अस्ति Asti, is इति Iti, thus तन् Tat that १ Me, to me भगवान् Bhagavan, sir ब्रवीत Brevitu, tell इति Iti, thus

2 He who meditates on Brahman in Power gets freedom of movements throughout the region on which Power has his scope—he who meditates on Brahman in Power “Sir, is there something better than Power?” “Yes, there is something better than Power.” “Sir, tell it me”—491

NINTH KHANDA

MANTRA 1

अन्नं वाव वलाद्भूयस्तस्माद्यद्यपि दशरात्रीर्नाश्नीयाद्यद्यु
जीवेद्यथाऽद्रष्टाऽश्रोताऽमन्ताऽबोद्धाऽकर्ताऽविज्ञाता भवत्यथ
न्नस्यायेद्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति
कर्ता भवति विज्ञाता भवत्यन्नमुपास्वेति ॥ १ ॥

अन्नम् Annam, Food, namely Aniruddha Spiritual food the love of spiritual knowledge वाव Vava, verily वलाद् Balāt, than power than spiritual knowledge भूय Bhūyah greater तस्माद् Tasmāt, therefore यद्यपि Yadyapi, even though दशरात्री Daśā-rātrīh, ten nights न Na, not अश्नीयात् Aśnyāt, one may eat यदि Yadi: if उ U, though इ Ha, verily जीवेद् Jivet, one may live अथ Athvā still अद्रष्टा Adraśtā without seeing अश्रोता Aśrotā, without hearing अमन्ता Amantā, without considering अबोद्धा Aboddhā without thinking अकर्ता Akartā without acting अविज्ञाता Avijñātā, without knowing अन्न becomes अथ Atha, now, if अन्नस्य Annasya of food अये Aye he obtains He eats द्रष्टा Draśtā, seeing भवति Bhavati, becomes श्रोता Śrota, hears भवति Bhavati, becomes मन्ता Mantā thinker भवति Bhavati, becomes बोद्धा Boddhā, thinker भवति Bhavati, becomes कर्ता Kartā, actor भवति Bhava becomes विज्ञाता Vijñātā, one who understands भवति Bhavati, becomes अन्नम् Annam, food उपास्य Upāsya meditate इति Iti, thus

1 Food (Aniruddha or spiritual love) is better than power (spiritual knowledge) Therefore if one does not take food for ten nights though he may live, yet, he will be like one who cannot see or hear, or perceive, or think or act, or understand But if he eats he begins to see, to hear, to perceive, to think, to act, and to understand Meditate on Brahman in food—492

MANTRA 2.

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान् पानवतोऽ
भिसिद्ध्यति यावदन्नस्य गतं तत्रास्य यथा कामचारो भवति
योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति
तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति नवमः खण्डः ॥ ९ ॥

स Sah he य Yah who अन्नम् Annam food ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upaste, meditates अन्नवत Annavatah, having food वै Vai, verily स Sah, he लोकान् Loktan, worlds पानवत Pānavatah, full of drink अभिसिद्ध्यति Abhisidhyati, obtains यावत् Yavat so far as अन्नस्य Annasya of food गतम् Gatam, scope तत्र Tatra, there अन्नस्य Asya, his यथाकामचार Yathākāmachārah, freedom of movement भवति Bhavati, becomes य Yah, who अन्नम् Annam food इति food ब्रह्म Brahma Brahman इति Iti thus उपास्ते Upaste meditates अस्ति Asti is भगवः Bhagavah, sir अन्नाद् Annāt, than food भूय Bhūyah, greater इति Iti, thus अन्नाद् Annāt, than food वाव Vava, verily भूय Bhūyah greater अस्ति Asti, is इति Iti, thus, तत् Tat, that मे Me, to me भगवान् Bhagavān, sir ब्रवीतु Bravitu, say इति Iti, thus

2 He who meditates on Brahman in food, obtains the worlds full of food and drink and gets freedom of movement over all that region on which food has scope—he who meditates on Brahman in food “Su, is there something better than food?” “Yes, there is something better than food” “Sir, tell it me”—493

TENTH KHANḌA

MANTRA 1

आपो वावाऽन्नाद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते
प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः
प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी
यदन्तरिचं यद् द्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयाश्चि
च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकमाप एवेमा मूर्ता
अप उपास्वेति ॥ १ ॥

आप Āpah, water, Prāna The satisfaction resulting from the love of spiritual knowledge वाव Vāva, verily अन्नम् Annāt, than food भूय Bhūyah, greater तस्मात् Tasmāt, therefore यदा Yadā when सुवृष्टिः Suvṛṣṭiḥ, good rain, sufficient rain न Na, not भवति Bhavati, becomes, is व्याधीयन्ते Vyādhīyante, are troubled with fear प्राणाः Prāṇāḥ, the living beings अन्नम् Annam, food कनीय Kaniyah, less भविष्यति Bhaviṣyati, will be. इति Iti, thus. अथ Atha, then यदा Yadā when सुवृष्टिः Suvṛṣṭiḥ, good raining भवति Bhavati, becomes, is आनन्दिनः Ānandināḥ, rejoicing. प्राणाः Prāṇāḥ, living beings भवन्ति Bhavanti, become अन्नम् Annam food बहु Bahu, much भविष्यति Bhaviṣyati, will be इति Iti, thus आप Āpah, waters एव Eva, even alone इमाः Imāḥ, these मूर्ताः Mūrtāḥ, forms या Yā that, which इयम् Iyam, this पृथिवी Prithivī, earth यद् Yad, what अन्तरिक्षम् Antarikṣam, the intermediate region यद् Yad, what द्यौः Dyauḥ heaven यद् Yat, what पर्वताः Parvatāḥ, the mountains यद् Yad, what देवमनुष्याः Devamanuṣyāḥ, the divine men यद् Yat, what पशवः Paśavāḥ cattle. च Cha, and वयसिः Vayāsiḥ, birds. च Cha, and मृगयनस्पतयः Trina vanaspatayāḥ, grass and trees श्वपदानि Śvāpadāni, beasts आकीर्णः Āpah, waters एव Eva, even इमाः Imāḥ, these मूर्ताः Mūrtāḥ, forms आपः आपः Apah, waters उपास्वः Upāsva, mediate इति Iti, thus

1 Water (Prāṇa or Spiritual Peace) is higher than food (spiritual love) Therefore, if seasonable rain were not to fall, all living beings become wretched from a dread of food being scantily produced, while if the fall of rain is seasonable, all living beings rejoice, saying there will be plenty of food. Water, verily is all the different forms —thus earth, this intermediate region, this heaven, these divine men, these cattle and birds, and herbs and trees, and beasts down to worms, insects, and ants —water, verily has assumed all these different forms. Meditate on Brahman in water —191

MANTRA 2

स योऽपो ब्रह्मेत्युपास्त आतोति सर्वान् कामाश्स्तृप्तिमान् भवति यावदपां गतं तत्रास्य यथा कामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति तन्मे भगवान् घृवीत्विति ॥ २ ॥

Waters सृजते Srijate, creates तत् Tat, therefore. एतत् Etat, then ऊर्ध्वानि Ūrdhvānih upwards तिस्वीनि Tiraṣṭībhūḥ forward, across च Cha and विद्युदि Vidyudbhūḥ, with lightnings आह्लादा Āhṛāḍah, thunder claps चरन्ति Charanti, move तस्मान् Tasmāt, therefore, then आहुः Āhuh, people say विद्योतते Vidyotate, it lightens स्वनयति Stanayati, it thunders. वरिष्यति Varsiyati, it will rain वै Vai, verily. इति Iti, thus तेज Tejah, Fire एव Eva, even तत् Tat, that. पूर्वम् Pervam, first दर्शयित्वा Darśayitva, having shown. अथ Atha, then अप Apah, Waters सृजते Srijate, creates तेज Tejah, in Fire उपास्व Upāsava, meditate इति Iti, thus

1 Fire (India or the fire of genius) is verily greater than Waters (spiritual peace) Therefore, when it pervading the air, heats the atmosphere, people say "It is warm and sultry, it will rain" Fire thus having shown its sign, creates water (Rain) Again when these thundering clouds move with fire in them, in the form of lightning flashing upwards and across, then the people say "it is flashing, it is lightning, it will rain" Heat thus having first shown its sign, creates water Meditate on Brahman in Fire —496

MANTRA 2

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्
भास्वतोऽपहततमस्कानभिसिद्ध्यति यावत्तेजसो गतं तत्रास्य
यथा कामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो
भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इत्येकादशः खण्डः ॥ ११ ॥

स Sah, he य Yah, who. तेज Tejah in Fire ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste, meditates तेजस्वी Tejasvi, full of fire resplendent वै Vai, verily स Sah, he तेजस्वत Tejasvatah, containing heat लोकान् Lokān, worlds भास्वत Bhāsvatah containing light अपहत-तमस्कान Apahṛita tamaskān, devoid of darkness अभिसिद्ध्यति Abhisiddhyati, obtains यावत् Yavat, so far as. तेजस Tejasah, of Fire गतम् Gatam, scope तत्र Tatra, there अस्य Asya, his यथाकामचार Yathākāmaçhārah freedom of movement भवति Bhavati becomes य Yah, who तेज Tejah, in Fire ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste meditates अस्ति Asti, is भगव Bhagavaḥ, sir तेजस Tejasah, than fire. भूय Bhūyah, greater इति Iti, thus तेजस Tejasah than fire वाव Vava, verily भूय Bhūyah, greater अस्ति Asti, is इति Iti, thus तत् Tat, that मे Me, to me भगवान् Bhagavān, sir ब्रवीतु Bravitu, tell इति Iti, thus

2 He who meditates on Brahman in Fire, becomes himself full of fire, and obtains verily the worlds full of (Heat and) Light and free from darkness

He gets freedom of movement throughout all that region over which Fire has his scope He who meditates on Brahman in Fire "Su, is there something better than Fire?" "Yes, there is something better than Fire" "Su, tell it me"—497

TWELFTH KHANḌA

MANTRA 1

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावु-
भौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन
प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत
आकाशमभिजायत आकाशमुपास्वेति ॥ १ ॥

आकाश Akāśah, Ether, Goddess Umā, the presiding deity of both kinds of Ether the steady light of genius वाव Vava, verily तेजस Tejasah, than Fire भूयान् Bhūyan greater आकाशे Akāśe, in Ether वै Vai, verily सूर्याचन्द्रमसौ Sūryāchandramasau, the Sun and Moon उभौ Ubhau both विद्युन् Vidyut, the lightning नक्षत्राणि Naksatran, Stars अग्नि Agnih, Fire आकाशेन Akāśena, through Ether आह्वयति Ahvayati, one calls आकाशम् Akāśam, through Ether शृणोति Śṛṇoti one hears आकाशेन Akāśena through Ether प्रतिशृणोति Pratiśṛṇoti, one answers आकाशे Akāśe, in Ether On account of ether रमते Ramate one rejoices आकाशे Akāśe, on account of Ether न Na not एते Ramate one rejoices आकाशे Akāśe, on account of Ether जायते Jayate is born आकाशम् Akāśam in Ether अभिजायते Abhijayate is supported when it is born and merge आकाशम् Akāśam in Ether उपास्व Upāsava, meditate इति Iti, thus

1 Ether (Umā or the steady light of genius) is higher than Fire (or the fire of genius) In Ether exist both Sun and Moon, the Lightning, the Stars and Fire Through Ether one calls, through Ether one hears, through Ether one answers It is Ether that causes us rejoice, it is Ether that causes us not to rejoice In Ether everything is born, and into Ether they merge Meditate on Brahman in Ether

MANTRA 2

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्
 प्रकाशवतोऽसंवाधानुरुगायवतोऽभिसिद्धयति यावदाकाशस्य
 गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति
 भगव आकाशाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्
 ब्रवीत्विति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

स Sah, he य Yah, who आकाशम् Ākāśam, in Ether ब्रह्म Brahma, Brah-
 man इति It, thus उपारते Upaste, meditates आकाशवत Ākāśavatah, containing
 Ether. वै Vāi, verily स Sah, he लोकान् Lokān, worlds प्रकाशवत Prakāśavatah,
 full of light. असंवाधानुरुगायवत Asambādhānurugāyavatah, free from pain and
 full of God, God is called Urugāyana, because He is praised everywhere.
 अभिसिद्धयति Abhisiddhyati, obtains यावत् Yavat, so far as. आकाशस्य Ākāśasya,
 of the Ether गतम् Gatah, scope तत्र Tatra, there अस्य Asya, his यथाकामचार
 Yathākāmachārah, freedom of movement. भवति Bhavati becomes. य Yah, who
 आकाशम् Ākāśam, in Ether ब्रह्म Brahma, Brahman इति It, thus. उपारते Upaste,
 meditates. अस्ति Asti, is भगव Bhagavah, Sir आकाशाद् Ākāśāt, than Ether
 भूय Bhūyah, greater than इति It, thus आकाशाद् Ākāśāt, than Ether वाव Vāv,
 verily भूय Bhūyah, greater. अस्ति Asti, is इति It, thus. तन् Tat, that. मे Me,
 to me भगवान् Bhagavan, Sir ब्रवीतु Bravatu, tell इति It, thus

2. He who meditates on Brahman in Ether, obtains
 the worlds of Ether and of Light, which are free from pain
 and full of divinity. He gets freedom of movements through-
 out all that region over which Ether has her control—He
 who meditates on Brahman in Ether. "Is there something
 better than Ether?" "Yes, there is something better than
 Ether" "Sir, tell it me."—499

THIRTEENTH KHANDA

MANTRA 1

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि ब्रह्म आसीरन्नस्मरन्तो
 नैव ते कंचन शृणुयुर्न मन्वीरन्न विजानीरन् यदा वाव ते
 स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन् स्मरेण वै पुत्रान्वि-
 जानाति स्मरेण पशून् स्मरमुपास्त्वेति ॥ १ ॥

स्मर Smarab, steady memory, Rudra the God of strong memory the spiritual omniscience वाव Vāva verily आकारात् Ākāśāt, than Ether भूयात् Bhūyāt, greater तस्मात् Tasmāt, therefore यदि Yadi, if, यदि Api also बहव Bahvab, many आसीरन् Āsīran are अस्मरन्त आस्मरन्तāḥ not remembering न Na, not एव Eva, even ते Te they कञ्चन Kanchana anything शृणुयु Śrīṇuyuh would hear न Na not मन्वीरन् Manvīran would perceive न Na not विजानीरन् Vijaṇīran, would understand, would know, यदा Yada, when वाव Vāva, verily ते Te, they स्मरेयु Smareyuh remember अथ Atha then, शृणुयु Śrīṇuyuh they would hear अथ Atha then मन्वीरन् Manvīran would perceive अथ Atha then विजानीरन् Vijaṇīran, would understand स्मरेण Smareṇa, through memory वै Vai, verily पुत्रान् Putrān, sons विजानाति Vijaṇāti, he knows, he recognises स्मरेण Smareṇa, through memory पशून् Paśūn, cattle स्मरन् Smaram, in memory उपासव Upāsava, meditate इति Iti, thus

1 Memory (Rudra or Spiritual Omniscience) is higher than Ether (or Spiritual genius) Therefore, where many people are present, but their memory is blank, they would hear no one, perceive no one, nor understand any one. If however, they remember, then they would hear, then they would perceive, then they would understand. Through memory verily he knows the sons, through memory, the cattle. Meditate on Brahman in memory—500

MANTRA 2

स यः स्मरं ब्रह्मेत्युपास्ते यावत् स्मरस्य गतं तत्रास्य यथा-
कामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय
इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति त्रयोदशोऽध्यायः ॥ १३ ॥

स Sab he य Yah who स्मरन् Smaram in memory ब्रह्म Brahma, Brahman इति Iti, thus उपासव Upāste meditates यावत् Yāvat so far as स्मरस्य Smarasya, of memory गतम् Gatam scope तत्र Tatra there अस्मद् Asya, his यथाकामचारः Yathākāmachārah, freedom of movement भवति Bhavati, is य Yah, who स्मरन् Smaram, in steady memory ब्रह्म Brahma, Brahman इति Iti, thus उपास्ते Upāste, meditates अस्ति Asti is भगवः Bhagavab Sir स्मरात् Smarāt, than steady memory भूय Bhūyab, greater इति Iti thus स्मरात् Smarāt, than steady memory वाव Vāva verily भूय Bhūyab greater अस्ति Asti is इति Iti, thus तद् Tat, that मे Me, to me भगवान् Bhagavān, Su ब्रवीतु Bravitu, tell इति Iti, thus

2 He who meditates on Brahman in Memory, gets freedom of movements throughout all that region over which

The following table will show the gradation of these Devas. The lowest is Puṣkara the deity of karmas —

Nāma	10 times greater than	Puṣkara	10P
Svāhā	10	Āpā	100P
Parjanya	2	Svāhā	200P
Mitra	2	Parjanya	400P
Agni	2	Mitra	800P
Varuna	$\frac{1}{2}$	Agni	1000P
Soma	$\frac{1}{2}$	Varuna	1125P
Bhūta Vāyu	2	Soma	2250P
Anuruddha	5	Bhū Vāyu	11250P
Tapas Vāyu	10	Anuruddha	112500P
Purandara	10	Tap Vāyu	1125000P
Uṃā	10	Purandara	11250000P
Śiva	10	Uṃā	112500000P
Āśā	100	Śiva	11250000000P
Mukhya Vāyu	100	Āśā	112500000000P

Viṣṇu infinitely greater than all

But says an objector—we sometime find different figures about the relative greatness of these deities. How do you make then this strict rule. To this the Commentator replies —

Where there are found, in other scriptures different figures, there it must be understood, that either some higher deity has entered the lower, and thus increased its power or some lower has risen up to the higher. And thus there has arisen a decrease. All the qualities of lower are under the control of the higher.

Note — Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower.

The Lord Viṣṇu is higher than Prama in all respects infinitely high. He is of super excellent qualities, eternally free omnipotent, omnipresent whose qualities are infinitely eternal, the Lord of all. Thus it is in the *Tattva Viveka*.

Note — This gradation of Devas is shown in the *Taittirīya Upaniṣad* also. In describing the various grades of Anandas or joys the Upaniṣad says —

The gradation of joys is thus (Ta. Up. II 8 I) Hundred times more than human joy is the joy of the Manuṣya Gandharvas, hundred times more than the joy of the Manuṣya Gandharvas is the joy of the Deva Gandharvas, hundred times more than the joy of the Deva Gandharvas is the joy of the Pitṛs, hundred times more than theirs is the joy of Ajānya Devas, hundred times more than theirs is the joy of Karma Devas, hundred times more than theirs is the joy of Devas, hundred times more than the Devas is the joy of an Inira, hundred times more than his is the joy of a Brihaspati, hundred times more than his is the joy of a Prajapati, hundred times more than his is the joy of Brahmā.

Higher than Soma is the elemental air the Devata of strength

Higher than the elemental air is Annuddha the Deva of Food. He is called Anna because he frightens all enemies by sounds in battle (Annādi)

Higher than Annuddha is Tejas Vāyu produced from the Tejas Ahatīkara, he is called also Prāna Vāyu and is the deity of waters. He is called Āpas because he pervades (Vyapti) the body as the vital principal

Higher than Prāna Vāyu is Parandara the deity of Tejas. He is called Tejas because Tejas and Ojas are the same

Note — Parandara or Indra is the magnetic force higher than the Vital Force. This is called Ojas and through it everything below it may be conquered and brought under one's control. This Ojas has some correspondence with the Odyle force. If Tejas Vāyu corresponds with the health aura of a person, the Parandara Lord of Ojas would correspond with mental and astral aura.

Higher than Ojas is Umā the deity presiding over Buddha or Ākāśa she is called Ākāśa because she is fully luminous (Ā = fully, Kāśa = luminous)

Higher than Umā is Sadā Śiva the Lord of steady memory. He is called Soma, because he is devoted (Ra) to the Soma the Lord of equality (Sama) + e, the Supreme Brahman सम + र = समर

Higher than Śiva is the beloved of the Chief Vāyu, the Goddess Sarasvatī in all attributes whether bound or released she is better than Śiva she is called Āśa because she is the presiding deity of hope, and because Āśa literally means Full Bliss अ + ञ meaning full and Sam सम् meaning joy

Note — Aś means also faith or Brahmī

Higher than Sarasvatī is the Chief Vāyu called Prāna. He is so called because (1) He is the leader (Ani) of all these excellent ones (Pia) Prāna is the highest in this hierarchy. (2) The second reason why he is called Prāna is this. Na च means joy, Āni means full joy, and is the name of Sarasvatī. Prāna means the Lord of Āni or Sarasvatī and possessing most excellent joy. Therefore the supreme Vāyu is called Prāna or the Lord of Āni

The following table will show the gradation of these Devas The lowest is Puskara the deity of Karmas

Nāma	10 times greater than	Puskara	10P
svaha	10	Nāma	100P
Parjanya	2	Svāhā	200P
Mitra	2	Parjanya	400P
Agni	2	Mitra	800P
Varuṇa	+	Agni	1000P
Soma	+	Varuṇa	1125P
Bhṛta Vāyu	2	Soma	2250P
Anrudhha	5	Bh Vāyu	11250P
Taṁsas Vāyu	10	Anrudhha	112500P
Purandara	10	Ta Vāyu	1125000P
Umā	10	Purandara	11250000P
Śiva	10	Umā	112500000P
Asī	100	Śiva	11250000000P
Mukhya Vāyu	100	Asī	112500000000P

Vishnu infinitely greater than all

But says an objector—we sometimes find different figures about the relative greatness of these deities How do you make then this strict rule To this the Commentator replies --

Where there are found in other scriptures different figures there it must be understood that either some higher deity has entered the lower and thus increased its power or some lower has risen up to the higher And thus there has arisen a decrease All the qualities of lower are under the control of the higher

Note --Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower

The Lord Viṣṇu is higher than Piṇa in all respects infinitely high He is of super excellent qualities eternally free omnipotent omnipresent whose qualities are infinitely eternal the Lord of all Thus it is in the Tattva Viveka

Note --This gradation of Devas is shown in the Tattvīya Upaniṣad also In describing the various grades of Anandas or joys the Upaniṣad says --

The gradation of joys is thus (Ta Up II 8-1) Hundred times more than human joy is the joy of the Manuṣya Gandharvas hundred times more than the joy of the Manuṣya Gandharvas is the joy of the Deva Gandharvas hundred times more than the joy of the Deva Gandharvas is the joy of the Pitris hundred times more than theirs is the joy of Ajanya Devas hundred times more than theirs is the joy of Karma Devas hundred times more than theirs is the joy of Devas hundred times more than the Devas is the joy of an Indra hundred times more than his is the joy of a Brihaspati hundred times more than his is the joy of a Prajapati hundred times more than his is the joy of Brahmā

Memory has his control—He who meditates on Brahman in Memory. “Sir, is there something better than Memory?” “Yes, there is something better than Memory.” “Sir, tell it me.”—501

FOURTEENTH KHANDA

MANTRA 1

आशा वाव सराद्भूयस्याशेद्धो वै सरो मन्त्रानधीते कर्माणि
कुरुते पुत्राश्च पशूश्चेच्छत इमं च लोकममुं चेच्छत
आशामुपास्त्रेति ॥ १ ॥

आशा Āśā, hope, Goddess Sarasvatī the bliss of divine vision वाव Vāva, verily सराद् Smarāt, than memory. भूयसी Bhūyasi, greater. आशेद् Āśēddhah, kindled by hope वै Vai, verily; सर Smarah, memory. मन्त्रान् Mantrān, the sacred hymns अधीते Adhite, reads कर्माणि Karmāni, works, sacrifices. कुरुते Kurute, does पुत्रान् Putran, sons च Cha, and पशून् Paśūn, cattle. च Cha, and. इच्छते Ichhate, desires इमम् Imam, this च Cha, and लोकम् Lokam, worlds अमुम् Amum, that च Cha, and इच्छते Ichhate, desires आशाः Āśām, in hope उपास्ते Upāsve, meditates इति Iti, thus.

1 Hope (Sarasvatī or the bliss of divine vision) is better than Memory Kindled by Hope, Memory reads the Sacred Hymns, performs sacrifices, desires sons and cattles, desires this world and that Meditate on Brahman in Hope—502

MANTRA 2.

स य आशां ब्रूहेत्युपास्त आशयास्य सर्वे कामाः
समृद्धयन्त्यमोघा हास्याशिपो भवन्ति यावदाशाया गतं
तत्रास्य यथाकामचारो भवति य आशां ब्रूहेत्युपास्तेऽस्ति भगव
आशाया भूय इत्याशाया वाव भूयोऽस्तीति तन्मे भगवान्
ब्रूवीत्विति ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

स Sah, he य Yah, who. आशाः Āśām, in hope. ब्रूय Brahma, Brahman, इति Iti, thus उपास्ते Upāste, meditates आशया Āśāya, by hope. अस्व Asya, has

सर्वे Sarve, all कामा Kāmāḥ desires संप्रपन्ति Sampriddhyanti, fulfilled अमोघा Amoghāḥ, infallible दृढ्यायिष Hā, verily. Asya, his आसाह Āśāḥ blessings भवन्ति Bhavanti, become यावत् Yāvat, so far as आशाया Āśāyāḥ, of hope गतम् Gatam, scope तत्र Tatra, there अस्म्य Asya, his यथाकामचार Yathākāmachārah, freedom of movement भवति Bhavati, is य Yah, who आशाम् Āśām, in hope. इन्द्र Brahma, Brahman इति Iti, thus उपस्ते Upāste meditates अस्ति Asti, is भगव Bhagavah, Sir आशया Āśayah, than hope भूय Bhūyah, greater इति Iti, thus आशया Āśāyāḥ than hope वाव Vāva, verily भूय Bhūyah, greater अस्ति Asti, is इति Iti, thus तद् Tat, that. मे Me, to me भगवान् Bhagavān, Sir ब्रवीतु Bravītu, tell

2 He who meditates on Brahman in Hope, has all his desires fulfilled by Hope, his blessings are infallible He gets freedom of movement throughout all that region over which Hope has her control—He who meditates on Brahman in Hope “Sir, is there something better than Hope?” “Yes, there is something better than Hope” “Sir, tell it me”
—503

MĀTRĀ & COMMENTARY

Khanda 4-11

In this khaṇḍa it is said Saṅkalpa is greater than Manas What is this Saṅkalpa? The Commentator explains it thus —

Greater than Parjanya whether in bondage or Mukti is Mitra called the Saṅkalpa Devatā (because he produces the Saṅkalpa or will in all creatures) During day time one makes Saṅkalpa or determination to do a certain thing, and so remains awake, and in the night time, since the saṅkalpa is absent, one goes to sleep

Mitra is the God of day, and he is the God of Saṅkalpa or will or suggestion which remains active throughout the day In sleep Saṅkalpa loses its hold and so man goes to sleep Will is absent in dream and in sleep states Therefore Mitra is the God of Day and is very appropriately called the God of Saṅkalpa.

Similarly Agni is better than Mitra whether in the state of bondage or release, he is the Devatā of Mind, and he is called Chitta, because he is spread and collected (Chitta) in the Kuṇḍa or other

Higher than Agni is Varuna the God of Dhyāna and he is called Dhyāna, because in order to distinguish truth and falsehood, Brahman has made it an organ or instrument (Nidhiṁ)

Higher than Varuna is Soma the Lord of night, the deity of Vijnāna or knowledge He is called Vijnāna, because he discriminates the truth (Vivechana).

Higher than Soma is the elemental air the Devata of strength

Higher than the elemental air is Annuddha the Deva of Food. He is called Anna because he frightens all enemies by sounds in battle (Annādi)

Higher than Annuddha is Tejas Vayu produced from the Tejas Ahaṅkara, he is called also Prana Vayu and is the deity of waters. He is called Āpas because he pervades (Vyapṛi) the body as the vital principal.

Higher than Prana Vayu is Purandara the deity of Tejas. He is called Tejas because Tejas and Ojas are the same.

Note — Purandara or Indra is the magnetic force higher than the Vital Force. This is called Ojas and through it everything below it may be conquered and brought under one's control. This Ojas has some correspondence with the Oāyle force. If Tejas Vayu corresponds with the health aura of a person, this Purandara Lord of Ojas would correspond with mental and astral aura.

Higher than Ojas is Uma, the deity presiding over Buddhi or Ākāśa she is called Ākīśa because she is fully luminous, (Ā = fully, kīśa = luminous)

Higher than Uma, is Sadā Śiva the Lord of steady memory. He is called Smarta because he is devoted (Ra) to the Sma, the Lord of equality (Sama) : e, the Supreme Brahman सम + र = स्मर

Higher than Śiva is the beloved of the Chief Vayu, the Goddess Sarasvatī, in all attributes whether bound or released she is better than Śiva she is called Āśā, because she is the presiding deity of hope and because Āśā literally means Full Bliss. आ Ā meaning full and Sam सम् meaning joy.

Note — Āśā means also faith or Buddhi.

Higher than Sarasvatī is the Chief Vayu called Prana. He is so called because (1) He is the leader (Ana) of all these excellent ones (Pit) Prana is the highest in this hierarchy. (2) The second reason why he is called Prana is this. Na न् means joy, Āna means full joy, and is the name of Sarasvatī. Prāna means the Lord of Āna or Sarasvatī and possessing most excellent joy. Therefore the supreme Vayu is called Prana or the Lord of Āna.

These hierarchies are so graded that every higher Deva is ten times superior to the one below it. To this rule however, there is the following exception. Parjanya Mitra and Agni, as well as the elemental Air called Bhuta Vayu are only twice as great as those immediately below them. Amruddha is five times as great as the Bhuta Vayu. Varuna is one quarter greater than Agni. Soma is one eighth greater than Varuna. Āśā is hundred times greater than Śiva, while the Chief Vayu is hundred times greater than Āśā.

The following table will show the gradation of these Devas. The lowest is Paṅkara the deity of karmas

Nāma	10 times greater than	Paṅkara	10P
Svāhā	10	Nāma	100P
Parjanya	2	Svāhā	200P
Mitra	2	Parjanya	400P
Agni	2	Mitra	800P
Varuna	½	Agni	1600P
Soma	½	Varuna	11*5P
Bhūta Vāyu	2	Soma	2250P
Anuruddha	5	Bh Vāyu	11250P
Ta jas Vāyu	10	Anuruddha	112500P
Purandara	10	Ta Vāyu	1125000P
Umā	10	Purandara	11250000P
Śiva	10	Umā	112500000P
Āśī	100	Śiva	1125000000P
Mukhya Vāyu	100	Āśī	11250000000P

Viṣṇu infinitely greater than all

But says an objector—we sometime find different figures about the relative greatness of these deities. How do you make then this strict rule. To this the Commentator replies —

Where there are found, in other scriptures, different figures, there it must be understood, that either some higher deity has entered the lower, and thus increased its power or some lower has risen up to the higher. And thus there has arisen a decrease. All the qualities of lower are under the control of the higher.

Note — Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it. or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower.

The Lord Viṣṇu is higher than Prana in all respects infinitely high. He is of super-excellent qualities eternally free omnipotent, omnipresent whose qualities are infinitely eternal the Lord of all. Thus it is in the 'Tattva Viveka

Note — This gradation of Devas is shown in the Taittiriya Upaniṣad also. In describing the various grades of Ānandas or joys the Upaniṣad says —

The gradation of joys is thus (Ta Up II 8-1) Hundred times more than human joy is the joy of the Manuṣya Gandharvas, hundred times more than the joy of the Manuṣya Gandharvas is the joy of the Deva Gandharvas. hundred times more than the joy of the Deva Gandharvas is the joy of the Pitṛis. hundred times more than theirs is the joy of Ajānya Devas. hundred times more than theirs is the joy of Karma Devas. hundred times more than theirs is the joy of Devas, hundred times more than the Devas is the joy of an Indra. hundred times more than his is the joy of a Brihaspati. hundred times more than his is the joy of a Prajapati. hundred times more than his is the joy of Brahmā.

This very idea is expressed in another Śruti thus:—Now then creation is being described. From the Supreme comes Vidyā, from Vidyā comes Prāna, from Prāna comes Śraddhā (faith), from Śraddhā arises Śiva, from Śiva arises Buddhi (intuition), from Buddhi arises Indra, from Indra comes Taijas Prāṇa, from Taijas Prāṇa comes Aniruddha, from Aniruddha comes Bhūta Vāyu (the elemental air, the tangible air), from him Soma (Moon) from Soma comes Varuṇa, from Varuṇa comes Agni, from Agni comes Mitra, from Mitra comes Parjanya, from Parjanya comes Svāhā, from Svāhā, Uṣā. Every one that precedes is greater than one that comes after it, in all qualities; and every one that succeeds is lower in quality than one that precedes it. When they get Mukti, the lower merges in the higher and attains its own form and condition. This gradation is never destroyed, this gradation is no where destroyed, in this regular gradation they reach Brahman, through this regular gradation the released souls exist and move about freely throughout the Universe.

Notes—The names given in the Taittirīya differ from those given here, but the idea is the same. All admit the existence of this hierarchy. The word Vidyā in the above text refers to Lakṣmī or Rāmī. Śraddhā is the wife of Prāṇa. Buddhī is the same as Umā. The first in order is greater than one that follows it, because the Mukti of the latter is dependant upon the former. The Mukti of the Devas consists in everyone of them existing in his own condition, unalloyed by anything else. For Mukti is defined "existence in one's own form (Svarūpa), leaving superimposed forms." This gradation, exists even in the condition of Mukti. It is not that the Mukta Devas lose their gradation; no more than the Mukta Jivas lose their gradation. Therefore, the text says "this gradation is never and no where destroyed."

In the Chh. Up. the words are "Nāma Itihama Iti Upāśva" "worship Name as Brahman." Similarly in other places "worship Speech as Brahman," "worship Manas as Brahman" &c. In all these places, we have explained the words Nāma, Manas, Speech, &c., by a locative case, and translated those phrases as "worship Brahman in Name," "worship Brahman in Speech," "worship Brahman in Mind, &c." The Commentator now quotes an authority for this interpretation:—

It is thus written in the Sat Tatva:—"Hari gives salvation, when he is worshipped in the various deities, beginning with Nāma and ending with the Mukhya Vāyu. By meditating upon him as existing in these and yet separate from these, there is Mukti. There is no doubt in it.

But says an objector these Devas Nāma, &c., differ in qualities and powers, does the Lord existing in them differ also in qualities and powers? To this the Commentator replies:—

The Lord called Sama (the Equal) exists in His fulness in every one of these, beginning with Uṣā and ending with the Mukhya Vāyu; yet when He is meditated in a higher vehicle, He becomes highly pleased.

Though Hari is the same in all these Devas, yet meditating on Him in a higher form, conduces to greater satisfaction of the deity. The result is that He should be always

worshipped in the Highest, namely in the Mukhya Prāna corresponding with the Christ. God worshipped through the Christ becomes most highly propitiated

Since the Lord loves the higher more than the lower, therefore, when one meditates, in the highest, he thereby conduces to be highest propitiation of the Lord. Not only the Lord is highly pleased, but the worshipper also, who thus meditates on the Lord in the highest, undoubtedly gets the highest love manifesting in his own soul. The Lord gives salvation, when He is thus meditated in these Devās, with the full knowledge of this gradation. There is no other way of getting His grace, for this is the final conclusion of all scriptures. Thus it is written in the Tattva Viveka

Note —Because the Lord loves a Deva of higher hierarchy more than one in a lower hierarchy, therefore he who worships the Lord in a higher Deva gets the higher grace of God while the highest grace is obtained if worshipped in the Chief Prāna (Christ)

The word Nāma, &c., have been explained in the locative case namely, worship Brahman in name, &c. The Commentator now quotes a clear authority for this —

The words beginning with Nama and ending with Prana have been said to be in the seventh case (they are to be translated as in Name, in Speech, in Manas, &c.) They should be construed everywhere in the third, fourth, fifth and sixth cases also

Thus we may not only translate it "worship Brahman in name" but also "worship Brahman through Nāma (Nāmad third case) also worship Brahman as revealed by name (Nāmanā Adhivayaktam fifth case) so also worship Brahman as the Lover of Name and beloved of Name (Nāmanā Prativisayah sixth case) so also worship Brahman as the giver of rewards to name (Nāmanā Phala prada n fourth case) Thus Nāma Brahma Upanava should never be construed in the case it is shown in the text namely, in the case of apposition, and should never be translated as "worship Brahman as name" for then name and Brahman would become identical while the whole object of the Upaniṣad teaching is to show the great difference between God and everything else

Thus everywhere, when these words Nāma, &c., are found in connection with Brahman they are to be construed in the above manner. As in the well known Rig Veda Hymn (X 90 12) Brāhmanah Aya Mukham Āsit, the word Mukham though shown in the first case is explained as not identical with Brāhmana, for Brāhmana is not the mouth of God, but it is explained in the fifth case namely, from the mouth of God came out the Brahmana caste. Or as in the phrase Ātmā Vai Putrakah the word Ātmā, though in the first case, is explained as in the ablative and means "from the self or from one's own body," or is also explained in the sixth case, meaning then the son belongs to one's own self and does not mean that "the self is identical with the son." Or as in the phrase Yōpa Ādityah, the word Yōpa though in the first case is explained in the seventh case. As everywhere in these examples, the case of apposition is set

aside, in favour of a more appropriate case, so in these passages also the words Nama &c are to be construed not in the case of apposition but differently. This is done on the strength of the following Sūtra — A word in the first case may always be construed in all the seven cases.

Since each succeeding Deva is shown to be greater than one before it Brahman cannot be construed as identical with Nama &c, for then it would be absurd to say Brahman is identical with Nama and at the same time to say Speech is greater than Nama, for then Speech would become greater than Brahman. In other words Brahman himself would become greater and smaller.

Admitted that where a word is in the first case as in the phrases *Mano H Brahma* it may be construed in all the other cases as described by you. But when a word is in the objective case as in the phrase *Vācān Brahma Iti Upiśāte* how are you going to explain it. Is there any Sūtra of Grammar by which a word in the second case may be similarly explained? To this the commentator replies —

The second or the accusative case is employed in all the six cases that is to say it may be construed in all cases except the nominative case. Because all these (Nama &c) have the Supreme as their cause.

Says an objector we also do not say that Brahman is identical with Nama &c. All that we say is that Brahman is to be meditated upon as identical with Nama &c. It is only for the purposes of meditation that we assume this fanciful identity we never say that Brahman is really identical with Nama &c. To this the Commentator replies —

When one thing is meditated upon as something else such meditation cannot be conducive to the production of the end of man.

(For a thing must be meditated in its true form in order to give any result. If a man meditates upon Brahman as Uṣā or Rudra &c., he can never know Brahman though he may know Uṣā and others. Not only is this meditation perfectly useless to attain its own object but it is dangerous also as the Commentator next shows) —

There is not only want of the attainment of Puruṣārtha but there is positive danger in such meditation, just as there is danger in paying Royal Honors to a mere servant of the King. The person who thinks the servant of the King to be the King and by such thinking pays all Royal Honours to him incurs the displeasure of the King and is destroyed by him because the servant is under the control of the King, therefore he who meditates upon Nama and the rest as if they were Brahman is thrown by Brahman along with these Devas namely Nama and the rest into hell called blind darkness. Therefore let no one meditate upon these as Brahman. Thus it is in the Śāma Samhitā.

Note — Idol worship is not only useless, but positively sinful. If an idol whether of clay or stone or of subtler bodies like that of Devas &c. is worshipped as Brahman the worshipper goes to hell and so also does the Deva who accepts such worship. But if the man worships Brahman in the idol or in the Deva, realising all the while the separation of Brahman from the idol and from the Deva and knows that he is worshipping Brahman

The favourable result of medicines, however little, requires something of Adṛṣṭa (invisible) knowledge, a man must have some faith in the Devas, and must use these drugs with some knowledge of the invisible forces in order to get invariably favourable results. The results called Adṛṣṭa always accrue to the wise and not to any other.

Therefore, let no one ever worship any inanimate object, nor must his worship be untruthful, nor unworthy of the Lord, if he desires the best result (Mukti), and if he does not wish to go into hell, and if he wishes to work the will of Lord and to do that which is beloved of the Lord, or if he wishes to do what is the duty (of every right thinking man), or if he is a person desirous of getting release. Even the last two classes of persons (namely, he who worships through a sense of duty or is desirous of release must desire to please the Lord Hari, there is no questioning about it. Thus it is in the Upasana Lakṣana.

Even Lord Badarayana in his Vedānta Sūtras (II 1 5) says — ‘Only the superintending deities are denoted (by such terms), for they have superior powers and are personally present (in all places)’.

In such texts (the Earth spoke (S Br VI-3) Waters spoke) the deities that preside over Earth etc., are denoted. For they have, distinguished from other (beings) exalted powers and they are also found present everywhere.

Similarly in the Sūtra II 2 3 the same idea is conveyed —

‘(If it be said that the Pradhāna can be the cause) as seen in the case of milk or water, (“no” we reply), for even there (there is the intelligent being guiding it)’.

It is not right to hold that even the non intelligent Pradhāna may be active as in the case of milk curdling or water flowing &c. For the Sūtra says, that even there the activity is caused by the Lord as conveyed by the text. “All the different rivers abide by the command of this Imperishable (Lord) O Gārgi the rivers which take their rise in the mountains of the Sveta etc. and flow in different directions some to the east, some to the west, (Br I viii 9) By this (Lord) indeed milk becomes curd etc. As a matter of fact the curdling of milk is due to a living organism, and not to dead matter.

Moreover the following sūtra of the Devatā Mīmāṃsā shows the same — ‘The names like Śānu, &c., are used in denoting devas, because we find them holding conversation and the rest.’ Thus in the following passage of the Rig Veda (X, 97 22) we find the trees holding a discourse — “With Soma as their Sovran Lord the Plants hold colloquy and say O King, we save from death the man whose cure a Brahman undertakes’.

The plants here must be the devas of the plants. So also in the following passage the stones must be the devas of the stones.

May Śvitar the God, O Stones, stir you according to the Law
(Rv X, 175, 1)

Not only the insentient matter has no directive activity of its own but the animate world also has no independent activity of its own as will appear from the following verse of the Rig Veda —(X, 112 9)

“Lord of hosts amid our bands be seated they call thee greatest Sage among the eages Nothing is done, even far away, without Thee, great, wonderous Mighty One, is the hymn I sing thee ”

This shows that nothing is done anywhere by any one but under the command of the Lord of the hosts So also it cannot be said the devas can be frustrated in their aims When the devas want to reward or punish any one they do so without any chance of being hindered by any one.

So also in the following (Rv X, 33 9) --“None lives even had he hundred lives, beyond the statute of the Devas’ So also (Rv VIII, 47 1) --“Yours are incomparable aids, and good the succour they afford ”

This shows that the aid of the gods are invincible for the word *anehas* may be translated as invincible that which cannot be frustrated So also the following (Rv X, 6-9) —

“The Holy ones engendered, for their several laws, the heavens and earth, the waters and the plants and trees They filled the firmament with heavenly light for help, the Devas with will all free, made bodies beautiful for souls to dwell in ’

Admitted that nothing is done even far away, without the will of the Supreme Lord, but what is the necessity of admitting the existence of a hosts of devas when God can do everything To this the Commentator answers in the words of the Brahma Tarka —

The insentient objects get all their essential attributes, active powers, and various modifications from the sentient beings, the sentient beings get their sentiency from the Devas, the Devas get their power from the Supreme Prāna (the Christ) while the Chief Prāna gets his from the Supreme Lord Viṣṇu always This is the law, and nothing can happen, but as directed by them There is no example of an insentient object, showing any activity without the directing agency of a sentient being Since we always see all activity emanating from sentient beings, in every case, therefore the unseen things must be judged by the analogy of the seen As when we find some grains scattered near an ant-dil’ we infer that the ants must have thrown them there and they did not come there of themselves and though we do not see the ants we cannot say that the scattering is not caused by the ants Thus we infer from known examples, that the insentient is always under the control and direction of the sentient

Admitted that this sentient regulates the insentient, what is the necessity of admitting the existence of the devas to regulate the sentient beings cannot the sentient beings regulate their own act without the devas? The theory

is a cumbersome one. Rather say that every sentient being is self moved. To this the Commentator says —

When the evil spirits by obsessing can show their supernatural powers (such as bringing things from a distance, levitation, clairvoyance, etc.), why should the spirits of good, the devas, be not active agents, also, and why should not the Highest Spirit, the Lord Hari be active? Thus in the Brahma Tarka

In khanda second occurs the word *hridayajñam* a word generally translated as *pleasing* but the Commentator shows that it has not that meaning here

The word *hridayajñam* means he who knows the truth about the Lord. The word *hridaya* is a name of the Lord, literally meaning "He who moves in the hearts of all, or He who controls the hearts of all." Thus in the *Āitareya Āraṇyaka* we find the following — "The Rishis called Śrīkarakṣyas meditate on Brahma as Udamā, while the Rishis called Ārunoḃas adore him as Hrudaya (II I 4-5)

Thus *hridaya* is a well known name of God. The word *kola* occurs in this khanda (second). The Commentator thus gives its meaning

The *Abhidhāna* (Lexicon?) says — *kola* is the name of the *pūga* fruit, that is the betel nut, while the betel leaf is called *kaṭam*

In the fourth Khanda *Sankalpa* or *Mitra* is said to be the producer of heaven and earth, &c. The Commentator shows that all inanimate creation is the work of *Mitra* and all the animate is the work of *Prāna* and the rest.

Mitra called *Satkalpa* is the fashioner of the whole host of animate creation, such as the elements, the elementary objects, the mantras and the multitude of sacrificial objects, and of the various worlds. *Mitra* is the fashioner of inanimate objects, and *Vāyu* and the rest, fashion all animate beings. All objects are dual having a material and a vital part, the first is the work of *Mitra*, the second that of *Prāna*. Thus it is in *Vastu Tattva*

Says an objector why do you make this division? In this very khanda we find that everything is created by *Sankalpa* the word is *sarvam* or all. The Commentator says that the word must be restricted in its meaning here

Sankalpa creates or fashions "all," that is all inanimate objects. *Clitta* is that memory which is unsteady, liable to forgetfulness. *Smara* is that memory which is steady and permanent. Thus it is in the *Śabda Nirṇaya*

Pratisthā means primarily the Abode, that is, the place in which one abides in Release, the Mansions of the blest.

The word pratistha is applied to ordinary places of dwelling in a secondary sense only (primarily it denotes the abode of the Released). This is the difference which the knowers of words draw between the meaning of these two words.

The word Deva manusa has been used several times in this adhyaya. It does not mean the devas and men, but the devas who have assumed the body of men.

They should be known as deva manusa who being devas, have obtained an human incarnation. The phrases "the earth is in meditation," &c., in khanda sixth mean "as if they were in meditation," for they are always reserved in their speech, and are never given to much talk. But when they speak, they utter words pregnant with deep and many a meaning, for every word of theirs has more than one meaning. Thus it is in the Padma Purana.

In the next few khandas, it is said that hals is greater than vijñāna, that annam is greater than balam, that apas is greater than annam, that tejas is greater than apas, and so on. If halam, &c., be taken in their literal sense, then it would reduce the teaching into absurdity, for to say that the brute force is greater than knowledge, is not correct. The Commentator explains that all these words have two meanings and refer to the spiritual force and the physical force. The spiritual force is greater than knowledge and not the physical force.

As says the Tattva Sūtra —By the word Force is meant two kinds of forces, the force of the knowledge appertaining to the conditions of Release, and the external force. The knowledge which relates to Release is higher than ordinary knowledge (vijñāna). Similarly annam or Food has also two meanings. It means the essence of the knowledge relating to Release and the ordinary food. The spiritual food is higher than spiritual force, as the physical food is greater than physical force (for without food there would be no force). The spiritual food means the love of spiritual knowledge, and it is certainly higher than mere spiritual knowledge. And since the physical prowess depends upon physical food, hence the food is said to be greater than force. Similarly water is said to be of two sorts —the spiritual Waters, and the physical. The satisfaction resulting from the love of spiritual knowledge is called spiritual Waters, this peace of conscience is the inner water. The external water is the liquid element. Thus the inner water is higher than inner food, as the physical water is higher than the physical food (for no food will grow without water and a man can live without food but not without water). Similarly Fire has also two meanings, the Inner fire, which is the fire of genius (pratibha) and the External fire, Pratibhā fire is greater than the

satisfaction of soul, for pratibha or the spiritual insight is greater than soul satisfaction, (as fire or oxygen is a greater necessity of life than even water) Similarly Ākāśa is of two sorts, the spiritual ākāśa and the physical ākāśa. The Inner ākāśa is within the pratibhā, (it is the life of the spiritual fire), the external ākāśa or the ether is that which pervades through every interstice of matter. The spiritual ākāśa is the steady light of genius, the spiritual fire is the erratic flame of genius, hence ākāśa is greater than fire. (A man may live without air, as in yoga hibernation, but not without ether, for when the etheric double leaves the body, disintegration sets in) But higher than the steady light of genius is the steady memory, called smara — it is the uniform memory in the state of meditation. But higher than spiritual memory is the spiritual hope called śāśā. Śāśā means the bliss of direct vision of the Lord. But higher than the joy of direct vision is the joy one feels in Release, when he attains the Chief Prana (the Christ). That is the highest joy.

The last three, namely Smara, Śāśā and Prāna are purely spiritual and have no external correspondence. They are inner objects. But if these are purely spiritual why not take food, water, fire &c. as purely material and why explain them as devatās of food &c. To this the Commentator replies —

Commencing with food and ending with Prāna, the external force, food, water, and fire are respectively surpassed by external food, water, fire, and ākāśa, because from physical water is produced the physical food, and so on, but never otherwise. But the case is different with the inner food, &c., for the evolution or unfoldment of the inner ones is by a reverse process (the unfoldment of the lower precedes that of the higher).

The manifestation of the inner faculties is in a reverse way. Thus the unfoldment of the spiritual force (bala) leads to the unfoldment of the spiritual love (rati) the unfoldment of spiritual love leads to the evolution of the spiritual satisfaction (tripti) which unfolds pratibhā which leads to the opening of the steady memory &c. Thus here the lower in scale is the cause of the manifestation of the higher, just the reverse of it takes place in the physical plane. In other words the higher devatā can manifest in man only after the lower has evolved, and manifested itself. But says an objector— if this be so, why call the succeeding ones greater when they depend upon the others for their manifestation. In fact your so-called lower is the cause of the so-called higher and cause being greater than the effect the so-called lower ought to be called the higher. To this the Commentator replies —

Though the manifestation of Mokṣa depends upon the (successive unfoldment of the) lower devatās, yet as the bliss of mokṣa is innate, natural and eternal, while that even of the direct vision (aparokṣa) is lower than that of Mokṣa in an infinitely less degree and compared with Mokṣa it is transitory and ephemeral therefore, the gradation is as

mentioned above, (that is to say, the quantity of bliss regulates the grade, and not the order of manifestation)

As the joy of the state of release is innate and natural, therefore it is eternal, and since it is eternal all other joys are lower to it. The ecstasy of direct vision is considered to be the highest, but it even is not innate for it depends upon anāhkarana and is a modification of the inner organ and consequently aparokṣa knowledge is temporary. Moreover, here also the lower are the effect of the higher. For the production of the aparokṣa knowledge is dependent upon the fitness for Mokṣa, similarly the steady memory is dependent upon fitness for aparokṣa vision, while the pratibhā is caused by steady memory and so on.

This steady memory is dependent upon the fitness for aparokṣa vision, the pratibhā (the fire of genius) is dependent upon the fitness for steady memory, while the erratic genius exists where there is fitness for the steady genius, from genius comes satisfaction, and from satisfaction comes love, for how can there be love where there is no satisfaction. Thus in this order also, there is superiority of the attribute born of Prana over every other quality.

Though the order of unfolding of the spiritual qualities is reverse of that of the physical yet as a matter of fact, no lower quality unfolds until the person is fit for the higher. Only the man eligible for Mokṣa gets his aparokṣa vision unfolded, the man unfit for Mokṣa will never have his vision unfolded and so on. Thus Mokṣa is really the cause of the unfolding of all the latter.

FIFTEDNTH KHANDA

MANTRA 1

प्राणो वा आशाया भूयान्यथा वा अरा नाभौ सम-
र्पिता एवमस्मिन् प्राणे सर्वं समर्पितं प्राणः प्राणेन याति
प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता
प्राणो भ्राता प्राणः स्वस्ता प्राण आचार्यः प्राणो ब्राह्मणः ॥ १ ॥

प्राण Prāna, life breath (the Chief Prāna वै Vai verily आशाया Āśāyā, than Hope भूयान् Bhūyān greater यथा Yathā, as वै Vai, verily अरा Arāḥ, spokes of a wheel नाभौ Nabhau, in the nave समर्पिता Samarpitāḥ, hold to or attached to एवम् Evam, thus अस्मिन् Asmin, in this प्राणे Prāṇe, in the Chief Breath सर्वम् Sarvam, all समर्पितम् Samarpitam, attached प्राण Prāṇaḥ, the Chief breath प्राणेन Prāṇena, through the Supreme Breath (the Highest Brahman याति Yāti moves प्राण Prāṇaḥ, The Supreme breath or Prāna The Highest Self प्राणम् Prāṇam, life to Prāṇam or the Christ ददाति Dadāti gives (all desired objects) प्राणाय Prāṇāya to prāṇa ददाति Dadāti, gives प्राण Prāṇaḥ The Supreme

Breath the Lord God. इ Ha, verily पिता Pitā, father, प्राण. Prāṇah, the Supreme breath माता Mātā, mother, प्राण Prāṇah, the Supreme breath भ्राता Bhrātā, brother प्राण Prāṇah, the Supreme breath स्वसा Svāsā, sister प्राण Prāṇah, the Supreme breath. आचार्य. Āchāryah, teacher प्राण Prāṇah, the Supreme breath ब्राह्मण. Brāhmaṇah, the Priest The Singer

1. The Chief Breath (Prāṇa) is verily greater than Hope. As the spokes of a wheel are all attached to the nave, so in this Chief Breath are all attached. But the Chief Breath, himself moves, through the Supreme Breath. The Supreme Breath, gives to the Chief Breath all that He desires, (when the Prāṇa mediates for souls to the Supreme), yea gives to him, his very life. This Supreme Breath is verily father, the Supreme Breath, the mother; the Supreme Breath, the sister, the Supreme Breath, the teacher, the Supreme Breath, the Priest—504

MANTRA 2.

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा
ब्राह्मणं वा किञ्चिद् भृशमिव प्रत्याह धिक्त्वाऽस्त्वित्येवैनमाहुः
पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा
वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ २ ॥

स Saḥ, he यदि Yadi, if पितरम् Pitaram, to father वा Va, or. मातरम् Mātaram mother वा Va, or. भ्रातरम् Bhrātaram, brother वा VA or स्वसारम् Svāsāram, sister. वा. Va, or आचार्यम्. Āchāryam, teacher, वा VA, or ब्राह्मणम् Brāhmaṇam, priest. वा Va, or. किञ्चिद्. Kiñchit, any thing. भृशम् Bhrīśam, offensive इव Iva, as if प्रत्याह Pratyāha, says धिक् Dhik, shame, fie वा Iva, to thee अस्तु. Astu be इति It, thus एव. Eva, even. एनम् Enam, to him आहुः Āhuḥ, they say पितृहा Pitṛihā, father-killer, parricide. † वा, verily त्वम् Tvam, thou असि Asi, art मातृहा. Mātrihā, matricide. ‡ वा, verily त्वम् Tvam, thou, असि Asi, art भ्रातृहा Bhrātrihā, fratricide. स्वसृहा Svāsṛhā, killer of sister. आचार्यहा Āchāryahā, killer of teacher ब्राह्मणहा Brāhmaṇahā, killer of priest वै Vai, verily त्वम् Tvam, thou असि Asi, art इति. It, thus .

2. If he says anything harsh to his father, or mother, or brother, or sister, or teacher, or priest, people say to him, 'fie unto thee, thou art as if thou hast killed thy father, or mother, or brother, or sister, or teacher, or priest.'—505.

MANTRA 3

अथ यद्यप्येनानुक्त्वान्तप्राणान्शूलेन समासं व्यतिपन्दहेत्रैवेनं
 ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहा-
 सीति नाचार्यहासीति न ब्राह्मणहासीति ॥ ३ ॥

अथ Atha, the: यदि Yadi, if अग्नि Aṅi, also एनान् Enān, these
 उक्त्वान्तप्राणान् Uktvāntapraṇān gone Life Breaths, whose life breaths had
 departed शूलेन Śūleṇ with a poker समासम् Samāsam, fully touching
 with, thrusting व्यतिपन्दहेत्रै Vyatisandhet, burns them to pieces न Na,
 not एव Eva, even एनम् E na, to him ब्रूयु Brūyuh, they say पितृहा
 Pitṛhā, killer of father अस्ति Asi, thou art इति Iti, thus न Na not
 मातृहा Matṛhā, Matricide अस्ति Asi art thou इति Iti, thus न Na,
 not भ्रातृहा Bhrātṛhā, fratricide अस्ति Asi thou art इति Iti, thus न
 Na not स्वसृहा Svasṛhā sorronicide अस्ति Asi, thou art इति Iti, thus
 न Na, not आचार्यहा Achāryhā, tutor अस्ति Asi, thou art इति Iti,
 thus न Na, not ब्राह्मणहा Brāhmaṇhā Priest-killer

3 But when Life Breaths have gone out of them, if
 one thrusts a poker into them or burns them to ashes, no
 one says to him, thou hast killed thy father, mother, brother,
 sister, teacher or priest —506

MANTRA 4

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं
 मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवा-
 द्यस्मीति ब्रूयान्नापह्वीत ॥ ४ ॥

इति पञ्चदशः अध्यायः ॥ १५ ॥

प्राण Pṛāṇah, the Supreme Breath हि Hi, verily एव Eva, indeed
 only एतानि Etāni, in these सर्वाणि Sarvāni, all भवति Bhavati, becomes
 स Sah, he वै Vai, verily एष Eṣah, thus एवम् Evam, thus पश्यन्
 Paśyan, seeing एवम् Evam, thus मन्वान Manvānah perce vintg. एवम् Evam,
 thus विजानन् Vijānan, understanding अतिवादी Ativādi, becomes a speaker
 of the highest truth भवति Bhavati becomes नम् Nam, to him चेत् Chet,
 if. ब्रूयु Brūyuh, they say अतिवादी Ativādi declarer, of highest truth a
 Christian. अस्ति Asi thou art इति Iti thus अतिवादी Ativādi, declarer
 of highest truth, a Christian अस्मि Asmi, I am इति Iti, thus ब्रूयत
 Brūyat, let him say न Na, not अपह्वीत Apahvīta let him not conceal

4. The Supreme Breath verily exists in all these. He who sees it thus, perceives it thus, knows it thus, becomes the teacher of the highest Truth. If people say to him, thou art an Ativâdin, let him say boldly, I am an Ativâdin, he need not conceal it. ("Sir is there something higher than Prâna?" "Yes, there is something higher than Prâna" "Sir, tell it me".)—507

Note—An Ativadin is one who declares a great truth, or believes in a great truth. Here it means one who believes that Prana (Christ) is the highest truth, next only to God. An Ativadin would, therefore, mean a Christian. One who believes in Christ should never be afraid of declaring his faith in him, and when asked by any one, should never deny him or conceal the truth.

SIXTEENTH KHANDA

MANTRA 1

एष तु वा अति वदति यः सत्येनातिवदति सोऽहं भगवः
सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं
भगवो विजिज्ञास इति ॥ १ ॥

इति षोडशः खण्डः ॥ १६ ॥

एष Esth, this तु Tu, but वै Va, verily. अतिवदति Ativadati, declares the highest truth य Yah, who सत्येन Satyena with the true, about the true, i. e., विष्णु Vishnu अतिवदति Ativadati, declares the highest truth, स Sah, that अहम् Aham, I. भगवः Bhagavah, S r. सत्येन Satyena, by the true, by the Lord विष्णु Vishnu, by the grace of the True अतिवदति Ativadati, may I become an Ativâdin इति It, thus सत्यम् Satyam, the true, विष्णु Vishnu तु Tu, but एव Eva, even. विजिज्ञासितव्यम् Vijijñastavyam, ought to be known. इति It, thus. सत्यम् Satyam, the true, विष्णु Vishnu भगवः Bhagavah, S r. विजिज्ञासे Vijijñāse, desire to know इति It, thus.

1 (The Lord called the True is higher than Prâna) But he in reality is (a higher) Ativâdin, who declares the Lord विष्णु Vishnu to be the True "Sir, may I become an Ativâdin by the grace of the True" "But we must (first) desire to know the True" "Sir, I desire to know the True"—508

SEVENTEENTH KHANDA

MANTRA 1

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति
विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति
विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

यदा Yada, when वै Vas, verily विजानाति Vijnāti, one understands अथ
Attha then सत्यम् Satyam, the Lord called the True, the good Ruler वदति
Vadati, he speaks, he declares the True to be Omniscient न Na not अविजानन्
Avijānan he who does not understand the Lord as Omniscient सत्यम् Satyam,
the True वदति Vadati, declares. विज्ञानम् Vijnānam, understanding, the Lord
as Omniscient एव Eva, even, only. तु Tu, but एव Eva, only, even
विजिज्ञासितव्यम् Vijnāsitavyam one should desire to understand इति Iti, thus
विज्ञानम् Vijnānam, the understanding भगवः Bhagavah Sir. विजिज्ञासे Vijnāse,
I desire to understand इति Iti, thus

1 When one understands (the good Lord as Omniscient)
then one declares the Good Lord (Satyam) One who does
not understand (Him as Omniscient,) cannot declare Him as
the Good Only he who understands the Omniscient, can
declare the Good This Omniscient, however, we must
desire to understand "Sir, I desire to understand the
Omniscient"—509

Note—The word satya means the Good (sat) Ruler (ya)

EIGHTEENTH KHANDA

MANTRA 1

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वेव
विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो
विजिज्ञास इति ॥ १ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

यदा Yada, when वै Vas verily मनुते Manute, perceives, acts zealously,
realises that the Lord is the Thinker अथ Attha then विजानाति Vijnāti, he
understands न Na not चत्वा Amāva, without thinking without being

zealous. विजानाति Vijānāti, understands. मत्वा Matvā, by perceiving, by being
zealous, by knowing Him as Thinker. एव Eva, even, only न Na, not विजानाति
Vijānāti, understands as Omniscient मतिं Mātiḥ, the Thinker, Reason,
thought, perception, zeal तु Tu, but. विजिज्ञासितव्या Vijjñāsītavyā, one should
desire to understand इति Iti, thus मतिम् Matim, zeal, thinking, reasoning,
perception, the Thinker भगव् Bhagavaḥ, Su विजिज्ञासे Vijjñāse, I desire to
understand इति Iti, thus

1. When one realises Him as the Thinker, then one
knows Him as Omniscient One who does not so realise, can-
not understand Him as Omniscient Only he who knows
thus, understands the Omniscient This Thinker, however,
we must desire to understand "Sir, I desire to understand
the Thinker"—510

NINETEENTH KHANDA

MANTRA I.

यदा वै श्रद्धधात्यथ मनुते नाश्रद्धधन् मनुते श्रद्धधदेव मनुते
श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ १ ॥

इत्येकानविंशः खण्डः ॥ १९ ॥

यदा Yada, when वै Va, verily श्रद्धाति Śraddadhāti, has faith, believes,
knows Him as Holy अथ Atha, then मनुते Manute, he has zeal, acts zealously,
knows Him as Thinker न Na, not, अश्रद्धधन् Aśraddadhān, without faith,
without knowing Him as Holy. मनुते Manute, he acts with zeal, knows as
Thinker श्रद्धध् Śraddadhāt, has faith, knows as Holy एव Eva, alone. मनुते
Manute, acts with zeal, knows as Thinker श्रद्धा Śraddhā, faith, holiness तु
Tu, but एव Eva, alone विजिज्ञासितव्या Vijjñāsītavyā, one should desire to
understand इति Iti, thus श्रद्धा Śraddhām, faith, holiness, the Holy One भगव्
Bhagavaḥ, Sir, विजिज्ञासे Vijjñāse, I desire to understand इति Iti, thus

1. When one knows Him as Holy, then one knows Him
as Thinker One who does not know Him as Holy, cannot
know Him as Thinker Only he who knows Him as Holy,
can know Him as Thinker This All-holy, however, we
must desire to understand "Sir, I desire to understand
the All-holy"—511

TWENTIETH KHANDA

MANTRA 1

यदा वै निस्तिष्ठत्यथ श्रद्धधाति नानिस्तिष्ठञ्श्रद्धधाति
निस्तिष्ठन्नेव श्रद्धधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां
भगवो विजिज्ञास इति ॥ १ ॥

इति विंशः खण्डः ॥ २० ॥

यदा Yada, when वै Vai, verily निस्तिष्ठति Nistisṭhāti, attends on a spiritual teacher, has reverence knows Him as Firm अथ Atha, then श्रद्धधाति Śraddadhāti, he has faith knows him as holy न Na, not अनिस्तिष्ठन् Anistisṭhan, without reverence knowledge of firmness श्रद्धधाति Śraddadhāti, has faith: knows him as holy निस्तिष्ठन् Nistisṭhan, who has reverence knowing Him as Firm एव Eva, only. श्रद्धधाति Śraddadhāti, has faith one knows him as holy निष्ठा Nisthā, reverence, firmness तु tu, but एव Eva, only, even विजिज्ञासितव्या Vijnāsitavya, one should desire to know. इति Iti, thus. निष्ठा Nisthām, the All Firm भगव भगव Bhagavah, Sir. विजिज्ञासे Vijnāse, I desire to know इति Iti, thus

1 When one knows Him as Firm, then one believes Him holy. One who has no knowledge of His firmness, cannot believe Him as holy Only he who knows Him as firm, believes Him as holy This firm Lord, however, we must desire to understand "Sir, I desire to understand the firm One"—512

TWENTY-FIRST KHANDA

MANTRA 1

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव
निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो
विजिज्ञास इति ॥ १ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

यदा Yada, when वै Vai, verily. करोति Karoti, controls his passions knows Him as Creator अथ Atha, then निस्तिष्ठति Nistisṭhāti, has reverence: knows Him as Firm न Na, not. अकृत्वा Akṛtvā, without controlling knowing Him as Creator निस्तिष्ठति Nistisṭhāti, has reverence: knows Him as Firm कृत्वा Kṛtvā, having control, knowing Him as Creator एव Eva, alone. निस्तिष्ठति Nistisṭhāti,

have reverence: knows Him as Firm कृति Kṛtiḥ control creator, तु Tu, but, एव Eva, alone विजिज्ञासितव्यं Vijjñāsītavyā, one should desire to know कृतिम् Kṛtiṃ, control, creator भगवः Bhaḡavaḥ, Sū विजिज्ञासे Vijjñāse, I desire to know इति Iti, thus .

1 When one knows Him as Creator, he knows Him as having firmness The man who does not know Him as Creator, can never know Him as having firmness. He alone knows Him as Firm, who knows Him as Creator The Creator therefore, should one desire to know "Sū, I desire to know the Creator."—513.

TWENTY-SECOND KHANDA

MANTRA 1

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव
लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो
विजिज्ञास इति ॥ १ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

यदा Yada, when वै Vai, verily सुखम् Sukham, happiness लभते Labhate, he obtains अथ Atha, than करोति Karoti performs a duty न Na, not असुखम् Asukham, not happiness- लब्ध्वा Labdhvā, having obtained, realised करोति Karoti performs duty, knows the Creator. सुखम् Sukham, happiness एव Eva, alone लब्ध्वा Labdhvā, having obtained करोति Karoti, does any act सुखम् Sukham, happiness तु Tu, but एव Eva, alone विजिज्ञासितव्यम् Vijjñāsītavyam, one should desire to understand इति Iti, thus सुखम् Sukham, happiness भगवः Bhaḡavaḥ Sū विजिज्ञासे Vijjñāse, I desire to understand इति Iti, thus-

1. When one knows Him as Pleasure, he knows Him as the Creator, he who does not know Him as Pleasure, does not know Him as Creator Realising Him as Pleasure alone, one knows Him as Creator This Pleasure, however, we must desire to understand "Sū, I desire to understand Pleasure."—514

TWENTY-THIRD KHANDA

MANTRA I

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा
त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ १ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

य Yau, who वै Vai, verily भूमा Bhūmā, infinity, the full Nārāyaṇa तद् Tat, that सुखम् Sukham, pleasure, happiness, True and independent bliss, न Na not, अल्पे Alpe, finite Mukta The Released Souls, सुखम् Sakham, happiness, pleasure अस्ति Asti, is भूमा Bhūmā, infinity एव Eva, only सुखम् Sukham, happiness, pleasure सुखम् Sukham भूमा Bhūmā infinity. तु Tu, but एव Eva, only. विजिज्ञासितव्य Vijjñāsītavyah, one should desire to understand. इति Iti, thus भूमानम् Bhūmānam, the infinity भगवः Bhagavah, Sir विजिज्ञासे Vijjñāse, I desire to understand इति Iti, thus.

1. He who is (the Lord Nārāyaṇa) called the Infinity is real pleasure, without the grace of Infinity, there is no pleasure for the finite but Muktaivaṣ Infinity alone is pleasure one must, therefore, enquire into Infinity. "Sir, I desire to understand Infinity."—515

Note—Thus Nārāyaṇa called Infinity (Bhūmā) is the Good (Satya), the Omniscient (Vijñāna), the Thinker (Matī), the Holy (brahṁhā), the Firm (Niṣṭhā), the Creator (Kṛtā); and the Pleasure (Sukham) All these attributes belong to Him

TWENTY-FOURTH KHANDA

MANTRA I

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाऽथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै
भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन् प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

यत्र Yatra, where, under control of whom न Na, not अन्यत् Anyat, any thing else, पश्यति Paśyati, he sees न Na, not अन्यत् Anyat, any thing else. शृणोति Śṛṇoti, one hears न Na, not, अन्यत् Anyat any thing else. विजानाति Vijānāti, understands. स Sah, he भूमा Bhūmā, infinity अथ Atha, but यत्र Yatra, where, under control of whom अन्यत् Anyat, any thing else. पश्यति Paśyati, he sees अन्यत् Anyat, any thing else शृणोति Śṛṇoti, one hears. अन्यत्

Anyat, any thing else. विजानाति Vijnāti, understands तत् Tat, that अल्पम् Alpam, small. यं Yañ, who वै Va, verily भूमा Bhūmā, infinite तत् Tat, he. अमृतम् Amṛitam, immortal अथ Atha, then यत् Yat, what अल्पम् Alpam, small, whole class of Muktas तत् Tat, that. मर्त्यम् Martyam, mortal स Sa, he भगवद् Bhagavah, Sir. कस्मिन् Kasmin, in which प्रतिष्ठितः Pratiṣṭhitaḥ, foundation, rests इति Iti, thus स्वे Sve, own महिम्नि Mahimni, glory यदि Yadi, or, if वा Va, or. न Na, not महिम्नि Mahimni, glory इति Iti, thus

Note —He Who is Infinity, He verily is Pleasure, in the limited (condition of the Muktas) there is no Pleasure (without the grace of Infinity) The Infinity alone is Pleasure Infinity however, one must try to understand "Sir, I desire to understand Infinity."

1. Without being permitted by whom, one does not see any thing else, one does not hear any thing else, one does not understand any thing else, He is the Infinite But where he sees a thing under the control of something else, or hears it such, or understands it such that is the limited He who is Infinite, He is verily the Immortal But that which is the limited that is Mortal

"Sir, in what does this Infinite rest?" In His Own Glory or perhaps not even there —516

MANTRA 2

गोश्चश्चमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं
क्षेत्राण्यायतनानीति नाहमेवं व्रवीमीति ह्येवाचान्यो ह्यन्यस्मिन्
प्रतिष्ठित इति ॥ २ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

गो Go, cow. अश्वम् Aśvam, horses. इह Iha, here महिम्नि Mahimni, glory इति Iti, thus. आचक्षते Āchaksato, they call. हस्तिहिरण्यम् Hastihiranyam, elephants and gold दासभार्यम् Dāsa-bhāryam, slaves and wives क्षेत्राणि Kṣetrāṇi, fields आयतनानि Āyatanaṇi, houses इति Iti, thus न Na, not अहम् Aham, I एवम् Evam, thus व्रवीमि Bravāmi, I say इति Iti, thus. इ Hī, verily उवाच Uvācha, said (Sanat Kumāra) अन्य Anyañ, another हि Hi, verily अन्यस्मिन् Anyasmin, in another प्रतिष्ठितः Pratiṣṭhitaḥ, resting इति Iti, thus

2. "Cows and horses in this world are said to be glorious, so also elephant and gold, slaves and wives, fields and houses. But I did not mean any such glory," thus said, Sanat Kumāra "I said something different 'Infinity resting in his own glory,' is different from any worldly glory."

TWENTY-FIFTH KHANḌA.

MANTRA 1

स एवाधस्तात् स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः
स उत्तरतः स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्ता-
दहमुपरिष्ठादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं
सर्वमिति ॥१॥

स Sah, he एव Eva, alone अधस्तात् Adhastāt, below स Sah he उपरिष्ठात्
Upariṣṭāt, above स Sah, he पश्चात् Paśchāt, behind स Sah, he पुरस्तात्
Purastāt, before स Sah he दक्षिणत Daksinatāh, on the right स Sah, he
उत्तरत Uttaratah, left स Sah, he एव Eva, alone इदम् Idam, this the nearest
सर्वम् Sarvam all, all under Him, the Full इति Iti, thus अथात् Atha atāh,
now, then अहङ्कारादेश Ahankāraśeśah, self consciousness Ādeśah, teaching
The Lord Aniruddha in the Jiva एव Eva, only अहम् Aham, I The Lord
called Aham एव Eva, alone अधस्तात् Adhastāt, below, अहम् Aham, I The
Aham उपरिष्ठात् Upariṣṭāt, above अहम् Aham I The Aham पश्चात् Paśchāt,
behind अहम् Aham I The Aham पुरस्तात् Purastāt, before अहम् Aham, I
The Aham दक्षिणत Daksinatāh, on the right, अहम् Aham, I, The Aham उत्तरत
Uttaratah, on the left अहम् Aham, I, एव Eva, alone

1 The Infinite indeed is below, above, behind, be-
fore, right and left—this He indeed is Full (Sarvam) Now
follows the explanation of the Infinite residing in the Jīva,
and called ("I") The "I" is below, the "I" is above, the
"I" is behind, the "I" is before, the "I" is on the right,
the "I" is on the left, the "I" verily is the nearest and
the Full—518

MANTRA 2

अथात् आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चा-
दात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति
स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड
आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु
कामचारो भवति । अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्य-
लोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

इति पञ्चविंशः खण्डः ॥ २५ ॥

TWENTY-SIXTH KHANḌA

MANTRA 1

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत
 आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आ-
 त्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽ-
 न्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः
 संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा
 आत्मतः कर्माण्यात्मत एवेदं सर्वमिति ॥ १ ॥

तस्य Tasya, his ह Ha, verily. वै Vai, verily एतस्य Etasya, of this एतपरदत्त
 Evañ paśyatah, of thus seeing Of one who sees thus One who is Mukta or
 released एवमन्वानस्य Evañmanvānasya of one who thinks thus एवम् Evam, thus
 विजानत Vyjānatah, understanding thus आत्मत Ātmatah, from the Supreme
 Lord called Ātman or Sat प्राण Prāṇah Prāṇ आत्मत Ātmatah, from the
 Supreme Lord called Atman or Sat वाचा Vācā, hope आत्मत Ātmatah, from
 the Supreme Lord called Ātman or Sat स्मर Smarah Memory, आत्मत Ātmatah,
 from the Supreme Lord आकाश Akāśah the ether, आत्मत Ātmatah,
 from the Supreme Lord तेज Tejah fire आत्मत Ātmatah, from the Supreme
 Lord आप Āpah, waters आत Atmatah from the Supreme Lord आविर्भाव
 तिरोभावौ Āvirbhāvavirōbhāvau, the appearance and disappearance of the world
 systems आत्मत Ātmatah from the Supreme Lord अन्नम् Ānnam, food आत्मत
 Ātmatah, from the Supreme Lord बलम् Balam, force आत्मत Ātmatah, from
 the Supreme Lord विज्ञानम् Vyjānam, understanding आत्मत Ātmatah, from
 the Supreme Lord, ध्यानम् Dhyānam, meditation आत्मत Ātmatah, from the
 Supreme Lord चित्तम् Chittam, mind, unsteady memory आत्मत Ātmatah,
 from the Supreme Lord संकल्प Sankalpaḥ, will आत्मत Ātmatah, from the
 Supreme Lord मन Manah mind आत्मत Ātmatah, from the Supreme Lord वाक्
 Vak, speech आत्मत Ātmatah from the Supreme Lord नाम Nama name
 आत्मत Ātmatah, from the Supreme Lord मन्त्रा Mantrāh, Sacred hymns आत्मत
 Ātmatah, from the Supreme Lord कर्माणि Karmaṇi, sacred rites आत्मत
 Ātmatah, from the Supreme Lord एव Eva, also एदं Idam this world सर्वम्
 Sarvam, all. इति Iu, thus

1 Of the released soul which sees thus, which thinks
 thus, understands thus, (there takes place the vision of crea-
 tion, sustenance and dissolution of the Universe He sees
 how) the Chief Prāṇa comes out of the Lord (Ātman), how
 the Hope comes out from the Ātman how the Steady

Memory emerges from Him, how the Ether comes from the Âtman, the Fire from the Âtman, the Water from the Âtman, the appearance and disappearance of the world from the Âtman, Food from Âtman, Power from Âtman, Understanding from Âtman, Meditation from Âtman, Unsteady Memory from Âtman, the Will from Âtman, the Mind from Âtman, the Speech from Âtman, the Name from Âtman, the Mantras from Âtman, the Karmas from Âtman, verily how all this Universe comes out from the Âtman alone.—520.

Note — This verse also describes the glory of the Released Soul. The Mukta sees the panoramic view of the creation of the universe, and how everything at the dawn of creation comes out of the Lord.

MANTRA 2

तदेव श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताः
 सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति
 त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशस्मृतः शतं
 च दश चैकश्च सहस्राणि च विश्वतिराहारशुद्धौ सत्त्वशुद्धिः
 सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै
 मृदितकपायाय तमसस्परं दर्शयति भगवान् सनत्कुमारस्तः
 स्कन्द इत्याचक्षते तः स्कन्द इत्याचक्षते ॥ २ ॥

इति पहिंषशः खण्डः ॥ २६ ॥

इति सप्तमः प्रपाठकः ॥ ७ ॥

सत् Sat, about this एव Esah, this श्लोकः Ślokaḥ, verse. न Na, not परम Paśyaḥ, the seer, the Mukta Jiva मृत्युं Mrityum, death पश्यति Paśyati, sees न Na, not रोगं Rogam disease न Na, not नोत Uta, also दुःखताः Duḥkhatāḥ, sorrow, pain सर्वं Sarvam, all ह Ha, verily पश्यः Paśyaḥ, the seer, the released soul पश्यति Paśyati, sees, सर्वं Sarvam, all, the Supreme Lord called Full आप्नोति Āpnoti obtains, सर्वत्र Sarvatra, always, everywhere इति Iti, thus स Saḥ He एकधा Ekadhā, one-fold भवति Bhavati, becomes त्रिधा Tridhā three-fold, भवति Bhavati, becomes पञ्चधा Pañchadhā, five-fold, सप्तधा Sapthadhā, seven-fold नवधा Navadhā, nine-fold च Cha, and एव Eva, alone, thus पुनः Punāḥ, again च Cha, and एकादश Ekādaśa, eleven इति Smṛitih, is called शतशः Śataśca, one

hundred and ten and one एक प Ekah cha, and one सहस्राणि च विंशतिः. Sahasraṇi, chaviṁśatiḥ, one thousand and twenty आहारयुद्धौ Ahāra śuddhau, food being pure, teaching or doctrine being pure सत्त्वयुद्धिः Sattvaśuddhiḥ, purity of knowledge. सत्त्वयुद्धौ Sattvaśuddhau, when the mind is pure. ध्रुवः Dhruva, steady स्मृतिः Smṛtiḥ, memory, means of meditation स्मृतिशब्दे Smṛtilambhe, when meditation is steady सर्वग्रन्थिनाम् Sarvagranthiṅām, of all letters विप्रमोक्षः Vi-pra-mokṣaḥ, unloosening तस्मै Tasmāi, to him मृदितकषायः Mṛditakasāyā, whose faults have been rubbed out समस्तं पारम् Gamasah pāram, the other side of darkness दर्शयति Darśayati, shows भगवान् Bhagavān, Lord सनत्कुमारः Sanat Kumārah, Sanat Kumāra तद् Tam, him स्कन्दः Skandah, Skanda इति Iti, thus आपचक्षे Achaksate, they say तद् Iam, him स्कन्दः Skandah, Skanda इति Iti, thus आपचक्षे Achaksate, they say.

2. There is this verse about it: "the released soul does not see death nor illness nor pain. The released sees everything and obtains everything everywhere. He becomes one, He becomes three, He becomes five, He becomes nine, and it is said He becomes eleven as well, nay He becomes one hundred and eleven and one thousand and twenty."

Right doctrine leads to right thinking. Right thinking conduces to firm meditation. When meditation is firm (there is vision of the Divine) and all ties are unloosened completely.

To the sage Nārada, with his faults all rubbed out, the Great Teacher Sanat Kumāra showed the other side of darkness. Sanat Kumāra is called the Great Warrior, yea he is called the Great Warrior—521

MADHYA'S COMMENTARY

The last khanda ended with the Āsi as the highest. The next khanda teaches that Prāna is the highest, and we find the enigmatical saying the prāna moves by the prāna, it gives prāna to the prāna. It may be construed as meaning that the prāna moves by his own power, and that the prāna gives his own life to others, but this would be wrong. Hence the Commentator explains it—

That which is Prāna (the Christ) moves by the PRĀNA, namely moves by the Supreme Brahman, who is the PRĀNA and this the true meaning of the phrase prānah prānena yāti. The phrase prānah prānam dadāti means the Supreme Brahman (Prāna) gives to Prāna all desired objects. That the word prāna means the Supreme Brahman, we find from the following Śūti.—He is the PRĀNA of prāna itself (Kena). The phrase prānāya dadāti means that the Prāna hands over to the

Supreme PRĀNA the Soul of the freed, having shown him the Supreme Self (In other words he is the Mediator) that the Prāna Vayu gives to the disciple the knowledge of the Supreme Brahman even. He shows the Brahman to him through knowledge.

The word atvādi means he who says (vdati) to the disciple the truth about the highest (atita), for the Highest has gone beyond all else, (beginning with annam and ending with prana. (He who proclaims the Highest is Atvādi—the Evangelist). The phrase E-a Tu Vā Atvādi uses the word Tu ('ut), in order to show that something new is being taught. He who proclaims the chief Prana as the highest, is called an Atvādi with regard to Prana, but he who proclaims the Lord called Satya, as the highest is higher than that Atvādi who proclaims the Prana only. The phrase 'Sir, is there anything higher than Prana,' is to be supplied here in order to complete the sense. Thus we do on the maxim where any sense of a passage cannot be made out without supplying certain words or sentences, these must be supplied in order to complete the sense. In every sentence the necessary ellipsis must be supplied, if the sentence otherwise gives no meaning. Thus we do on the maxim enunciated by the venerable Bīdarjānī himself in the following Sūtra (III 3 37) "If it be objected that otherwise (i.e., these being none higher than Prana) he cannot be different from the Supreme Being, we reply the objection is not valid, for (it is fit to narrow the denotation of "all" in the Śruti) as taught by Scripture.

When it is stated that Prana is the foremost of all. It may seem that the separate use of Prana from the Supreme is not possible to maintain but this is no difficulty for the statement will be seen consistent if things are admitted as postulated by Scripture, and the Scriptural teaching here is that Prana is superior (not absolutely to all but) to all other souls and the Supreme Being is superior to Prana. If it be said that there is none higher than Prana it is to be denied for

"(It is proper to hold that Satya the Lord, is superior to Prana, as it may be seen from) supplying the ellipsis, for they (Chhandogya) have added to Satya a distinguishing element (particle) as in every other case."

That the superiority of the Lord is declared in the passage would become evident on supplying the question and answer as in the previous cases for the Sūtra distinguishes Satya from Prana thus. But he indeed speaks of the Supreme Thing whose name is Satya, (i.e. by using the adversative conjunction 'but' they draw the distinction that he who speaks of Satya is really speaking of the Supreme Thing with greater truth than he who speaks of Prana) (Chh VII 16). Just as there is the use of a distinguishing attribute and the statements in other cases (so also distinction is drawn in the case of Satya by saying 'But he &c.) And this is said also in the Brihat Tantra. The superiority over man of the gods remains the same even in heaven and over them of Prana, and over Prana certainly that of Hari the eternally blessed. Then an objection may be raised thus, not only Vignu called Satya is above Prana, there are many others

too, for after Satya, Kṛti, Nishtha, Vyant and others are mentioned as different from one another. But this objection is not valid.

Because the same deity (spoken of as the Akṣaya) is described by the terms) Satya, etc.

Satya and other words denote the qualities which only form the essence of the same Supreme Deity. This is said in the Brahma Sūtra. 'To Him who is different from, and exalted over, the group (series) of which the first is Nama and the last is Prāna and whose essence consists of Satya etc. (truth etc. etc.) (who is the true etc.) to Him, the glorious Viṣṇu the creator of all, oblation is made. Oblation is made to that glorious Lord whose qualities beginning with Satya and ending with Abhikāra are described (in the Śruti) and from whom alone the soul obtains release.'

He who proclaims Prana to be the highest is called an Ativādi, but he who proclaims Viṣṇu to be the highest is more truly entitled to the name of Atavādin. The Lord Viṣṇu is called Satya because He is Sat or free from all faults, and Ya or controller, because He is the good governor, therefore, He is called Satya.

If Viṣṇu is Satya then how do you explain the subsequent Māndas where Vijñāna, Mati, braddhā, Nishthā, Kṛti, Sukham, Dhama, Abhikāra and Ātman are shown each succeeding to be higher than the preceding one in the series. The Commentator explains that all these names describe the various attributes of the Lord Viṣṇu called here Satya, the good governor.

The Lord Viṣṇu is called Vijñāna because He has specific (vi) knowledge (Jñāna) of everything, or His form is highest knowledge. He is called Mati because He has general knowledge, i.e., knows everything generically as well. He is called Śuddhā because His form is always holy. He is called Nishthā because He is always firm. He is called Kṛti because He is the creator of all. He is called Sukham because He is full bliss. He is called Bhūmā because he is full of all auspicious qualities.

In describing Bhūmā it has been said that nothing else is seen there. It should not be understood to mean that in Bhūmā nothing else exists and on the other hand it means that everything else really exists but dependent upon Bhūmā. Therefore the Commentator says --

He is called Bhūmā because he is full and because without dependence upon Him nothing else can exist. Everything else is small compared with Bhūmā.

The Commentator now explains the phrase that Bhūmā is above and below.

He the Lord full of all auspicious qualities pervading all localities, always from eternity is self dependent and all objects are under His control from all times.

Being full all the above attributes are now shown to be the logical consequences of His being full and to follow logically one from the other.

Because He is full therefore He is all joy because He is all joy therefore, He is the creator of all because He is the creator of all, therefore, He is perfectly steady because He is perfectly steady therefore, He is all holy because He is all holy therefore He is all knower generically

(the thinker), because He knows everything generically, therefore He is all knower specifically (the omniscient), therefore the Lord Hari is omniscient, because He is omniscient, therefore, He is free from all faults and ruler of all (sat=good, free from all faults, and ya=controller, Satya=the holy or the Good governor) Bhûmâ is a name of Nârâyana, He is also called Abahkâra because He makes the consciousness of 'I' in all, since in His aspect of Aniruddha He dwells within all Jîvas and causes their notion of 'I'ness

But the Jîva is atomic, the Lord within the Jîva must therefore be atomic. How is it that He is described here as all pervading, to this the Commentator replies —

Though the Lord is atomic as existing within the Jîva, yet through His Lordly and mysterious power, He is all-pervading, just as in the little body of the child (Vîsnu), Mâtkandeya the sage saw, when he entered into it through his Yoga power, infinite universes endless and beginningless. Thus the Lord Hari, the Supreme, though atomic in Jîva, is yet all pervading, verily Vîsnu is the Supreme Lord. He is called Âtmâ because He is all pervading, verily there is no distinction and differences in the Lord Hari. Thus it is in the Parvata Svra

It is said he who is Bhûmâ is immortal that which is small is mortal. This would mean that except the Lord, everything else was mortal. But as the released souls are called immortal it would mean that such souls are identical with the Lord. The Commentator shows that the word *Alpa* meaning small refers to the released souls, as compared with Bhûmâ the Lord. And that the released souls are not mortal in the strict sense of the word. For then the Goddesses Kamî would also become mortal, and would be joyless, because the text says there is no happiness in that which is *Alpa*.

The true meaning of the phrase 'there is no happiness in the small' is that without the grace of Bhûmâ, the small or the Mukta Jîvas can have no happiness. Similarly the Muktas are really immortal, but their immortality is dependent upon the Lord, therefore, they are called mortal.

Even the goddess Śrî the Full is *Alpa* but immortal, because she is beloved of the Lord and eternally free and though she is called *Alpa* she is all full, through the loving grace of the Lord. (She in fact is included in the word Bhûmâ.)

If even the Muktas have no joy except through the grace of the Lord why are they described as *Âtma Rati* &c. meaning, that they delight in the self, love the self, revel in the self, rejoice in the self become a self ruler, He is Lord and Master in all the worlds. To this the Commentator says that the true meaning of the words *Âtma rati*, &c., is not what you have given but they are as follows.

Âtma rati means loving the Lord. *Âtma-Kriđa* means delighting in the Lord. *Âtma Mithana* means revelling in the Lord. *Âtma Ânanda* means rejoicing in the Lord. Similarly *Svarât* does not mean an autocrat or self ruler, but it means he who is directly under the rule of the Lord called Svâ or the Independent. The released souls take their commands

directly from the Lord (and from no inferior being) and the Lord is always directly present to them. Therefore, a released soul is called *Svarāt*, meaning ruled by the Lord.

The phrase *Ātmataḥ Prānaḥ Ātmataḥ Āsā* &c do not mean that *Prānaḥ Āsā* &c, come out from the self of the released soul but it means that the released soul sees the panorama of creation spread out before his sight he sees how the various hierarchies of *Prānaḥ*, &c come out at the dawn of creation from the Supreme Lord.

The last sentence is 'the wise sees everything *Sarvam Hi Paśyaḥ Paśyati*' this shows that the *Paśyaḥ* or the *Mukta Jiva* only sees creation unfolded before him and not that he creates. The word *Paśya* means the seer the released soul to whom the past is unfolded. That it means the seer we find also from the following passage —

Yadā Paśyate Rukma varnam "when the seer sees that brilliant form" (*Kaṭha*). The person entitled to meditate on *Bhūmā* is Lord *Brahmā* in the first place, directly and principally. He through this knowledge obtains from *Viṣṇu* the divine love called *Rati*, and with that he sports with the Lord, for ever, and revels in him as a loving wife with her husband and thus he gets *Ānanda* or bliss. The Supreme Lord is his king and no one else, therefore, he is called *Svarāt*. (Thus except *Brahmā* no one else is entitled properly to be called *Ātma rati*, *Atmakṛida* &c.) *Brahmā* alone sees creation of *Prāna*, &c, and not every *Mukta*.

The other worshippers of *Viṣṇu*, lower than *Brahmā*, obtain fruits according to their fitness, when they get *Mukta*. There is no doubt in it. Thus it is in *Parama Tattva*.

The gradation among the *Muktas* is a well recognised fact with *Madhva*. Thus all the qualities of *Mukta* mentioned in *khaṇḍas* 25 & 26 apply literally and fully to *Brahmā* alone while they are true more or less with regard to other *Muktas* according to their evolution.

The phrase now the instruction about *Ahaṅkāra* has been explained by us as referring to *Anuruddha*. This point is further cleared by showing the inconsistency of the explanation given by those who take the word *Ahaṅkāra* here as the ordinary egoism, the result of *avidyā*. The Commentator shows that if *Ahaṅkāra* here meant any thing other than the Supreme Lord then it would be impossible to say regarding it that this *Ahaṅkāra* is above or this *Ahaṅkāra* is below &c. In fact, all the perfect attributes of *Bhūmā* are ascribed to *Ahaṅkāra*. Therefore *Ahaṅkāra* here cannot mean the ordinary egoism. Therefore the Commentator says —

It is not proper to construe the word *Ahaṅkāra* taught here, as something different from the Lord, for the following reason —

The question asked by *Nāṇḍa* is 'Sir, I want to know *Bhūmā*,' and in reply to this *Sanat Kumāra* describes *Bhūmā* as that which is above that which is below &c, and then he goes on to describe *Ahaṅkāra*. This being in answer to the question about *Bhūmā*, *Ahaṅkāra* cannot but mean *Bhūmā*. Moreover *Ahaṅkāra*, if taken here to mean not the Lord *Bhūmā*, but something else then this *Ahaṅkāra* would be as full and infinite as *Bhūmā* and consequently equal to the

Lord. But no one admits that *Āhā́* or meaning egoism is equal to the Lord. Nor can you say that infinity and fullness ascribed to *Āhā́* are figurative only, for when a thing can be construed in its principal sense, it is wrong to interpret it in a figurative sense. Therefore when we can interpret this *Āhā́kṛ* as a form of the Lord and thus take the word fullness in its primary and principal sense, we need not take it in its secondary sense and say that the fullness ascribed to *Āhā́* is figurative only. Moreover, the question being about *Bhūmā*, there was no occasion to enter into a punegyric about *Āhā́kṛ*, for no one had asked any question about it. The word *Āhā́* with which the *khaṇḍa* begins and which says *Āhā́ Atah Āhā́kṛ* *Ādeśā* 'now an explanation of *Āhā́kṛ*' the word *Āhā́* has the force of not commencing a new topic but of describing in alternative form. It means having described *Bhūmā*, now we shall describe it again in another way. The description of *Bhūmā* is of that form of the Lord which is called *Naiyānā*. Having described this *Naiyānā* form we now describe that form of the Lord which is called *Anurūḍhā* or *Aham*. The force of the word *Āhā́* in the above sentence is 'with the grace of the Lord'. *A* means Supreme Lord and *Tāh* means from, therefore *Atah* means 'from the Supreme Lord or with the grace of the Supreme Lord called *ṁ*'.

We have explained the word *Ātma* *ṛta* and *Sva* *it* &c. as love of the Lord, having the Lord as one's sole King &c. The words *Ātma* and *Sva* mean the Supreme Lord. In the word *Svayambhu* and *Ātmabhā* the words *Sva* and *Ātma* mean the Lord, and they do not mean self for *Brahma* (who is called by these names and which is generally translated as self-born) is nowhere taught as self-created. On the contrary, the following *Śruti* declares expressly that *Brahma* is created—He who creates *Brahma* in the beginning (*Svṛt* VI 18). As in the words *Svayambhā* and *Ātmabhū* the words *Sva* and *Ātman* mean *Viṣṇu*, similarly here also the word *Ātman* means *Viṣṇu* alone. Therefore when the *Śruti* says 'now an instruction about the *ātman*' it does not refer to the *Jīva* *Ātman* but to the Supreme Lord *Viṣṇu*. The *Śruti* says that 'from *Ātman* proceeds *Pīṇā*, from *Ātman* springs *Hopā*, from *Ātman* comes *Memory*, from *Ātman* Ether, Fire, Water, &c. Now if *Ātman* meant here the self of the emancipated *Jīva*, then it would mean that the *Mukta* *Jīva* creates *Pīṇā*, *Memory*, *Ether*, *Fire*, *Water*, &c. But as a matter of fact it is impossible to say that the creation of *Pīṇā*, &c. is from any *Mukta* *Jīva*. Lord *Bada* *ṛyānā* in his *Vedānta* *Sūtras* (IV 4 17) clearly says that though *Mukta* *Jīvas* enjoy all bliss and all power, yet they have no power to create an universe. Thus there is no creative power in the released souls, that

belongs to the Lord alone. Therefore in this last khanda, since it is mentioned that from Ātman proceeds Prāna and from Ātman alone, we conclude that this Ātman here means the Lord alone, and not any released soul, how high soever. Moreover, in the Prasna Upanishad it is said Ātmata Eva Prāna Jayate (III 3. 3) which shows that Prāna is produced from Ātman alone and not from anything else, therefore it is produced from the Lord. For it is impossible to construe that passage as referring to the released souls. Similarly in this Skanda Purāna it is written that the word Ātma is principally applied to Viṣṇu, and to others only figuratively, similarly the word Sva. Therefore Brahmā is called Ātmabhu the child of Viṣṇu, Svabhu the child of the Independent One.

The word Idam in the last khanda means the Lord, for it literally means 'this' and refers to something very near. The Lord is called Idam or this, because He is the nearest object of all to us, for He is inside of our very being. The word Suvam there means possessing full attributes the perfect fullness. The words Bhumā, Aham, and Ātmā describe the three aspects of the Lord Hari. As Bhumā, He is the cosmic agent, as Aham, He is the Psychic agent inside all Jivas, and as Ātman He unites the Jivas with the world. Thus the Lord is called Idam or this, because in all three aspects He is ever near, the nearest of all.

If the word Idam Sarvam meant the Lord is the nearest and Full then the Grammar would require Sa Eva Ayam Sarvam in the masculine gender and not in the neuter. How do you explain this change of gender? To this the Commentator replies as follows —

All attributes whether feminine or masculine or neuter are under the Supreme Lord by His command there is constant interchange of gender everywhere, therefore the Lord is called Kaḥ (Masculine) Kim (Feminine) Kan (Neuter). Everything is verily the Supreme, He is the Ātmā of all, the Aditi and words like Devas, &c, of whatever gender they may be, apply to the Lord. Thus it is in the Lūga Nirṇaya.

The phrase Ahra buddhau Sattva budhi is generally translated as meaning if the food is clean the mind is clean. But this is not the true meaning of the phrase. The word Ahra here does not mean food but means the study of Śāstra the Āhṛa or acceptance of teaching. Therefore the Commentator says —

The word Āhṛa means the absorbing (Āhṛta) of knowledge from the Guru (teacher). When this Āhṛa or absorption of knowledge, is pure, then follows the purity of the mind (for if the teaching is wrong the mind can never be purified). When there is purity of knowledge or mental purity, then comes the steady memory when there is steadiness of memory then there is the direct vision (Apurokṣa) of the Lord Hari, when there is direct vision then there is final release (Mokṣa). Thus it is in the Sudhana Nirṇaya.

EIGHTH ADHYĀYA.

FIRST KHANDA

MANTRA 1

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽ
स्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाच विजिज्ञासित-
व्यमिति ॥ १ ॥

अथ Atha, now It shows the commencement of a new topic यत् Yat, what इदम् Idam, this, अस्मिन् Asmin, in this, ब्रह्मपुरे Brahmapure, in the city of Brahman, or in Brahman the full in the body called the city of God दहरम् Daharam, small पुण्डरीकम् Pundarikam, lotus, वेश्म Veshma, the palace दहरम् Daharam, small अस्मिन् Asmin, in this अन्तः Antah, within आकाशः Ākāśah, Ether the elemental ether, तस्मिन् Tasmīn, in that. यत् Yat, what अन्तः Antah, within तत् Tat, that अन्वेष्टव्यम् Anvestavyam, is to be searched, तत् Tat, that वाच Vāva, verily विजिज्ञासितव्यम् Vijjñāsitavyam, should be known, determined. इति Iti, thus.

1 (The teacher says) "Now in this city of Brahman, there is this palace, the small lotus (of the heart) Within this, there is the small Ether That which is within this, He is to be sought for, He is to be understood"—522

MANTRA 2

तं चेद्ब्रह्मपुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽ
स्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाच
विजिज्ञासितव्यमिति ॥ २ ॥

तम् Tam, to him to the teacher चेद् Chet, if ब्रह्मः Brahṃuḥ, they, (i.e., the pupils) may say, may ask यद् Yad, what, इदम् Idam, this अस्मिन् Asmin, in this ब्रह्मपुरे Brahmapure in the city of Brahman, or in Brahman the full दहरम् Daharam, small पुण्डरीकम् Pundarikam, lotus वेश्म Veshma, the palace, दहरम् Daharam, small अस्मिन् Asmin, in this आकाशः Ākāśah, Ether किम् Kim, what तद् Tat, that अत्र Atra, there विद्यते Vidyate, exists यत् Yat, what, which अन्वेष्टव्यम् Anvestavyam, is to be searched for यद् Yat, what, वाच Vāva, verily. विजिज्ञासितव्यम् Vijjñāsitavyam, should be known इति Iti, thus

2. And if they (the pupils) should say to him "Now with regard to that city of Brahman, and the palace in it,

ī e, the small lotus of the heart, and the small Ether within the heart, what is there within, that deserves to be sought for, or that is to be understood"—523 .

Note —The doubt of the pupils is How the all pervading Brahman, who contains all, be contained in the small ether of the heart ?

MANTRA 3

स ब्रूयाद्यावान्वा अयमाकाशस्तावानेपोऽन्तर्हृदय आकाश
उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च
वायुश्च सूर्याचन्द्रमसाबुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च
नास्ति सर्वं तदस्मिन्समाहितमिति ॥ ३ ॥

स Sah, He (Teacher) ब्रूयाद् Brūyād, let him say द्यावाद् Yavan, as much. वै Vai, verily. अयम् Ayam, this आकाश Ākāśah, the All luminous, the Supreme Self तावाद् Tavān, so much, in quantities and size एव Esah, this अन्तर्हृदये Antahhrīdaye, within the heart within the ether of the heart Hṛdaya, is a compound of 'hrīd' and 'aya' — 'mover within the heart, i.e., the ether in the heart' आकाश Ākāśah, the All luminous, the Supreme Self उभे Ubhe, both The free and the non free The Mukta and the non-Mukta अग्निम् Asmin, in the Ākāśe द्यावापृथिवी Dyāvapṛithivī, Heaven and Earth अन्तरे Antare, within एव Eva, just, even समाहिते Samahite, contained उभौ Ubhau, both The free and the non-free The Mukta and non-Mukta अग्नि Agnih, the Fire च Cha, and वायु Vayuh, Air च Cha, and सूर्याचन्द्रमसौ Suryāchandrāmāṣau, the Sun and the Moon उभौ Ubhau, both The free and the non free The Mukta and non Mukta विद्युन्नक्षत्राणि Vidyut-nakṣatrāṇi, the Lightnings and the Stars यद् Yat, that, which च Cha, and अस्य Asya, his, (of the transmigrating Jiva) इह Iha here अस्ति Asti, is is helpful to the transmigrating Soul, i.e., other bound Jivas like him यद् Yat, what च Cha, and न Na, not अस्ति Asti, is a thing is said to be non-existent, which is of no use to a particular being The freed souls are non-being with regard to the bound souls; for they are of no use to the latter सर्वम् Sarvam, all तद् Tat, that अस्मिन् Asmin, in it समाहितम् Samahitam, contained इति Iti, thus

3 Then let the Teacher say, "as large as is this All-luminous (Lord pervading the external space), so large is also that All-luminous (Lord who is) within the Ether of the Heart Both (the Free and Bound Devas of) Heaven and Earth are contained within Him, both (sorts of) Fire and Air, both (kinds of) Sun and Moon both (sorts of) Lightning and Stars, and whatever that exists here namely the

(Bound Jivas), and whatever is not (namely all Free Jivas), all that is contained within the Brahman (who exists in the Ether within the lotus of the heart).—524.

MANTRA 4

तं चेद्दूरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च
भूतानि सर्वे च कामा यदेनज्जराप्नोति प्रध्वंसते वा किं
ततोऽतिशिष्यत इति ॥ ४ ॥

तं Tam, to him, to the Teacher चेद् Chet, if, दूरं Brūyah, they may say अस्मिन् Asmin, in this चेद् Chet, if इदम् Idam, this ब्रह्मपुरे Brahmapure, in the city of Brahman, in the Brahman existing within the heart सर्वम् Sarvam, all समाहितम् Samāhitam, is contained सर्वाणि Sarvāni, all च Cha, and भूतानि Bhūtāni, beings सर्वे Sarve, all च Cha, and कामा Kamah, desires यदा Yada, that, when एनम् Enam, to this, to this body जरा Jarā, old age आप्नोति Āpnōti, reaches, प्रध्वंसते Pradhvasate, destroys वा Va, or किम् Kim, what तत Itah, then अतिशिष्यते Atiśisyate, remains behind इति Iti, thus.

1. If his pupils should ask him "if everything that exists is contained in that Brahman the Full, all Beings and all Desires, then what is left of this body, when old age reaches it and destroys it"—525

Note—If when this body dies this Brahman were to vanish, what is the use of inquiring about this Brahman, who is dependent upon the body and grows old, decays and dies with the body.

MANTRA 5.

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं
ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहृतपाप्मा विजरो
विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो
यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा
भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

स Sah, he, the Teacher ब्रूयाद् Brūyāt, let him say न Na, not नास्य Asya, of this body जरयै Jaraya, with the old age एतम् Etam, this Brahman जीर्यति Jiryati, decays Grows old न Na, not वधेन Vadhena, with the slaying With the death नास्य Asya of this body हन्यते Hanyate, is killed, एतम् Etam, this Brahman सत्यम् Satyam, the true The Eternal The infinite powers ब्रह्मपुरम् Brahmapuram, Brahman the full अस्मिन् Asmin, in him कामा Kamah,

all desires समाहिताः Samahitāḥ, are contained, १८, is Pārna Kāma एष. Esah, this Brahman, dwelling within the ether of the lotus of the heart. आत्मा Atmā, the Self. अपहृतपाप्मा Apahatapāpmā, free from sins विजराः Vijarāḥ, free from old age. विमृत्युः Vimṛtyuḥ, free from death. विमोक्षः Vimōkṣaḥ, free from grief विविषस्तः Vijiḥsataḥ, free from hunger. अपिपासः Appiṣāsaḥ, free from thirst सत्यकामः Satyakāmaḥ, he whose desires are true. सत्यसकल्पः Satyasakalpaḥ, he whose will is true. यथा Yathā, as, according as they deserve, or are fit. हि Hi, verily एव Eva, even, just प्रजा Prajā, people : the freed jivas. अन्वाविशन्ति Anvāviśanti, follow, enter into the Lord यथानुशासनम् Yathānuśāsanam, as commanded by Him. यम् Yam, what. यम् Yam, what. अन्तम् Antam, object. प्राभिकामाः Abhikāmāḥ, desirous of, or attached to भवन्ति Bhavanti, they become यम् Yam, what. जनपदम् Janapadam, country. यम् Yam, what क्षेत्रभागम् Ksetrabhāgam a piece of land तम् Tam, that. तम् Tam, that. एव Eva, alone. Just. उपजीवन्ति Upajivanti, they depend upon the Lords ; they get all that through the grace of the Lord.

5. Then the Teacher should say unto them "By the old age of the body this Brahman does not grow old, by the slaying of the body He is not slain ; this Brahman is the full, is the true, in Him are contained all desires, He is the Ātman free from sin, free from old age, from death and grief, free from hunger and thirst. All His desires are true, because His will is irresistible ; as His commands are obeyed on this Earth by all people who have obtained release, similarly they get according to their merits whatever they desire, whatever country or place they may wish, all that they get, by depending upon Him (and through His grace) —526.

MANTRA 6.

तद्यथेह कर्मजितो लोकः क्षीयते एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमननुविद्य वृजन्त्येताश्च सत्यान् कामाश्स्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य वृजन्त्येताश्च सत्यान् कामाश्स्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥

इति प्रथमः खण्डः ॥ १ ॥

तद् Tad, that. यथा Yathā as इह Iha, here कर्मजितः Karmajitah, obtained by Karma, acquired by a past good merit, १८, the body लोकः Lokah,

place, such as body, family &c. क्षीयते Kṣiyate, becomes exhausted, is destroyed, perishes. एवम् Evam, so एव Eva, just अमुत्र Amutra, there, namely, he who does not know the Lord. पुण्यजित् Puṇyajitah, acquired through merit. लोक Lokah, place, such as Heaven, &c क्षीयते Kṣiyate, perishes इदं Idam, therefore ये Ye, who. इह Iha, here आत्मानम् Ātmānam, the Ātman, the Self. अननुविद्या An-anuvidya, not knowing. व्रजन्ति Vrajanti, pass away. एतान् Etān, these. च Cha, and सत्यान् Satyān, true कामान् Kāmān, desires तेषाम् Teṣām, of them सर्वेषु Sarveṣu, in all लोकेषु Lokeshu, in the worlds अकामचार akāmachārah, non-freedom of movement. भवति Bhavati, becomes अथ Atha, but ये Ye, who इह Iha, here आत्मानम् Ātmānam, the Self. अनुविद्या Anuvidya, knowing व्रजन्ति Vrajanti, pass away. एतान् Etān, these. च Cha, and, सत्यान् Satyān, true कामान् Kāmān, desire तेषाम् Teṣām, for them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeshu, in worlds कामचार Kāmachārah, freedom of movements भवति Bhavati, becomes

6 And as here on Earth, (the body) which has been acquired by Karma perishes, so there the world acquired by sacrifices also perishes (for him who does not know the Lord). 'Therefore, who pass away from this world, without knowing the Self and these true desires, for them there is no freedom of movement in all the worlds. But those who pass out after knowing the Lord here that all his desires are true' (as mentioned before) for them there is freedom of movement in all the worlds.—527.

SECOND KILANDA.

MANTRA I

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः
समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥ १ ॥

स Saḥ, he, the fixed soul. यदि Yadi, if पितृलोककाम Pitrilokakāmah, desiring that his male ancestors should be free, and get Visṇuloka भवति Bhavati, becomes. संकल्पान् Saṅkalpāt, by mere willing of the free soul. एव Eva, even, just, alone, अयम् Ayaḥ, his पितरः Pitarah, ancestors, male. समुत्तिष्ठन्ति Samutsthiṅti, appear before him, namely being free from Saṁsāra they appear before him तेन Tena, with those ancestors पितृलोकेन Pitrilokena, by seeing those male ancestors संपन्न Sampannaḥ, having obtained महीयते Mahiyate, he is honoured (by those who are below him in rank)

1. If he desires "may my ancestors get the world (of the Lord)," then for that free soul, by his mere willing, his

male ancestors become free from Saṁsāra, and surround him; and thus surrounded by his male ancestors, he is honoured (by all) —528

MANTRA 2.

अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः
समुत्तिष्ठन्ति तेन मातृलोकेन संपन्नो महीयते ॥ २ ॥

अथ Atha, now यदि Yadi, if मातृलोककाम Mātṛlokekāmah, desiring that his female ancestors should become free and get Viṣṇu's realm भवति Bhavati, becomes. संकल्पात् Saukalpāt, by willing एव Eva, merely अस्य Asya, for him मातर Mātaraḥ, female ancestors समुत्तिष्ठन्ति Samuttisṭhanti, surround him, being free from Saṁsāra. तेन Iena, with those मातृलोकेन Mātṛlokena, with the female ancestors संपन्न Sampannaḥ, having obtained महीयते Mahiyate, is honoured

2 If he desires "may my female ancestors get the world of the Lord," then for that free soul, by his merely thus willing, his female ancestors become free from Saṁsāra and surround him, and thus surrounded by his female ancestors, he becomes honoured —529

MANTRA 3

अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य भ्रातरः
समुत्तिष्ठन्ति तेन भ्रातृलोकेन संपन्नो महीयते ॥ ३ ॥

अथ Atha, now यदि Yadi, if भ्रातृलोककाम Bhrāṭṛlokekāmah, desiring to give freedom to his cousins and brothers भवति Bhavati, becomes संकल्पात् Saṅkalpāt, by will एव Eva, merely अस्य Asya, his. भ्रातर Bhrāṭaraḥ, brothers and cousins समुत्तिष्ठन्ति Samuttisṭhanti, surround him तेन Iena, by that, with that भ्रातृलोकेन Bhrāṭṛlokena, with brothers and cousins By seeing brothers and cousins संपन्न Sampannaḥ, enjoying. महीयते Mahiyate, is honoured by those who are inferior to him in rank

3. Now if he desires "may my brothers and cousins get the world of the Lord" then for that free soul, by his merely thus willing, his brothers and cousins become free from Saṁsāra, and surround him, and thus in the company of his brothers and cousins, he becomes honoured —530.

MANTRA 4

अथ यदि स्वसृलोककामो भवति संकल्पादेवास्य स्वसारः
समुत्तिष्ठन्ति तेन स्वसृलोकेन संपन्नो महीयते ॥ ४ ॥

अथ Atha, now यदि Yadi, if स्वसृलोककामः Svasrīlokakāmah, desirous of giving freedom to his sisters and female cousins भवति Bhavati, becomes सद्गुल्पात् Saṅkalpāt, by will एव Eva merely अथ Asya, his स्वसारः Svasārah, sisters and female cousins समुत्तिष्ठन्ति Samuttisthanti, surround him. तेन Tena, by that, with that स्वसृलोकेन Svasrīlokēna, by seeing sisters and female cousins सम्पन्नः Sampannah, surrounded, joined महीयते Mahīyate, is honoured by those who are inferior to him in rank.

4. Now if he desires "may my sisters and female cousins get the world of the Lord" then for that free soul, by his merely thus willing, his sister and female cousins become free from Saṁsāra and surround him, and thus in the company of his sisters and female cousins, he becomes honoured —531.

MANTRA 5.

अथ यदि सखिलोककामो भवति संकल्पादेवास्य सखायः
समुत्तिष्ठन्ति तेन सखिलोकेन संपन्नो महीयते ॥ ५ ॥

अथ Atha, now. यदि Yadi, if सखिलोककामः Sakhīlokakāmah, desirous of giving freedom to his friends भवति Bhavati, becomes सद्गुल्पात् Saṅkalpāt, by will एव Eva, merely अथ Asya, his सखायः Sakhāyah, friends समुत्तिष्ठन्ति Samuttisthanti, surround him तेन Tena, by that, with that सखिलोकेन Sakhīlokēna, by seeing friends, enjoying. सम्पन्नः Sampannah, surrounded joined महीयते Mahīyate, is honoured by those who are inferior to him in rank

5. Now if he desires "may my friends get the world of the Lord," then for that free soul, by his merely thus willing, his friends become free from Saṁsāra and surround him, and thus in the company of his friends he becomes honoured —532

MANTRA 6

अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य
गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन संपन्नो
महीयते ॥ ६ ॥

अथ Atha, now यदि Yadi, if गन्धमाल्यलोककामः Gandhamālyalokakāmaḥ, desirous of getting the sight of or enjoyment of perfumes and garlands भवति Bhavati, becomes सङ्कल्पाद् Saṅkalpāt by will एव Eva, merely अथ Asya, his गन्धमाल्ये Gandhamālye, perfumes and garlands, समुत्तिष्ठन् Samuttisthataḥ, surround him तेन Teṇa, by that, with that. गन्धमाल्यलोकेन Gandhamālyalokena, with the sight of perfumes and garlands सम्पन्न Sampannaḥ, surrounded, joined महीयते Mahīyate, is honoured

6 Now if he desires to enjoy perfumes and garlands, by his merely willing, the perfumes and garlands surround him, and he thus enjoying perfumes and garlands, becomes honoured—533

MANTRA 7

अथ यद्यन्नपानलोककामो भवति संकल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन संपन्नो महीयते ॥ ७ ॥

अथ Atha, now यदि Yadi, if अन्नपानलोककामः Annapanalokakāmaḥ, enjoyment of food and drink भवति Bhavati, becomes सङ्कल्पाद् Saṅkalpāt, by will एव Eva, merely अथ Asya his अन्नपाने Annapāne, food and drink समुत्तिष्ठन् Samuttisthataḥ, surround him तेन Teṇa, by that, with that अन्नपानलोकेन Annapanalokena, by enjoying food and drink सम्पन्न Sampannaḥ, surrounded, joined. महीयते Mahīyate, is honoured

7. Now if he desires to enjoy food and drink, by his merely willing, the food and drink surround him, and he thus enjoying food and drink, becomes honoured.—534.

MANTRA 8

अथ यदि गीतवादित्रलोककामो भवति संकल्पादेवास्य गीतवादिते समुत्तिष्ठतस्तेन गीतवादितलोकेन संपन्नो महीयते ॥ ८ ॥

अथ Atha, now यदि Yadi, if गीतवादित्रलोककामः Gītavādītralokakāmaḥ, song and music enjoyment भवति Bhavati, becomes, सङ्कल्पाद् Saṅkalpāt, by will. एव Eva, merely अथ Asya, his गीतवादित्रे Gītavādītre, song and music. समुत्तिष्ठन् Samuttisthataḥ, surround him तेन Teṇa by that, with that गीतवादित्रलोकेन Gītavādītralokena, by enjoying songs and music सम्पन्न Sampannaḥ, surrounded, joined महीयते Mahīyate, honoured

8 Now if he desires to enjoy songs and music, by his merely willing, the songs and music surround him, and he thus enjoying songs and music, becomes honoured.—535.

MANTRA 9.

अथ यदि स्त्रीलोककामो भवति संकल्पादेवास्य स्त्रियाः
समुत्तिष्ठन्ति तेन स्त्रीलोकेन संपन्नो महीयते ॥ ६ ॥

अथ Atha, now. यदि Yadi, if. स्त्रीलोककाम Sṛīloka-kāmaḥ, desirous of seeing women. भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by will एव Eva, alone. अस्या Asya, his स्त्रिय Sṛītyaḥ, women समुत्तिष्ठन्ति Samuttisthanti, surround him. तेन Tena by that, with that स्त्रीलोकेन Sṛīlokena, with the sight of women. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahīyate, honoured

9. Now if he desires to have a sight of women, by his merely willing, he gets the sight of women and he thus being surrounded by women, becomes honoured.—536.

MANTRA 10

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य
संकल्पादेव समुत्तिष्ठति तेन संपन्नो महीयते ॥ १० ॥

इति द्वितीयः खण्डः ॥ २ ॥

यम् यम् Yam Yam, what, what; whatsoever. अन्तम् Antam, world, desire, object अभिकामः Abhikāmaḥ, desirous of obtaining or enjoying. भवति Bhavati, becomes. यम् Yam, what कामम् Kāmaḥ, desire कामयते Kāmayate, desires सः Saḥ, that अस्या Asya for him, to him. संकल्पात् Saṅkalpāt, by will. एव Eva, alone. समुत्तिष्ठति Samuttisthati, surrounds. तेन Tena, by that, with that. सम्पन्नः Sampannaḥ, surrounded, joined महीयते Mahīyate, is honoured

10. Whatever objects he desires, whatever worlds he wants to get, all that, by his merely willing, surrounds him, and being thus surrounded by it, he is honoured.—537.

Note.—Every Mukta-Jīva becomes a Satya Lōka, namely one whose desires are ever fulfilled, with the grace of God and by His Command This khanda gives some illustrations of Satya lōka The words Pitrī and Mātṛī, translated as male and female ancestors, are taken by some as meaning sons and daughters and lower descendants By the mere willing of the Mukta, his descendants get release It may be objected that if the will of the Mukta can confer release on his descendants and others, then the Law of Karma is violated To this, we reply, that a Mukta desires release, only for those who deserve release If a person does not deserve release, the idea of releasing him, will never enter the mind of the Mukta-Jīva The word Loka in this khanda sometimes means "the sight of," and at other places it means "the enjoyment of" The will of the Mukta is supposed to be uttered in these words "May my descendants and friends get the world of Vīṣṇu, and then after their so getting it, let me also get that world." For it is natural for the Mukta-Jīva to participate others in his felicity and happiness

MĀDHVA'S COMMENTARY

In the preceding Adhyāyas has been taught the Brahma Vidyā as far as is related to things external. Now will be taught the same as far as it relates to things interior the knowledge which is common to all descriptions of aspirants. This Vidyā is called the Doctrine of the Lotus heart. Even those who can obtain release by worshipping the Lord in outers nature should now and then for a short time meditate upon Him in the heart. The first Mantra of this Adhyāya begins with the verse *Yad Idam Ātmā Brahmā* which may mean 'in this town of Brahman' and then the word *Brahmapura* being a genitive compound would mean the whole body which is the meaning taken by Śrī Sankara Achārya. The Commentator shows that it is not only a genitive compound but *karmadhāraya* also.

The word *Brahmapura* in the sentence "in this *Brahmapura*" does not only mean 'the city of Brahman', but it means also Brahman called the *Puram*. The Supreme Brahman is called *Puram* because he is *Pūrnam*, the full. It also means the city of Brahman, in that case, it is a genitive compound, and refers to the body, thus the word *Brahmapuram* has both meanings, namely Brahman the 'Full' and 'the city of Brahman'. Thus in the verse, 'having reached the invincible *Brahmapura* I am dwelling like a king'. Here the word *Brahmapura* means the Brahman the Full.

Then the question is asked if everything that exists is contained in that *Brahmapura* all beings and all desires whatever can be imagined of then what is left of it, when old age reaches it or when it falls to pieces. To this question the answer is given in the Śruti thus —

By the old age of the body that Brahman does not age by the death of the body that Brahman is not killed that Brahman is the True *Brahmapuram* Brahman the Full in him all desires are contained. He is the *Atman* free from sin free from old age, from death and grief from hunger and thirst who desires nothing but what he ought to desire, and imagines nothing but what he ought to imagine. Therefore the Commentator says —

The word *Brahmapura* has both these meanings, it means the city of Brahman or body and it also means Brahman the Full.

Thus in mantra 4 and 5 of the first khanda the word is used in the sense of Brahman the Full. And if his pupils should ask him 'If everything that exists is contained in that *Brahmapura* all beings and all desires, then what is left of this body when old age reaches it and destroys it. Then he should say 'By the old age of the body, that (the Brahman called *Brahma Puram*) does not grow old, by the slaying of the body, He is not slain. That (Brahman) is the true *Brahmapura* (not the body). In Him all desires are contained. He is the self, free from hunger and thirst. All His desires are true, because His will is irresistible.

In the above the word *Brahmapura* means the Supreme Brahman, because the attributes like free from sin free from old age, free from death, cannot apply to any body but to Brahman. The word *Brahmapura*

there cannot mean the body, because it is not deathless, &c. The words of the Lord "Prāptah Avadhyam Brahmapuram Rājā Iva Nivasīmi Aham" having reached the invincible Brahmapura I live like a king" also show that Brahmapura here means the Brahman the Supreme.

This word Brahmapura also means the body which is the city or temple of God. Thus in the following two texts it is taken in the sense of body —

Dahram Vipāpam Varā Veśma Bhūtam, Yat Puṇḍarikam Pura Madhya Samsthām, Tatrāpi Dāhre Gaganam Viśoham Tasmin Yad Antas Tad Upāsītavyam. "This heart, in the form of a lotus, is small (of the size of a thumb), free from sin, (because it is the place for the concentration of the mind), it is the palace of the highest (for the Supreme Self is found in this heart and is to be meditated herein), which is situated in the middle of the city (Param meaning city refers here to the body, for the heart is situated in the middle of the body). In this small lotus of the heart there is a small ether, wherein there exists an Ether free from sorrow, that ought to be meditated upon" (Taittiriya Āranyakam X 10 7)

In this passage, the word Param is shown as the container of the lotus, namely, the heart exists in this Param. Therefore the Param here must mean the well known physical body. With reference to this passage, the word Brahmapura is taken to mean the city of Brahman or the body, in which there is a small lotus called the heart.

The next Śruti also shows that the phrase "temple of God" applies to the body.

Yad Idam Śarīram Tad Etad Ādyam Deva Sadanam. "This body is verily the first temple of God." Thus the body is called Devasadana. From these two texts we learn that the body is regarded as a temple of God. Therefore, Brahmapura has this meaning also.

If the word Brahmapura means God, the Fifth Upan'how do you explain the phrase "In the Brahmapura there is a small lotus which is a palace. For it would then mean that within God the Full there is a small lotus which is a palace and thus this lotus would be in the God and not in the body. But the heart is in the body and not in the God while the God is within the heart. To this objection the Commentator says that the God is not only within the heart but He also upholds the heart for the heart is within Him.

The following text shows that the God is not only within the heart, but it surrounds the whole physical body of man and thus He contains the heart within it. "He who is outside the Jīva pervading the whole physical body of the Jīva, He is the All luminous (Ākāśa), He is verily this Brahman" (Chhāndogya III 12 7)

This shows that the Brahman, who has been thus described as immortal with three feet in heaven, and as Gayatri, is the same as the Ākāśa which is around us. Similarly in the Śruti next quoted, the same idea is conveyed. "He who sees all beings in the Ātman' (Iśā vāsya). This also shows that the heart is within the Supreme Self, for when everything exists in the Self, the heart also must exist therein.

In the phrase *Daharah Asman Antar Akāśah* within this is a small Akāśa this word *Ākāśa* is taken to mean by some to be the Supreme Brahman. They say the question 'what is within that' is asked as an *Ākṣepa*. According to them this *Ākāśa* contains nothing in it. Their whole explanation is given below —

In this small palace there is a smaller inner *Ākāśa* which is Brahman as will be described below. *Ākāśa* is its name this being based upon the fact of its being like *Ākāśa* immaterial, subtle, all pervading. That which is within this *Ākāśa* is to be sought after and that is to be understood that is to say having been sought after by such means as having recourse to the teacher, attentive listening to him and the like. It is to be directly perceived.

If they should say to him "Now with reference to the small lotus in this city of Brahman, which is a palace and the smaller *Ākāśa* within this what is it existing therein which has to be sought after and to be understood he should reply in the words of the *Brūhi*.

When the teacher has said this if the students might object that in this city of Brahman itself being limited and the small lotus palace lying within this and smaller than this latter too being the *Ākāśa* inside it in the first place what could there be in the lotus-palace itself? And then how could there be anything within the *Ākāśa* that is said to be within that palace? The meaning being that the *Ākāśa* within this being smaller what could exist in it? Even if there do exist something of the size of a plum, what is the good of wishing to search for it or even to know it?

Hence that which is neither to be sought after nor to be understood what is the use of such a thing? When they have raised this objection the teacher should say this —

"As large as this is *Ākāśa* so large is the *Ākāśa* within the heart both heaven and earth are contained within it both Fire and Air both Sun and the Moon the Lightning as well as the Stars and whatever there is in this world of the self and whatever is not all is contained within it."

This explanation of the verse is incorrect. The ether within the heart is not the Supreme self and the question 'what is within that' which is to be searched is not asked in a sarcastic way. It does not imply that there is nothing within it which is to be searched. Therefore the Commentator says —

The *Ākāśa* within the heart is small, in that *Ākāśa* there exists some one who is to be searched out. In this sentence, 'within it there is a small *Ākāśa* what exists there,' the word *Ākāśa* is used to denote the elemental ether. The phrase 'what exists within it' is to be supplemented by the following sentence in order to complete its sense — 'In this elemental ether (*Bhūtākāśa*) there exists another *Ākāśa* called *Para Brahma*.' When the word *Ākāśa* is applied to the Supreme Lord it has any one of these three meanings —

- (1) All luminous (आ=all, कश्च=light or light giver)
- (2) Eater of all joys (आ=all, क्=pleasure चक्षु=to eat enjoy)
- (3) Eater of all desires (आ=all, कश्च=desires चक्षु=to eat)

The word *Ākāśa* in the first sense is a compound of *Ā*+*Kāśa* *Ā* meaning "all," and *Kāśa*=illumination, All-illuminor. In its second sense, it is a compound of three words, *Ā*=all *Kim*=Joy, and *Āśnāti*=to eat meaning 'he who eats or enjoys all happiness.' In its third sense, it is a compound of *Ā*=all, *Kāma*=desires, and *Āśnāti*=eats, "he who eats or experiences all desires," and thus we learn from the text of the Upanisad which says "in it all desires are centred."

The Supreme Lord, with all His fullness, exists within the small ether, as much as He exists in the infinite space outside. There is no diminution, in His qualities, by His existing within the small compass of the ether of the heart. The reason of this is that His attributes are always infinite and full. It is not impossible, in the case of God, that a small quantity may have infinite qualities, because the powers of the Lord are mysterious and unthinkable, and so it is possible that He may be in a small space and be at the same time infinitely Great. This idea is conveyed by the following text also — *Yasmin viruddha gatayo pyanisam patanti, Vidyādayo vividha śaktaya ānupūrvya* — "I take shelter under that Brahman, in whom exist various powers, like *Vidyā*, &c., moving in contrary directions, simultaneously and uninterruptedly as taught by the Śrutis." The word *Ānupūrvyā* means "according to the authority of the Śruti," as says the Lexicon — "The words *Ānupūrvī*, *Śruti*, *Veda*, and *Āmīya* all mean sacred scriptures." The word *Ānupūrvyā* does not mean here "consecutively," it does not mean that the various powers exist in the Lord in succession, it does not mean that the Lord is possessed of different contradictory and conflicting attributes which manifest in succession, but not simultaneously. If it meant that, then the word *Anisam* in the above verse would be useless. For it means 'simultaneously,' 'incessantly uninterruptedly.' That the Lord has all conflicting attributes, we find from another passage of this very Upanisad, where it is said — "He is my Lord within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He is also my Lord within the heart, greater than the earth, greater than the sky greater than heaven, than all these worlds" (Chh. III. 14. 3). This text clearly shows that the Lord within the heart is both infinitely Small and infinitely Great. The following text also shows the same — "all conflicting attributes mentioned in the scriptures exist in the Lord (God), and even such attributes which the scriptures do not mention, also undoubtedly exist in Him, whether they are thinkable or whether they transcend all thought. But in Him there exists no evil though persons ignorant of the true meaning of scriptures,

say that in Him exists all evil also, for He is both Good and Bad. Similarly the following verse of the Garuḍa Purāna shows the same, "verily there exists in Him only good attributes, whether they are mentioned in the scriptures or they are not so mentioned, (such as smallness and greatness, &c), but no faults ever exist in Him, whether known or unknown." In fact the conflicting qualities exist in the Lord, only so far as, they are good qualities, the conflicting qualities of evil do not exist in Him at all, for there is no evil at all in Him.

The word Hṛdaya means not only heart, but the ether of the heart also. When it means not only heart, but the ether of the heart, it is a compound of Hṛd and Aya, meaning that which moves in the heart. When the question is put, "what exists in this Hṛdaya," it means what exists in this ether of the heart. The full sense, therefore, is "in this ether (Ākāśa) called also Hṛdaya (Mover in the heart) there exists an Ether (Ākāśa) called Brahman." The elemental Ether in the heart is not Brahman for then this elemental Ether in the heart, which is very small in quantity, would be equal to infinite Ether outside the heart, which is an impossibility, for the Ether within the heart is said to be small, in the phrase *Dakṣiṇ Antara Ākāśah*. While the Ākāśa or Ether outside the heart is infinite. Moreover, the Being mentioned in answer to the question, "what exists within it," is described as being infinitely great in size as the Ether outside. Therefore, this Being is Brahman Ākāśa and not any elemental Ākāśa.

If the Ether within the heart did not mean the elemental Ether, but Brahman itself, then we are landed in this absurdity. The Śruti says "that which is within this that must be sought after, that must we understand," which would then mean, that which is within Brahman deserves to be sought for and that is to be understood. But the object of search and understanding is Brahman himself, and not something within Brahman. If the Ether within the Heart were Brahman itself, then it would contradict also the text of Taittiriya, already given before, which says 'in this small lotus of the heart there is a small Ether wherein there exists an Ether, which is free from sorrow that ought to be meditated upon'. This text of the Taittiriya also shows that the Ether within the heart is not Brahman, but He is within the Ether of the heart. For the attribute *Viśokam* 'free from sorrow' applies to Gaganam or Ether or Sky, which exists within the Ether of the heart. Moreover another text says that He has thousand heads thousand eyes &c. This text follows immediately after the above text of the Taittiriya Āraṇyaka. This clearly shows that

the Ether within the heart is not to be meditated upon as God, but the God Himself who exists within this Ether

We give below the whole of this text —

- | | |
|--|--|
| (1) Vedādaṁ Svareḥ Prokṣāḥ Vedānte
Oḥa Pratiṣṭhitaḥ, Tasya Prakrī
tīnasya 1 aḥ Parāḥ Sa Mahesvaraḥ | (2) Sahasraśīrṣam Devam Viśvākṣam
Viśvasambhavam Viśvam Nārāya-
nam Devam Akṣaram Paramam
Prabhum |
|--|--|

“That syllable (Om) which is employed in the beginning of the Vedas, which is maintained in the Vedānta as svara beyond this Om must be meditated upon the Supreme Lord merged in Prakriti. The Supreme God has infinite number of heads, has eyes in all directions, has senses everywhere, the good of the whole universe flows from Him, this God moving upon waters is the Imperishable the Supreme Lord. This clearly shows that the Being within the Ether of the Heart is the Supreme Lord and not the Ether of the heart.

The word in the text is that ‘the Lord has thousand heads, &c’, which cannot apply to the Ether of the heart.

In the text it is said “that which is within that must be searched for. Now if the Ether within the heart meant Brahman then it would mean “that which is within Brahman that ought to be searched. Therefore the Commentator says —

Verily there is nothing within Lord which deserves to be sought after or to be understood than the Lord Himself. In fact, the Lord Himself is to be understood, the Lord Himself is to be sought for, for such is the force of the word “Tad Vāva,” “He alone.”

If it be taken that the Ether within the Heart is the Supreme Brahman, and he who is within this Ether is the lower Brahman, then also there would be incongruity. For this Being within the Ether of the heart is described to be “the Supporter of all, as not touched by old age, and not dying with the death of the body, not being killed when the body is killed, that is the true Brahmapura, in it all desires are contained, this is the Self free from sin, free from old age, free from death and grief, &c.” All these attributes cannot apply to the lower Brahman. Therefore the Ether within the heart is Elemental Ether, and the Being within it is the Supreme Brahman. The result is that when the pupils ask the question “what is there within that deserves to be sought for or that is to be understood,” the answer to it is “he who is called Ākṣāḥ the All luminous and who exists within the Ether of the heart.”

If it be said why don't you take the question and answer to mean that the Heaven and Earth, the Fire and Air, Sun & Moon &c are contained within this Brahman and therefore they ought to be inquired into. May not this Śruti be taken as teaching men to inquire into the secrets of nature and to learn God by learning His handiwork. To this the Commentator replies —

If the scripture taught that inquiry should be made into Heaven and Earth, &c, and the object of the question is to teach such inquiry, then we say it is wrong. For the scriptures do not teach merely inquiry

into Heaven and Earth, &c Their highest aim is to incline men's heart towards inquiry after Brahman. As we find from the following text — "Know Him alone as the Self, leave off every other talk" (Br Up)

The Ubhe in the phrase Ubhe Asmin Dyāvā Pṛithivī, &c, means both the freed and the non-freed, and released and the bound condition of these deities called Heaven and Earth, &c This we say because of the last phrase of the verse which says "whatever there is (useful) for him here, and Whatever is not," Now "whatever there is, for him here" means whatever is useful for his condition as a transmigrating Jīva, i e, other bound Jīvas, and the phrase "whatever is not for him" means whatever is of no use to him as a bound Jīva, namely, all freed Jīvas. The word Asya in that line means "for him," namely for the Transmigrating Self.

Admitted that Jīvas passing through the Cycle of transmigration may be called as Asta or existing but why should the freed Jīvas be called Nasti or non-existing. To this the reply is —

With reference to the bound Jīvas the freed souls are called non-existent, because they are unknown to the former and can be of no good to him (consciously). He is said to be non-existent with regard to another, who cannot help the other (i e, of whose help the other is unconscious), and though he is existent, of course, yet relatively he is non-existent. As a man who has no wealth, may say there is no wealth, not meaning that there is absolutely no wealth in the world, but that it is in the possession of some one, where it can be of no use to him.

The word Yatha occurs in this khanda (verse 5) it means according to their merit and their fitness. All freed creatures enter into the Lord, into that aspect of Him for which they are fit, and they enter into Him under the command of the Lord.

The phrase Yam, Yam Antam, &c, in that verse means that the freed souls get whatever desires they desire, whatever place they want to go to, all through the Grace of the Lord. (They are not independent in getting these things, but depend upon the Lord for them). (The next verse teaches that the place obtained through good works is transitory. It does not mean that all good works are transitory in their effect). Only persons who do not know the Lord, acquire worlds which are transitory, by their good deeds, and in their case only, such goods are transitory in their results (but in the case of those who know the Lord, their good deeds are fruitful of permanent result).

The phrase Etān Cha Satyā Kāman, does not mean that a freed soul becomes absolutely a Satya Kāma, he becomes a Satya Kāma only

under the command of the God and the Satya Kīmaṅ here refers to the true desires of the Lord and not to the desires of the freed souls. The freed soul must know the Lord on this Earth and must know also that all the desires of the Lord are also true.

The Lord Viṣṇu is called Brahmāpura, because, He is Great (Bṛihat) and Full (Pūrṇa), because all His desires are ever satisfied. In that Viṣṇu exists this body, which is also called Brahmāpura or the temple of God. In this Brahmāpura or temple of God, there is in the centre, the heart, called the Palace, within this heart, is the Ether, called the Cardiac Ether, in that Cardiac Ether there is the Lord Viṣṇu Himself, and in Him there exists all this Universe. He is the Satya Kīma, the Lord whose desires are ever fulfilled for whatever He wills, that cometh to pass, all desires of every man find the fulfilment in Him, therefore, it is said 'in Him all desires are centred'. For the freed souls invariably get all their desires fulfilled by His command alone. Therefore, the released souls are also called Satya Kīma, but they are dependent on the Lord for the fulfilment of their desires as the reflection depends on the original fount of light for all its light and glory.

THIRD KHANDA

MANTRA 1

त इमे सत्याः कामा अनतापिधानास्तेषां सत्यानां
सतामनृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय
लभते ॥ १ ॥

त Te, they इमे Ime, these सत्या Satyah true कामा Kāmāḥ desires. Though true from before अनृतमपिधानं Anṛtāp dhānāḥ anṛta. By falsehood or ignorance (apīdhanāḥ covered are not seen) तेषां Teṣāṃ, of them सत्यानां Satyānāṃ, of the true desires सताम् Satām of good अनृतम् Anṛtam, falsehood ignorance अपिधानम् Apīdhanam covering य य Yah, Yah, who, who whatever relation sons daughters friends, &c हि Hi, verily अयम् Ayaḥ for him, to him to one who is not free but deserves freedom इत् इतāḥ from this world प्रैति Praiti goes to the other world न Na not तम् Tam, him इह Iha, here दर्शनाय Darśanāya for the purpose of being seen लभते Labhate, is obtained.

1 Since these true desires are hidden by a covering of ignorance, therefore, though the desires of the good are

always true (yet their manifestation is prevented), because there is the covering of ignorance. Therefore, whatever (relation of this Jīva, who has not yet obtained Mukti) goes from this world to the next, does not come within the scope of his vision. Even if he desires to see him—538.

Note—An Objector says—“Now this power called Satya Kāma, namely having all his desires fulfilled, is it accidental and adventitious with regard to the released soul? It cannot be accidental for release is defined to be a state in which there is nothing adventitious. Nor is it natural and innate condition of the soul to be a Satya Kāma. For if it were so, then all the desires of non freed souls would also become true.” To this we reply that the desires of every soul, deserving release, are such that they will come to be true at some time or another. His every desire is really a true desire, but its manifestation is prevented, because there is a covering of falsehood. This falsehood or ignorance prevents the manifestation of the will. Therefore this unreleased soul, who is on the path of release, does not at once find his desires realised. So if his ancestors die and even if he desires to see them, he cannot see them, because of this covering of ignorance.

MANTRA 2

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते
सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधा-
नास्तद्यथापि हिरण्यनिधिं निहितमचेत्रज्ञा उपर्युपरि संचरन्तो
न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं
न विन्दन्त्यनृतेन हि प्रत्यूढाः ॥ २ ॥

अथ Atha, now. ये Ye, who. च Cha, and. अस्य Asya, of this non-released soul. इह Iha, in this world. जीवा Jivah, are living. ये Ye, those, who. च Cha, and. प्रेताः Pretāḥ, are dead. यत् Yat, what. च Cha, and. चान्यद् Anyat, other than these namely perfumes, garlands, food, drink, &c इच्छन् Ichhan, desiring. न Na, not. लभते Labhate, he obtains (invariably) सर्वम् Sarvam, all. तद् Tat, that. अत्र Atra, here, in the world of Vaspu. गत्वा Gatvā, going. विन्दते Vin-date, he obtains. अत्र Atra, here in the world of Visnu. हि Hi, because. अस्य Asya, of this Mukta-jīva एते Ete, these. सत्या Satyaḥ, true. कामा Kamaḥ, desires having taken thought forms, become manifested. अनृतापिधान Anrta-pidhānāḥ, covered by falsehood or ignorance. तत् Tat, that. यथा Yatha therefore, as. अपि Api, even. हिरण्यनिधिम् Hiranyanidhim, a golden treasure. निहितम् Nihitam, hidden, placed. अचेत्रज्ञा Aksetrajñāḥ, people not knowing the place. उपरि उपरि Upari: Upari, over and over again. संचरन्तः Sañcharan-taḥ, walk.

न Na, not. विन्देयुः Vindeyuh, know. एवम् Evam, thus. एव Eva, just so. एता इमाḥ, these. सर्वाः Sarvaḥ, all. प्रजा Prajāḥ, creatures. अहरहः Aharahāḥ,

day after day गच्छन्त्य Gachhantyah, going. एतम् Etam, this. ब्रह्मलोकम् Brahmalo-kam, the world of Brahman, the lotus in the heart where dwells the Brahman. विष्णु लोकम्, न Na, not. विन्दति Vandanti, know, discover. अनृतेन Anṛitena, by ignorance, by falsehood हि Hi, because. प्रत्युद्धा Pratyuddhā, covered

2. As regards the non-released soul of the deserving, all his desires exist in perfect fruition in the world of Brahman, whether they relate to those who are living, in this world, or have departed hence, and whatever else, he desires but does not obtain now, he obtains them when he goes there. Here, verily all his desires become realised. (But before his release they were still existing in thought-forms) but covered by ignorance (and hence he did not see them) Just as some golden treasure may be hidden under ground, but the people, who do not know the spot where it is hidden, may pass over it again and again, without discovering it; exactly like this are all these creatures, who go day after day (in their deep sleep), to this world of Brahman, but do not discover Brahman, because their sight is covered by the veil of ignorance.—539.

MANTRA 3

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तः हृदयमिति
तस्माद्भृदयमहरहर्वा एवविस्वर्गं लोकमेति ॥ ३ ॥

सः Saḥ, he वै Vai, verily एषः Eṣaḥ, this, आत्मा Ātmā, the Supreme Self हृदि Hṛdi, in the Ether of the heart तस्य Tasya, of his. एतम् Etam, this एव Eva, just. निरुक्तः Niruktam, etymological explanation हृदि Hṛdi, in the heart. अयम् Ayam, this इति Iti, thus तस्मात् Tasmāt therefore हृदयम् Hṛdayam, He is called Hṛdayam अहरहर्वा Aharahāḥ, day after day. वै Vai, verily. एवमिह Evamih, thus knowing स्वर्गलोकम् Svargalokam, Heaven world. एति Eti, goes

3 That Supreme Self verily abides in the Ethor of the heart, (and therefore He is called Hridayam), the etymology of which is this.—He is called Hridayam, because, He abides, in the heart. He who knows Him thus, goes day by day (when in deep sleep) into the Heaven world—510.

Note:—This gives the explanation of the word Hṛdaya.

It has three meanings. First it means the heart; secondly it means that which is in the heart namely the ether in the heart, thirdly the Ruler of the heart, the Lord Himself. The root Aya means to go, to rule, thus hṛd plus Aya equal to hṛdaya.

MANTRA 4

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरूप-
संपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभय-
मेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ ४ ॥

अथ Atha, now. य Yañ, what, the Adhikāri, the elect एष. Esah, this, सम्प्रसाद Samprasādaḥ, the person who has received the grace of Viṣṇu, completely अस्मान् Asmat, from this शरीरात् Śarīrat, from the body, from the final body समुत्थाय Samutthāya, having risen out, एत् Param, highest ज्योतिः. Jyotih, light संपद्य Upasampadya, having reached स्वेन Svēna, by his own. रूपेण Rūpeṇa, by the form. अभिनिष्पद्यते Abhinispadyate, obtains Manifests. एष Esah, this. ब्रह्म Ātma, Ātman The Supreme Self. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said. रामा said, एतद् Etat, this. अमृतम् Amari-
tam, immortal अभयम् Abhayam, fearless एतद् Etat, this ब्रह्म Brahma,
Brahman इति Iti, thus तस्य Tasya, to him ह Ha, verily. वै Vai, verily
एतस्य Etasya, of this ब्रह्मणः. Brahmanah, of Brahman नाम Name, name.
सत्यम् Satyam, true. इति Iti, thus

4. Now the elect who has received the grace of Viṣṇu completely, rises from out his (final) body, and reaches the Highest Light, and appears in his true form, verily He, the Lord is the Self, thus spoke (Ramā) He is the Immortal, the Fearless, He the Brahman And of that Brahman the name is the True, Satyam —541.

MANTRA 5.

तानि ह वा एतानि त्रीण्यक्षराणि सत्, ति, यमिति तद्यत्सत्तद-
मृतमथ यत्ति तन्मर्त्यमथ यद्यन्तेनोभे यच्छति यदनेनोभे यच्छति
तस्माद्यमहरहर्वा एवंबित्स्वर्गं लोकमेति ॥ ५ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तानि Tāni, that, these ह Ha, verily. वै Vai, verily एतानि Etāni, these.
त्रीणि Trīṇi, three अक्षराणि Akṣaraṇi, syllables सत्ति यत् Sat-ti-yam, the syllable
Sat, the syllable Ti, the syllable Yam इति Iti, thus सत् Tad, that यत्
Yat, which सत् Sat, the syllable Sat सत् Tad, that. अमृतम् Amṛitam, immortal,

the Mukta Jivas अथ Atha, now यत् Yat, that, which ति Ti, syllable णि Tat, that मर्त्यम् Martyam, the mortal the bound Jivas, passing through transmigration अथ Atha, now यत् Yat, who यम् Yam, the syllable याम् Yām देन Tena, by that उभे Ubhe, both, the released and non-released souls यच्छति Yachchhati, binds, controls यत् Yat, who अनेन Anena by thus उभे Ubhe both, the released and non-released souls यच्छति Yachchhati, binds तस्मात् Tasmāt, therefore, यम् Yam, it is called याम् Aharah day after day, daily वै Vāi, verily. एवमित् Evamit, he who knows thus स्वर्गलोकम् Svargalokam, to the heaven world एति Eti, goes.

5 There are verily these three syllables in the word Satyam, namely Sat, Ti, Yam That which is the syllable Sat signifies the immortal (the released souls) That which is the syllable Ti signifies the mortal (non-released souls) That which is the syllable Yam signifies 'with that he controls both, (released and non-released souls), and because He controls both, therefore, He is called Yam He who knows thus thus, goes daily to heaven world, in his deep sleep --542.

MADHYAS COMMENTARY.

If in the condition of Mukti, the Jiva becomes a Satya Kāma then he is a Satya Kāma before Mukti also, for Mukti is a state in which the Jiva attains the full stature of his unfoldment. The Mukti only manifests qualities which were latent in the man and which form his true nature. Therefore, before Mukti also the Jiva ought to manifest the condition of Satya Kāma. But he does not do so what is its reason? To this the Śruti replies Imo Satyah kāmāḥ Anṛitāpīdhānah 'these true desires are covered up by falsehood, namely negligence. Therefore the Commentator explains this —

Therefore, those who are elect and deserve to get release are Satya Kāmas even before their release, and their desires are ever fulfilled, even before they get release, but the fulfilment of these desires are not visible on account of ignorance. Therefore all ignorance is called Anṛita non-righteousness, non-knowledge, for the word Rita means knowledge also, because it is derived from the root Ri to go, to know.

The elect even before his release, creates thought-forms of all his desires, these forms are not visible to him owing to his want of development. Therefore when he gets release, he is surrounded by the heavens, which he had created by his thoughts and desires, for his desires are never untrue.

Therefore, if he wants to see his desires, the rule is that he cannot see them, so long as he has not attained Mukti, but when he attains Mukti and goes to the world of the Lord, he sees all the desires fulfilled. There he sees them all, ready existing from before, and standing to welcome him.

Now the Commentator explains the verse where it is said that people go in deep sleep to Brahman but do not know him

It is owing to ignorance alone, that in deep sleep people constantly go to the Lord Mādhava, but they do not see him

This Viṣṇu is called Hṛidaya because He dwells in the heart. Thus knowing always Viṣṇu, as having the name of Hṛidaya, and going to the world of Viṣṇu, and attaining all the fruits of his good deeds, he reaches Viṣṇu then and in this way.

He alone is called Samprasāda on whom Viṣṇu is perfectly gracious, such a being after his death reaches Keśava, and attains his own true form (Svarūpa) The Lord of Indrā is the Supreme Self, through whose grace, the freed soul attains his true form. This said the Goddess Rāmā, seeing the Supreme State (Viṣṇu).

The word Satya is a compound of three words Sat, Tī and Yam. The word Sat means all Mukta Jīvas including Śrī, the immortals, the word Tī refers to the non-muktas, the mortals The syllable Yam means the controller. The Lord Hari controls the released and the bound souls; therefore He is called by the word Satyam, the controller of the Sat and Tī.

FOURTH KHANḌA.

MANTRA 1.

अथ य आत्मा स सेतुर्विधृतिरेपां लोकानामसंभेदाय नैतश्च
सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतश्च
सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येव ब्रह्मलोकः ॥ १ ॥

अथ Atha, now. य Yah, who. आत्मा Ātmā, the Self, dwelling within the lotus of the heart. स Sah, He सेतु Setuḥ, the bridge, the refuge, the bond, from the root sit to bind विधृति Vidhṛtiḥ, strong, the support एषाश् Esāḥ, of these लोकानां Lokānām, of the worlds असंभेदाय Asambhēdaya, in order to separate, in order that they may not be confounded, that they may not burst or break up न Na, not एतश् Etam, this सेतुश् Setum, the bridge, the Lord, the refuge. अहोरात्रे Ahorātre, day and night तल Tarataḥ, cross over, surpass. प्रोदुक्त्वाḥ, produce any change. न जरा Na jarā, not old age न मृत्यु Na mṛtyuḥ, not death न शोक Na śokah, not grief न सुकृतश्च Na sukṛtaḥ, neither good work न दुष्कृतश्च Na duṣkṛtaḥ, nor evil deeds. सर्वे Sarve, all. पाप्मान Paṇmānaḥ, sins, evil doers एत Atāḥ, from Him, from the Lord निवर्तन्ते Nivartante, turn back. अपहतपाप्मा Apahatapaṇmā, He is free from sins. हि Hi, verily, because. एषः Eṣaḥ, this ब्रह्मलोकः Brahmālokaḥ, Brahman, the Great Refuge.

1. This Self is a Bridge (refuge) and a support, so that these worlds (may be kept in their proper places and) may not clash with each other. Night and day do not pass that Bridge, nor old-age, nor death, nor grief, nor the good deeds, nor the evil deeds (of men). All evils turn back from Him, because He is free from all evil. He is Brahman the Great Refuge.—543.

MANTRA 2.

तस्माद्वा एतद् सेतुं तीर्त्वाऽन्धः सन्ननन्धो भवति विद्धः
सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतद्
सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष
ब्रह्मलोकः ॥ २ ॥

तस्मात् Tasmât, therefore because he is free from sin वै Vai, verily. एतद् Etam, this सेतुश्च Setum, Bridge, Bond, from root सि to bind. The connecting link, Refuge. तीर्त्वा Tīrtvā, having crossed (everything else) अन्ध Andhah, blind (through ignorance). सन्न San, being. सन्नन्धः Anandhah, not blind (free from ignorance). भवति Bhavati, becomes विद्ध Viddhah, wounded (by harsh words) सन्न San, being अविद्धः Aviddhah, not wounded. भवति Bhavati, becomes. उपतापी Uptāpi, suffering from illness सन्न San, being अनुपतापी Anupatāpi, free from illness. भवति Bhavati, becomes तस्माद् Tasmât, therefore, because the released soul is free from sin, and has obtained the grace of God वै Vai, even alone, verily एतद् Etam, this सेतुश्च Setum, towards the bridge. तीर्त्वा Tīrtvā, having crossed everything else अपि Api, also नक्तम् Naktam, night अहः Ahah, day. एव Eva, even, alone, just अभिनिष्पद्यते Abhinispadyate, turns into, becomes असकृद् Asakṛt, perpetually. विभातो Vibhatah, shining हि Hi, verily एव Eva, just एष Esah, this. ब्रह्मलोकः Brahmālokaḥ, Brahman, the Great Refuge

2. Therefore, having crossed everything else, when one goes to this Refuge, if he is blind, he gets his sight; if he is wounded, he gets healed, if he is afflicted he gets peace. Therefore, when that Refuge is reached, after having crossed everything else; the night becomes also verily turned into day, for it is perpetual light there. (Such is this Brahman, the Great Refuge) This world of Brahman is lighted once for all.—544.

Note.—Compare Adhyāya three Khanda II, Verse 3

MĀTRA 3

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्म-
लोकस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तद् Tad, that, there, among the elects ये Ye, those who एव Eva, alone, एतम् Etam, this ब्रह्मलोकम् Brahmālokaṁ, Brahman the Refuge of all: ब्रह्मचर्येण Brahmacharyeṇa, through celibacy, or through devotion to the Supreme Brahman with mind, speech and deed • through theosophy. अनुविन्दन्ति Anuvindanti, attain तेषाम् Teṣāṁ, for them एव Eva, alone एष Esah, this ब्रह्मलोकं Brahmālokaḥ, the compassionate look of Brahman, the grace of Brahman तेषाम् Teṣāṁ, for them सर्वेषु Sarveṣu, in all लोकेषु Lokeshu, in the worlds, for which he is fitted. कामचार Kāmachārah, freedom of movement भवति Bhavati, becomes

3 Among the elect, those only reach this Brahman, the Refuge, who understand Divine Wisdom (for Brahmāloka is obtained by Brahmacharya alone) For them alone is the grace of Brahman, for them is the freedom of movements in all the worlds (deserved by them)—545

Note—Brahmacharya here does not mean celibacy alone, but that which leads one (char) to Brahman—the Divine Wisdom—Theosophy The next khanda would explain this further, otherwise, to say that celibacy was the only way of getting Salvation, would be against all the other teachings of the scriptures

MAHEVA'S COMMENTARY

The Lord is called Setu or bound, because the whole universe is bound or regulated by Him (He sets the bounds to the worlds and fixes their paths which they do not transgress) A man crossing everything else (discarding everything), and being free from all faults, goes towards this Bound The Lord is attainable through Brahmacharya, performed with mind, speech, and deeds The knowledge (Charana) of the Supreme Brahman, is called Brahmacharya, or Divine Wisdom By this Brahmacharya or Divine Wisdom, they may go to the worlds of Brahman or Brahmāloka For them is the Brahmāloka, which also means the Divine Vision, the Beatific Vision The word Brahmāloka meaning Beatific Vision, is so called, because the released see (Loka meaning to look, to see), and Brahma means the God, the state in which this Vision of God is obtained is called Brahmāloka (Or because the Lord looks upon the released souls with His great Grace, therefore it is called Brahmāloka) Of course, Brahmāloka means also the world of Brahman, the heavenly worlds like Vaikunṭha, &c

Note—The two most important words in this khanda are Setu and Brahmacharya. The Setu is not to be crossed but approached—no one can cross Brahman—He Himself is the goal. Therefore the translation "he who crosses this Bridge" is wrong. The object of the verb tarati or tarta is not Setu, but angat to be supplied. The word Setu is governed by some preposition and verb like "going towards". The meaning is — "going towards this Setu or Refuge, after having crossed every evil, &c. Similarly Brahmacharya—the science of reaching God—does not mean here celibacy or vedic Study.

FIFTH KHANDA

MANTRA I

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो
ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण
ह्येवेष्टात्मानमनुविन्दते ॥ १ ॥

अथ Atha, now because wisdom is the way to salvation यद् Yat, what यज्ञ Yajñah, sacrifice. literally य+ज्ञ through which one knows (ya) the wisdom (jñā) इति Iti, thus आचक्षते Achaksate, say the wise ब्रह्मचर्यम् Brahmacharyam, devotion to Brahman, the divine knowledge, theosophy एव Eva, alone. तद् Tat, that ब्रह्मचर्येण Brahmacharyeṇa, through Theosophy through the Brahmacharya of deed and speech. हि Hi, verily एव Eva, alone. य Yah, who. ज्ञाता Jñāta, knows, the knower तद् Tam, that, विन्दते Vindate, obtains. अथ Atha, now यद् Yat, what, इष्टम् Iṣṭam, sacrifice, through which or by which anything is desired (ichchhati). That which creates, to know God is Iṣṭam, —hence Divine Wisdom इति Iti thus आचक्षते Achaksate, say the wise. ब्रह्मचर्यम् Brahmacharyam, theosophy the Divine Wisdom. एव Eva, alone, even. तद् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, by Theosophy or Divine wisdom हि Hi, verily एव Eva, alone इष्टत्वान् Iṣṭātman, the good of his self Having searched the Self. अनुविन्दते Anuvindate, obtains

1. Now, that which the wise call Yajña (sacrifice) is verily the Divine Wisdom, through Divine Wisdom, the knower obtains the Lord. Similarly, that which the wise call Iṣṭam is also the Divine Wisdom. For having desired the Self, he obtains the Self —546

Note—The last verse of the last chapter declares that those only reach Brahman who practice Brahmacharya. This word generally means celibacy, but it is not to be taken in this sense—so for Brahmacharya in its restricted meaning is not the only means of obtaining the Lord. The present chapter therefore, explains the true meaning of this word. Brahmacharya means Divine Wisdom, and thus includes Yajña and Iṣṭa. Yajña also does not mean sacrifice here but Wisdom. It comes from the root Ya to go, to understand and Jñān, Wisdom. The whole word Yajñam means that by which the Omniscient

is reached and hence it means Divine Wisdom. Thus Yajnam has literally the same meaning as Brahmacharyam that by which Brahman is reached. Similarly the word Iṣtam generally means sacrifice but here it means Divine Wisdom and it literally means "that by which one desires (Ichchati) to know Brahman." Thus Iṣtam means also literally the Divine Wisdom or as the bruta puts it— Iṣtvā Atmanam having desired all desires i.e. having transcended all desires etc. he obtains the Self. Thus Iṣtam also means Divine Wisdom or the instrument of getting rid of all desires.

MANTRA 2

अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव
सत आत्मानस्त्रायं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव
तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥ २ ॥

अथ Atha, now यत् Yat, what सत्रायणम् Satrāyanam the sacrifice called Satrāyaṇa, literally that by which the Lord called Sat is obtained as one's saviour (trāna) इति Iti, thus आचक्षते Achaksate, say the wise ब्रह्मचर्यम् Brahmacharyam the Divine wisdom एव Eva, alone तत् Tat that ब्रह्मचर्येण Brahmacharyeṇa through the Divine Wisdom हि Hi, verily एव Eva, alone सत Sataḥ from the Sat, from the Lord आत्मनः Ātmanah of the Self त्रायणं Trānam, safety, salvation विन्दते Vindate obtains अथ Atha now यत् Yat, what मौनम् Maunam silence इति Iti thus आचक्षते Achaksate, say the wise ब्रह्मचर्यम् Brahmacharyam Divine Wisdom एव Eva Alone तत् Tat, that ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom हि Hi, verily एव Eva, alone आत्मानम् Ātmanam the Self the Lord अनुविद्य Anuvidya, having known मनुते Manute, meditates, knows indirectly or knows directly

2 Now what the wise call Satrāyana is also Divine Wisdom, for by Divine Wisdom alone, he obtains from the True, the salvation of his self. Similarly what the wise call the vow of silence is really Divine Wisdom, for through Divine Wisdom alone, one after knowing the Lord, becomes absorbed in meditation and becomes silent—547

Note—Thus Satrāyana and Mauna disciplines literally mean Divine Wisdom

MANTRA 3

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेव ह्यात्मानं न
नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरणायनमित्याचक्षते ब्रह्म-
चर्यमेव तत्तदरश्च ह वैश्वश्रार्णवो ब्रह्मलोके तृतीयस्यामितो
दिवि तदैरंमदीयः सरस्तदश्वत्थः सोमसवनस्तदपराजिता
पूर्वह्यणः प्रभुविमितः हिरण्यमयम् ॥ ३ ॥

अथ Atha, now यत् Yat, what अनासकायनम् Anāsakāyanam, the vow of fasting इति Iti, thus आचक्षते Āchaksate say the wise ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom एव Eva, alone तत् Tat, that, एष Esah, this. हि Hi, verily. आत्मा Ātmā, the Self न Na, not. नश्यति Naśyati, perishes. यम् Yam, what, whom ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom अनुविन्दते Anuvindate, He discover. अथ Atha, now यत् Yat, what आरण्ययायनम् Āraṇyāyanam, the vow of living in the forest इति Iti, thus आचक्षते Āchaksate, they say ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom एव Eva, alone तत् Tat, that. तद् Tat, that. अरः Araḥ, called Araḥ or enemy. च Cha, and इ Ha, verily वै Vai, verily नक्षः Naḥ, called Njaḥ, च Cha, and अर्जवी Arjavau, two lakes ब्रह्मलोकं Brahmaloके, in the Brahman World तृतीयस्याम् Tṛtīyasyaṃ, in the third इतः Itah, from thus from Meru. दिवि Divi, in the Heaven, in the Śvetadvīpa तद् Tat, that, there ऐरम् Airam, full of Lakṣmī called Irā, some say Airam means wine of the tree called Irā. मदीयम् Madiyam, wine, exhilarating; enchanting सरः Saraḥ, lake तद् Tat, that, there अश्वत्थः Aśvatthaḥ, the tree Aśvattha. Not one tree, but rows of such trees. सोमसवनः Somasavanah, showering Soma or Nectar. Ambrosia exuding Aśvattha trees. तद् Tat, that, there. अपरजिता Aparajitā, called Aparajitā. पृ Pṛṣṭi, city ब्रह्मणः Brahmanah, of the Lord प्रभुविमितम् Prabhuvimitam, made by the Lord हिरण्यम् Hiranmayam, golden. The word 'couch' should be supplied to complete the sense.

3. Now what the wise call Anāsakāyana or fasting vow, that also is the Divine Wisdom, for this Self does not perish; therefore it is called Anāsak (non-perishing) Since this Imperishable is reached through Divine Wisdom, it is called Anāsakāyana, namely, that which leads to the Imperishable Similarly what the wise call "the vow of Forest life," that also is Divine Wisdom, for Divine Wisdom is called Āraṇyāyana or the leader to the Ara and Nya, because it teaches about Brahman, called Āraṇya or the Silent One. Āra and Nya are two lakes in the world of Brahman, in the third heaven from hence (Meru) There is a lake where dwells the enrapturing Irā (Lakṣmī), there are the aśvattha trees that shower the Soma juice, there is the city of the Lord called Aparajitā, and in it the throne, built by the Lord, and called Prabhuvimitam, which is all golden—548.

Note.—The existence of the lakes called Ara, and Nya, of the tank called Airamadya and the tree that showers soma, and the city Invincible and the couch called Prabhuvimitam is mentioned in the Kausitaki Brahmana Upanisad "In this Brahma loka there are the lake named Ara, (consisting of evil passions), the moments called Yojihā

(destroying the good), the river named Vijarā (giving freedom from old age) the tree called Iya (like the earth) the city named Śālaḥjam (with high banked reservoirs of water), the building named Aparājitam (impregnable) of which Indra and Prajāpati are gate-keepers, the council chamber called the Bṛha (all-pervading), the throne named Vichakṣhaṇa (full of wisdom) a couch named Amitaṇja (of infinite splendour,) (Brahman's) consort named Mānasi (the delightful, i. e., Nature) and her reflection Chakṣuṣi (probably the individual soul), who both weave the creatures like flowers."

Brahmacharya when mental, includes the mental sacrifice or Yajña, the mental Iṣṭa, &c. In fact these words Yajña, Iṣṭa, &c., when analysed lead to the same meaning as Brahmacharya. The following table shows it—

Brahmacharya	...	..	Leading to Brahmana, i. e., Divine Wisdom.
Yajña	...	..	Leading to the Omniscient Ya+jña.
Iṣṭa	...	...	Transcending desire or the object of search (Bhāna or Ichebhā)
Saṅgrāyana	..	...	Leading to Sat, the Saviour.
Māna	...	...	Meditating (Manana).
Anāśakāyana	...	..	Leading to the Impurishable (Anāśaka).
Araṇyāyana	..	..	Leading to Ara and Nya.

Thus the mental Brahmacharya is Divine Wisdom; and when Yajña, &c., are performed mentally, they must be performed in this spirit. But when Yajña, &c., are performed by deeds and speech, the mental idea should not be absent.

The Śvetaḍvīpa is the third heaven from the worldly heaven, namely, from Meru. In this Śvetaḍvīpa are these lakes, trees, places, &c. The word Airam means also consisting of Irā or Lakṣmī, for Irā is another name of Lakṣmī. The word aśvattha means the grove of Aśvattha trees. Soma savana means dripping nectar.

MANTRA 4.

तद्य एवैतावरं च ययं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुवि-
न्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामचारो
भवति ॥ ४ ॥

इति एञ्चमा खण्डः ॥ ५ ॥

तत् Tat, there, therefore वे Ye, who एव Eva, only. एतौ Etau, these two, अरम् Aram, called Ara. च Cha, and. वै Vai, verily. एयम् Nyam, called Nya च Cha, and. अरण्ये Aranyau, two lakes. ब्रह्मलोके Brahmaloke, in the world of Brahman. ब्रह्मचर्येण Brahmacharyena, through Divine Wisdom, अनुविन्दन्ति Anuvindanti, they obtain तेषाम् Tesām, for them. एव Eva, only एव Esah, thus ब्रह्मलोकः Brahmaloḥaḥ, the world of Brahman तेषाम् Tesām, for them. सर्वेषु Sarvesu, in all लोकेषु Lokesu, in worlds कामचारः Kāmachārah, freedom of movement. भवति Bhavati, becomes

4. Therefore, those who obtain through Brahmacharya these two lakes called Ara and Nya, which are in the world of Brahman, they verily get this Brahma world, for them is the freedom of movement in all these worlds—549.

MADHYA S COMMENTARY

In this khanda the scripture teaches that Yajna, Iṣṭam, Saṭtram &c, are said to be Brahmacharya or Divine Wisdom. The Commentator now shows how the literal meaning of these words lead to the sense of Divine Wisdom.

The words Yujñam, Iṣṭam, Saṭtram, Maunam, Anāśīkāyanam, Āraṇyāyanam all mean the knowledge of the Supreme Brahman, the Divine Wisdom.

In the world of the Supreme Brahman, in the highest region called the Śvetadvīpa, there are two lakes called Arā and Nyā, these Divine lakes are full with the sweet waters of knowledge and bliss.

The description of these lakes as filled with the waters of wisdom and bliss shows that they are really made up of the essence of Lakṣmī. An objector says it is not proper to say that the Brahmaloṅka is the white Island or Śvetadvīpa. Because it is described in this as being the third region from this world and therefore this white Island is the Third Heaven of Indra. But the white Island is situated in the Ocean of Milk. How do you reconcile this apparent conflict? Is it in the third Heaven from Meru namely is it in the Svarga of Indra or is it in the Ocean of Milk? To this the Commentator replies —

As much as the world of Indra called Svarga is high away from this world, so much higher than the world of Svarga is the Śvetadvīpa (from the world of Svarga).

The phrase Tritīyasīm Itah Divi means thus in the third Heaven from Svarga as the Svarga itself is third from this.

In that Śvetadvīpa is a tank full of wine and all sorts of eatables. And there are trees called Aśvattha which constantly shower Nectar. There is the Divine city of Viṣṇu called Aparajitā. There is the couch of Viṣṇu called Vimāna made to the size of the Lord (infinite), made of Divine Gold of mental matter (Chit-svarga), which is in the form of Lakṣmī.

Note.—Is the matter of the Heaven world the body of Lakṣmī? It is called Chit matter or matter made of mentality.

This Viṣṇu dwelling in the Śvetadvīpa is called Paryanka Brahman or the Lord God of the Couch of splendid glory.

Note.—The description of this Couch as given here and in the Kauṣṭhiki Upaniṣad shows that it was a Drama played in ancient India something on the lines of modern Free Masonry. The world of heaven is represented as guarded by the gatekeepers the Inner and outer Guards. The soul cannot enter heaven till it answers properly the questions put by these wardens. The person who gives a right answer to the warden of the Moon (something like the junior warden is allowed to enter). The Upaniṣad says but if a man does not give the right answer then the Moon rejects him and that soul is reborn again. The question which the Moon puts is this Who art thou? The proper answer to this is given in the Upaniṣad already mentioned in these words —

From the wise moon who orders the seasons when it is born consisting of fifteen parts, from the moon who is the home of our ancestors the seed was brought. This seed

even me, they (the Gods mentioned in the Pañcāgurvīdyā) gathered up in an active man and through an active man they brought me to a mother. Then I, growing up to be born, a being living by months, whether twelve or thirteen was together with my father, who also lived by (years of) twelve or thirteen months, that I might either know it (the true Brahman) or not know it. Therefore, O ye seasons grant that I may attain immortality (knowledge of Brahman). By this my true staying by this my toil (beginning with the dwelling in the moon and ending with my birth on earth) I am (like) a season, and the child of the seasons. Who art thou? The sage asks again 'I am thou' he replies. Then he sets him free (to proceed onward). The Svetāśvīpa is the place where all must go in order to get their initiation from the great Master.

SIXTH KHANḌA

MANTRA I

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिम्रस्तिष्ठन्ति
शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल
एष शुक्ल एष नील एष पीत एष लोहितः ॥ १ ॥

अथ Atha, now. या Yāḥ, these which एता Etāḥ, these हृदयस्य Hṛdayasya, of the heart नाड्यः Nāḍyah, vessels called Piṅgalā, Nandini, Idā, Vajrikā and Susumnā. ता Tāḥ, those पिङ्गलस्य Piṅgalasya, of the Brown, of Sankarsana अणिम् Animnaḥ, of the subtle, the Lord in his atomic form, dwelling within the Jiva तिष्ठन्ति Tisthanti, exist शुक्लस्य Śuklasya, of the white, of Vāsudeva नीलस्य Nilasya of the Blue of Anuruddha पीतस्य Pitasya, of the Yellow, of Pradyumna लोहितस्य Lohitasya, of the Red, of Nārāyaṇa. इति Iti, thus असौ Asau, that वे वा, verily आदित्यः Ādityah, of the Lord in the Sun called Ādityah, because he attracts (Adana) पिङ्गलः Piṅgalah, Brown, Sankarsana. एष Eṣah, this शुक्लः Śuklah, White Vāsudeva एष Eṣah, this नीलः Nilah, Blue, Anuruddha एष Eṣah, this पीतः Pitah, Yellow, Pradyumna एष Eṣah, this लोहितः Lohitah Red, Nārāyaṇa

1 There are five vessels of the heart, in which dwell the five forms of the Lord in His subtle aspect —In the vessel called Piṅgalā, dwells Sankarsana having Brown colour, in Nandini, dwells Vāsudeva having White colour, in the Idā, dwells Anuruddha having Blue colour, in the Vajrikā, dwells Pradyumna having Yellow colour, in the Susumnā, dwells Nārāyaṇa having Red colour. Thus one should meditate on the Lord.

There is also the sun, in these vessels, and in that sun in the heart, one should also meditate on these five forms Brown, White, Blue, Yellow, and Red—550

MANTRA 2

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैव-
मेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामुं चामु-
ष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः
प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः ॥ २ ॥

तद् Tat, that यथा Yathā, as महापथ Mahapathah, a highway. आतत
Ātatah, long stretching उभौ Ubhau, to both ग्रामौ Grāmau villages गच्छति
Gachchhati, goes इमम् Imam, to this च Cha, and असुम् Amum, to that च
Cha, and एवम् Evam, thus एव Eva just एता Etah, these आदित्यस्य Āditi-
yasya, of the Sun रश्मय Raśmayah, rays उभौ Ubhau, to both लोकौ Lokau,
worlds गच्छन्ति Gachchhanti: एत इमम् Imam, thus च Cha, and असुम् Amum,
that च Cha, and असुम् Amumāt, from that आदित्यात् Ādityāt, from the
sun, from the forms of the Lord within the sun प्रतायन्ते Pratāyante, they start.
They pervade ता Tah they आसु Āsu, in these नाडीषु Nāḍīṣu, In the
vessels सृप्ता Sṛptāh, entered गेः अभ्य Ābhyah from these nāḍīs, from
the forms of the Lord dwelling in the Nāḍīs नाडीभ्य Nāḍībhyaḥ, from these
vessels प्रतायन्ते Pratāyante, they pervade, they start ते Te they the rays.
अमुष्मिन् Amuṣmīn, in that आदित्ये Āditye in the sun सृप्ता Sṛptāh entered

2 As a highway stretches to both villages from
where it starts to where it ends, similarly these rays of the
sun go to both worlds, to this one and to the other They
start from the various forms of the Lord in the Sun and
enter into the various forms of the Lord in these vessels of
the heart, again these rays start from these various forms of
the Lord dwelling in the vessels of the heart and enter into
the various forms of the Lord dwelling in the sun --551

Note.—The Lord in the sun has five forms as previously described in the Madhu
vidyā The Lord in the Heart has also the same five forms as described here There is
constant communication between these The rays from the Solar Logos enter into the
heart and the rays from the Cardiac Logos enter into the sun Thus there is a constant
interchange between these two Logos the Solar and Cardiac

MANTRA 3

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्यासु तदा
नाडीषु सृप्तो भवति तन्न कश्चन पाप्मा स्पृशति तेजसा हि
तदा संपन्नो भवति ॥ ३ ॥

तद् Tat, there, this being so दक्ष Yatra, when एतद् Etat, thus Jīva. सुप्त Suptah, sleeps. समस्तः Samastah, all, withdrawing himself from the senses सम्प्रसन्न Samprasannaḥ) quietly reposing, at perfect rest स्वप्नम् Svapnam, dreams. न Na, not. विजानाति Vijaṅāti, perceives. आसु Āsu, in these vessels, and thereby into Viṣṇu. तदा Tadā, then नाडीषु Nadiṣu, in the vessels, in Viṣṇu, within the nādis. सूत्र Sūptah, entered भवति Bhavati, becomes तम् Tam, him न Na, not कश्चन Kaśchana, any one. पाप्मा Pāpma, evil one स्पृशति Spriśati, touches तेजसा Tejasā, by the fire of the Lord हि Hi, verily, because तदा Tadā, then सम्पन्नः Samppannaḥ, joined भवति Bhavati, becomes

3. This being so, when this Jīva sleeps, being at perfect rest and all senses withdrawn (experiencing the joy of his essential nature), and sees no dream, then he enters (into the Lord dwelling in) these vessels and there no evil one can touch him, because he is protected by the Light of the Lord.—552.

MANTRA 4

अथ यत्रैतदवलिमानं नीतो भवति तमभित आसीना आहु-
र्जानासि मां जानासि मामिति स यावदस्माच्छरीरादनुत्क्रान्तो
भवति तावज्जानाति ॥ ४ ॥

अथ Atha, Now. दक्ष Yatra, where, when एतद् Etat, this (knower of the Lord) अवलिमानम् Abalimānam, feels weak, on account of illness नीतः Nītah, becomes, gets भवति Bhavati, becomes तम् Tam, to him अभित Abhitah, on all sides. आसीना Āsīnā, sitting. आहुः Āhuh, (the kinsmen) say. जानासि Jānāsi, knowest thou माम् Mām, me जानासि Jānāsi, knowest thou. माम् Mām, me इति Iti, thus स Sah, he यावत् Yāvat, so long as अस्माद् Asmat, from this. शरीरात् Śarīrāt, from the body. अनुत्क्रान्तः Anukrāntah, has not gone out. भवति Bhavati, becomes तावत् Tavāt, so long. जानाति Jānāti, he knows

4 Now when this knower of Brahman becomes weak on account of illness, he is surrounded by his kinsmen, who say "do you recognise me, do you recognise me." As long as he does not go out of the body, he knows them—553.

MANTRA 5.

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यर्थैतैरेव रश्मिभिरूर्ध्वमाक्रमते
स श्रोमिति वाहोद्रामीयते स यावत्क्षिप्येन्मनस्तावदादित्यं
गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ ५ ॥

अथ Atha, now यत्र Yatra, when एतत् Etat, this, अस्मात् Asmāt, from this. शरीरत् Sarīrat, from the body. उत्क्रामति Utkramati, goes out अथ Atha, then एतै Etaiḥ, by these एव Eva, just alone एभिनि Raśmibhiḥ, by the rays, by the solar rays existing in the vessels of the heart, which illumine the passage of these tubes. ऊर्ध्वम् Ūrdhvam, upwards, आक्रमते Ākramate, he goes, स Sah, he, the wise ओम् Om, Om इति Iti, thus वाहा Vāha, by the carrier. i.e., by the vehicle of Om, namely by Vāyu, through the grace of Vāyu उदामीयते Udvāmiyate, Attains the condition of Vāma, called the Divine Consciousness. स Sah, he, namely Vāyu यावत् Yāvat, when, in order to lead him up क्षिप्येत् Kṣipyet, throws off मन Manah, mind, in order to take the man away तान् Tavāt, then आदित्यम् Ādityam, to (Visṣu dwelling in) the sun गच्छति Gacchati, goes एतत् Etat, this, Lord in the Sun वै Vai, verily खलु Khalu, verily. लोकद्वारम् Lokadvāram, the door to the world of Brahman विदुषाम् Viduṣām, by the wise, of the wise, प्रपदनम् Prapadanam, to be walked through, to be attained निरोधम् Nirodhaḥ, stoppage. अविदुषाम् Aviduṣām, of the non-wise

5. Now when he departs from the body, he soars upwards by those very solar rays in the vessels of the heart. He through the grace of the vehicle of Om, attains the condition of Divine consciousness. When Vāyu throws off the mind, he carries the soul upwards to the Lord, in the Sun which is the door to the world of Brahman. He is attained by the wise, but is shut off from the non-knowing.—554.

MANTRA 6

तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ६ ॥

इति षष्ठः खण्डः ॥ ६ ॥

तत् Tat, on this एष Esah this श्लोक Ślokaḥ, verse. शतम् Śatam, one hundred, च Cha, and, एका Eka one च Cha, and. हृदयस्य Hṛidayasya, of the Lord moving in the heart नाड्यम् Nadyaḥ, the vessels presided over by the Lord तान् Tān, out of them मूर्धानम् Mūrdhanam crown of the head अभि निःसृता Abhinisṛta, penetrates एका Eka, one, namely Susumnā तया Tayā, by that, by the Susumnā ऊर्ध्वम् Ūrdhvam, upwards आयन् Āyan, going अमृतत्वम् Amṛitatvam, Immortality. एति Eti, goes, attains विष्वङ्ङन्या Viśvaṅṅnyāḥ, the others to different directions उत्क्रमणे Utkramane, for departing. भवन्ति Bhavanti, become उत्क्रमणे Utkramaṇe, for departing. भवन्ति Bhavanti, become

6 About this is the following verse — One hundred and one are the arteries of the heart ; out of them one penetrates the crown of the head By that vessel going upwards, it reaches the Immortal , the others lead to different worlds, if the soul passes out through them Yea to different worlds — 555

MĀDHVA'S COMMENTARY

In this Khanda the five tubes or force vehicles of the heart, are described. It is not the physical description of the arteries of the heart but of the five forms of Viṣṇu existing in the heart in His most subtle aspect.

This Viṣṇu, called Paryāṅka Brahman, dwells in five forms, in the vessels of the heart These are the five atomic aspects of Viṣṇu dwelling in the five Nadis or vessels In the central vessel called Sushumṇā, is the form of the Lord having red colour, and called Nārāyaṇa In the vessel called Nīḍini, is the form called Vasudeva, and it has white colour, and is situated in the front part of this vessel In the vessel called Pīṅgalā is the form called Saṅkaraṇa, and it has brown colour In the vessel called Vajrika is the form called Pradyumna, and it has yellow colour In the vessel called Īḍa is the form called Anruddha and it has blue colour

In the Sun also are these five forms of the Lord The sun is called Āditya and the Lord in the sun is also called so, because He is the Ādi or beginning, and because He pervades (tata) with His rays the whole Solar Orb Thus all the solar rays are pervaded by the Divine Rays. In the Lord dwelling in the heart, in His five forms, in the various vessels of the heart, are Solar Rays also These Solar Rays are interwoven with the rays of the Nadis The Jīva is in the midst of these rays and within the Jīva is the Lord Viṣṇu, regulating the Jīva through all these rays When the Jīva is overpowered by the vibrations of the light rays (Tejas) proceeding from Viṣṇu He is said to be in deep sleep

Viṣṇu is the vehicle of Om therefore He is called Om vāḥ (Om vāh) or the carrier of Om Through this Om Vāḥ or Vāyu the Jīva obtains release, and proceeds upwards by the pleasant path called Vāma The word Vāma means the condition of the Divine consciousness (Divya Chudrūpa Bhāva) when Vāyu desiring to raise up the souls of the proud, throws away the Manas (separates the soul from Manas), then the Jīva goes to Viṣṇu called Āditya through this method of meditation. Thus it is in the Paryāṅka Upaniṣat

Note — At the time of death the person who has been meditating on the Lord within the heart, in the method described above quits the body through the help of Viṣṇu the

Great Meditator, the Saviour This Vāyu takes the soul up, and makes him attain the condition of Vāma or Divine consciousness The souls of the wise only attain this consciousness, when they throw off their mental body In other cases the throwing off of the mental body is a prolepsis to unconsciousness The majority of souls, who do not know the mystery of Vāyu, remain in this state of unconsciousness, when their Manas or mental vehicle drops down The state of Vamatva is only for those who know the secret of Om and of Vāyu, the vehicle of Om Aman must become the worshipper of Vāyu in order to get the grace of the Lord, whose beloved son is Vāyu, the meditator.

SEVENTH KHANDA.

MANTRA I

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽ-
पिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासि-
तव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मा-
नमनुविद्य विजानातीति ह प्रजापतिर्वाच ॥ १ ॥

य Yah, who आत्मा Ātmā, the Lord called Ātman, the Self अपहतपाप्मा Apahatāpāpmā, free from sin विजर Vijarāḥ, free from decay विमृत्यु Vimṛityuḥ, free from death. विशोक Viśokāḥ free from grief विजिघत्स Vijighatasāḥ, free from hunger अपिपास Apipāsāḥ, free from thirst सत्यकाम Satyakāmah, he whose desires are true सत्यसंकल्प Satyasankalpaḥ, he whose will is true स Saḥ, he अन्वेष्टव्य Anvestavyaḥ, ought to be searched स Saḥ, he विजिज्ञासितव्य Vijjñāstavyaḥ, ought to be known. स Saḥ, he सर्वां Sarvān, all च Cha, and लोकान् Lokān, worlds आप्नोति Āpnoti, attains सर्वां Sarvān, all च Cha, and कामान् Kāman, desires य Yah, who हम् Ham, him आत्मानम् Ātmānam, the Self अनुविद्य Anuvīdyā, knowing, having known through scriptures &c, indirectly विजानाति Vijānāti, understands by direct vision इति Iti, thus ह Ha, verily प्रजापति Prajāpatiḥ, Prajapatih, the four-faced Brahma. उवाच Uvācha, said

I Prajāpati proclaimed —“ the Ātman, who is free from sins, free from old age, free from death, free from grief, free from hunger, free from thirst, He whose desires are true, whose will is true, He ought to be searched out, He ought to be understood He, who has known that Ātman indirectly and has also realised Him, attains all worlds and all desires ”—556

MANTRA 2

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्वि-
च्छामो यमात्मानमन्विष्य सर्वांश्च लोकानाप्नोति सर्वांश्च
कामानितीन्द्रो ह्यै देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ
हासंबिदानावेव समित्पायी प्रजापतिसकाशमाजम्भतुः ॥ २ ॥

तद् Tad, that, with anu, it becomes tadanu—"after that," after "hearing that" इ Ha, verily उभये Ubhaye, both देवासुरा Devāsuraḥ, the Devas and Asuras, अनु Anu, afterwards, should be joined with the word tad tadanu= then बुबुधिरे Bubudhīre, (knew, heard), attempted to understand ते Te, they इ Ha, verily, ऊचु Ūchuh, said to Indra and Virochana respectively हन्त Hanta, well तम् tam, him आत्मानम् Ātmānam, the Ātman अन्विष्याम Anviṣāmah, we shall search, we shall realise, यम् Yam, whom आत्मानम् Atmānam, the Self अन्विष्य Anviṣya, having searched सर्वां Sarvān, all च Cha, and लोकान् Lokān, worlds, आप्नोति Āpnōti, one obtains, according to his merit सर्वां Sarvān, all, च Cha, and, कामान् Kāmān, desires इति Iti, thus इन्द्र Indrah, the Lord Indra. इ Ha, verily, एव Eva, वै Vai, verily, देवानाम् Devānām, among the Devas, for the sake of teaching the Devas, अभिप्रवव्राज Abhipravavrajā, went out in order to acquire this wisdom विरोचन Virochanaḥ the Asura called Virochana, असुराणाम् Asuranām, among the Asuras, for the sake of teaching the Asuras. तौ Tau, these two इ Ha, verily, अयंबिदानौ Asambidānau, without communicating with each other, without being on friendly terms, एव Eva, alone. समित्पायी Samitpāyī, with sacred fuel in their hands, प्रजापतिसकाशम् Prajāpatisakāśam, to the vicinity of Prajāpati. आजम्भतु Ajagmatuḥ, they two came.

2 Then both the Devas and the Asuras attempted to understand this and said (to Indra and Virochana respectively) "well we, wish to know the Ātman, by knowing whom one obtains all worlds and all desires" India went out to get this knowledge, in order to teach the Devas, and Virochana in order to teach the Asuras These two, without communicating with each other, approached Prajāpati, with fuel in their hands—557

MANTRA 3

तौ ह द्वात्रिंशतं वर्षाणि ब्रह्मचर्यमूपतुस्तौ ह प्रजापतिरु-
वाच किमिच्छन्ताववास्तमिति तौ होचतुर्य आत्मापहतपाप्मा

विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्य-
संकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाश्च लोका-
नाप्नोति सर्वाश्च कामान् यस्तमात्मानमनुविद्य विजानातीति
भगवतो वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥ ३ ॥

तौ Tau, those, two इ H२, verily. द्वात्रिंशत् Dvātrīṁśatam, thirty-two
वर्षाणि Varṣāṇi, years द्वावर्षम् Dvāvṛṣam, observing the vow of celibacy.
रुपतु Ūsatuḥ, dwelt तौ Tau, to those two इ H२, verily प्रजापति Prajāpatiḥ,
Prajāpati इवाच Uvācha, said किम् Kim, what इच्छन्तौ Ichchantaṁ, desiring.
एवास्म Avāstam, You two have dwelt here इति Iti, thus तौ Tau, those two
इ H२, then ऊचतु Ūchatuḥ, said य यान्, who आत्मा Ātmā, the Self
अपहतपाप्मा Apahatāpīṁmā, free from sin विजरा Vjaraḥ, free from old age, free
from decay विमृत्यु Vimṛtyuḥ, free from death विशोक Viśokaḥ, free from
grief अविजिघत्स Avijighatsaḥ, free from hunger. अपिपास Apipāsaḥ, free
from thirst सत्यकाम Satyakam, He whose desires are true सत्यसंकल्प
Satyasankalpaḥ, He whose will is true स Sah, he. अन्वेष्टव्य Anveṣṭavyaḥ,
ought to be searched स Sah, he विजिज्ञासितव्य Vijijñāsitaṁ, ought to be
known स Sah, he सर्वाः Sarvāḥ, all च Cha, and लोकान् Lokān, worlds
आप्नोति Āpnoti, obtains सर्वाः Sarvāḥ, all च Cha, and कामान् Kāmān, desires
य Yāḥ, who इह इम, Him आत्मानम् Ātmānam the Self अनुविद्य Anuvīdya,
knowing, having known through scriptures &c, indirectly विजानाति Vijā-
nāti, understands इति Iti, thus भगवत् Bhagavataḥ, Of the Lord इव Vachaḥ
speech वेदयन्ते Vedayante, (The Devas and the Asuras) desire to know. इह
Im, that Ātman, the Lord इच्छन्तौ Ichchantaṁ, we two desiring (to teach
them by learning from thee) एवास्म Avāstam, we two have dwelt here The
proper grammatical form is avāstam. The use of the third person, instead of
the first person shows the respectful fear of the Guru इति Iti, thus

३ The two dwelt there for thirty-two years, observing
the vow of celibacy. Then Prajāpati asked them—"for
what purpose have you both dwelt here?" They replied
"the Devas and the Asuras desire to know that Self about
whom you have said 'the Self who is free from sin, free
from old age, free from death, free from grief, free from
hunger, free from thirst, whose desires are true, and whose
will is true, that Ātman we must search, that Ātman we
must understand. He obtains all worlds, he obtains all
desires, who having intellectually conceived this Ātman
realises him directly.' Now we both have dwelt here be-
cause we wish to know that Self"—558

MANTRA 4.

तौ ह प्रजापतिरुवाच य एषोऽक्षिणी पुरुषो दृश्यत एष
 आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योयं भगवोऽप्सु परि-
 ख्यायते यश्चायमादर्शे कतम एष इत्येष उ एवैषु सर्वेष्वेतेषु
 परिख्यायत इति होवाच ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

तौ Tau, to those two. ह Ha, verily, then. प्रजापति Prajāpatiḥ, Prajapati.
 उवाच Uvācha, said (in a parable, to test the intuition of the two aspirants).
 य Yah, who एष Esah, thus (Lord who creates the waking condition). अन्तर
 Antar, within. अक्षिणी Akṣiṇī, In the eye पुरुष Puruṣaḥ, the Puruṣa, pos-
 sessing the six Divine qualities, and called Viśva दृश्यते Dṛśyate, is seen
 through Divine vision. एष. Esah, this. आत्मा Ātmā, the Self. इति Iti, thus.
 ह Ha, verily. उवाच Uvācha, said. एतत् Etat, this. अमृतम् Amṛitam, the im-
 mortal, the ever free अभयम् Abhayaṃ, the fearless. एतद् Etat, this. ब्रह्म
 Brahma, Brahman the full इति Iti, thus. This अथ Atha, then (Virochana
 again asks) य. Yah, who. अयम् Ayam, this. भगवः Bhagavaḥ, Sir. अप्सु Apsu,
 in the waters. परिक्ष्यायते Parikṣāyate, is seen. य Yah, what. च Cha, and.
 अयम् Ayam, this. आदर्शे Ādarśe, in the mirror. कतम Katamaḥ, who. एष Esah,
 this. इति Iti, thus. एष Esah, this. उ U, indeed. एव Eva, even. एषु Esu, in
 these. सर्वेषु Sarveṣu, in all एतेषु Eteṣu, within परिक्ष्यायते Parikṣāyate is
 seen. इति Iti, thus ह Ha, verily. उवाच Uvācha, said.

4 Prajāpati said to them — 'The person that is seen
 in the eye, that is the Self This is what I have said This
 is the immortal, the fearless, this is Brahman' Virochana
 said.—'Sir, he who is seen in the water, he who is seen in
 a mirror, who is He?' He replied — 'He Himself indeed
 is seen in all these'—559

Note—Prajapati meant by the words 'that person who is seen in the eye,' the Lord
 as the Maker of the condition of waking. This aspect of the Lord is called Viśva. It is
 in this condition that He gives the power of vision to all Jivas, to see external objects.
 Virochana, however, takes it to mean the reflection seen in the pupil of the eye. He, there-
 fore asks 'is the reflection seen in the water and in the mirror also Brahman? Indra
 gives assents to the same question but in the sense, is the Lord seen in the water and
 in the mirror by a sage whose interior vision is open the Lord Brahman? To this Prajā-
 pati replies, "the Lord is everywhere and is seen in all these. This reply is perfectly
 true when taken in its highest sense, but it is misleading, if taken to mean, that the
 reflection seen in the water or in the mirror is the Lord Viśva.

MĀDHVA'S COMMENTARY

In the previous chapter it was taught that Brahmacharya—the Divine Wisdom is the means
 of attaining release. The next question is, Does it give release to all who aspire to this

विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्य-
संकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोका-
नाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति
भगवतो वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥ ३ ॥

तौ Tau, those, two इ Ha, verily. द्वाविंशत् Dvātrīṣṭam, thirty-two
वर्षाणि Vāṣṭin, years ब्रह्मचर्यम् Brahmacharyam, observing the vow of celibacy.
ऊचतु Ūsatuḥ, dwelt तौ Tau, to those two इ Ha, verily प्रजापति Prajāpatiḥ,
Prajāpati उवाच Uvācha, said किम् Kim, what इच्छन्तौ Ichchhantau, desiring.
अवास्तम् Avāstam, You two have dwelt here इति Iti, thus तौ Tau, those two
इ Ha, then ऊचतु Ūchatuḥ, said य Yah, who आत्मा Ātmā, the Self
अपहृतपाप्मा Apahṛtāpīṃṣī, free from sin विज्रत Vijaṛatḥ, free from old age, free
from decay विमृत्यु Vimarit்யुḥ, free from death विशोक Viśokḥ, free from
grief अविजिघत्स Avijighatṣḥ, free from hunger. अपिपास Apipāsah, free
from thirst सत्यकाम Satyakamah, He whose desires are true सत्यवद्वत्त्व
Satyavadvatṣṭv, He whose will is true स Sah, he अन्वेष्टव्य Anveṣṭavyah,
ought to be searched स Sah, he विजिज्ञासितव्य Vijjñāsitavyah, ought to be
known स Sah, he सर्वांश्च Sarvān, all च Cha, and लोकान् Lokān worlds
आप्नोति Āpnōti, attains सर्वान् Sarvān, all च Cha, and कामान् Kāman, desires
य Yah, who तद् Tat, Him आत्मानम् Ātmānam, the Self अनुविद्य Anuvidyā,
knowing, having known through scriptures &c, indirectly विजानाति Vijā-
nāti, understands इति Iti, thus भगवत् Bhagavath, Of the Lord वच Vachah
speech वेदयन्ते Vedayante, (The Devas and) the Asuras) desire to know तद्
Tam, that Ātman, the Lord इच्छन्तौ Ichchhantau, we two desiring (to teach
them by learning from thee) अवास्तम् Avāstam, we two have dwelt here The
proper grammatical form is avātsva The use of the third person, instead of
the first person shows the respectful fear of the Guru इति Iti, thus

3 The two dwelt there for thirty-two years, observing
the vow of celibacy Then Prajāpati asked them—"for
what purpose have you both dwelt here" They replied
"the Devas and the Asuras desire to know that Self about
whom you have said 'the Self who is free from sin, free
from old age, free from death, free from grief, free from
hunger, free from thirst, whose desires are true, and whose
will is true, that Ātman we must search, that Ātman we
must understand He obtains all worlds, he obtains all
desires, who having intellectually conceived this Ātman
realises him directly' Now we both have dwelt here be-
cause we wish to know that Self"—558

EIGHTH KHANDA

MANTRA 1

उदशरावे आत्मानमवेश्य यदात्मनो न विजानीथस्तन्मे
 प्रवृतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच
 किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं
 पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥ १ ॥

उदशरावे Udaśarāve, in a vessel full of water. आत्मानम् Atmānam, the Self. The body. अवेश्य Aveśya, having looked at यत् Yat, what, limbs, &c आत्मन Atmanah, of the Self, (of the body and its various limbs न Na, not विजानीथ Vijānīthah, you two understand तत् Tat, that, the unknown limb, &c वे Me, to me प्रवृतम् Pravrūtam, you two say इति Iti, thus ही Hau, those two ह Ha, then उदशरावे Udaśarāve, in the pan of water अवेक्षांचक्राते Avekṣānchakrāte, looked into तौ Tau, they two, to them two ह Hi, then प्रजापति Prajāpatiḥ, Prajapati उवाच Uvācha, said किम् Kim, what पश्यथ Paśyathah, you two see इति Iti, thus ही Hau, they two ह Ha, then उचतु Uchatuh, said सर्वम् Sarvam, all एव Eva, just इदम् Idam, thus आवाम् Āvām, of us two भगव Bhagavaḥ, Sir आत्मानम् Atmānam, the body, the Self पश्यथ Paś yāthah, we two see आलोमभ्य Ālomabhyḥ, up to the hairs आनखेभ्य Auakhebh-yah, up to the nails प्रतिरूपम् Pratrūpam, picture इति Iti, thus

1 'Having looked at your body in a vessel of water, tell me what you do not understand of this Self' They looked into the pan of water. Then Prajāpati said to them 'what do you see?' They said 'Sir we both see our full body in it up to the hairs and nails, a complete picture'

—560

Note.—Prajāpati now wants to teach them that the visible reflection of the body is not Brahman, for it changes according to the change of the body. If the body is well-dressed and smart it looks well-dressed and smart. Prajāpati wanted them to draw the opposite conclusion also that if the body is badly dressed and is sloven and sluggish the reflection would appear badly dressed sloven and sluggish. Prajāpati in fact wanted them to learn the mistake of the reflection theory of Vedānta. The Prasthābhā vāla says that soul (Jiva) is a reflection of Brahman meaning thereby that it is really Brahman though appearing separate. The separation is a mere illusion or māyā. This māyā or pratimā-vāda is the doctrine which finds favour with despotic natures like that of Virochana. They are not materialists for Virochana was not a materialist but believed in an after life and taught it to the asuras. But he did not believe in a deity separate from his self or Jiva.

knowledge and try to practise it, or only to some of them who are the elect (from eternity). The brāhṁa answers this by the parable of Indra and Virochana, showing that the eligible, the elect, only gets mukti, the preordained damned soul can never understand Brahma-Vidyā, even if he hears it. Therefore the Commentator says :—

Indra and Virochana were both taught by Brahmā ; but Indra got the perfect knowledge of Viṣṇu, whose form is all-bliss and who is the person in the eye ; while Virochana understood it in a contrary way.

The words "whose form is all-bliss" are an explanation of the word ātman, which literally means *adeyam mātā*.

But if Indra, on hearing of the person in the eye, understood it to refer to Viṣṇu, why did he ask, who is he who is seen in the water and in the mirror ? For he at least knew that the Supreme Self was not the reflection. To this the Commentator answers :—

Indra, though he understood rightly, spoke as Virochana spoke, in order to delude him.

Admitted that Indra asked him the question, along with Virochana merely to keep up appearances with the latter, why did Prajāpati give the elusive reply : "He, Brahman is seen in all these." He at least ought to have spoken the truth. To this the Commentator replies :—

Prajāpati Brahmā spoke in the (ambiguous) words as he did, in order that Virochana should never come to know easily Viṣṇu ; and his (Brahmā's) words should also be not untrue.

But where was the harm if Virochana came to know Viṣṇu ? or if the words of Brahmā were not true ? To this the Commentator says :—

Because the Āsuras are non-eligible to receive wisdom ; and falsehood also should never be uttered, (therefore Prajāpati spoke words which were true, but not plain).

But if all Āsuras are non-eligible, how is it that Prahlāda got the wisdom ? To this the Commentator replies :—

Prahlāda and others temporarily got Āsuaric conditions, though the curse pronounced by me (Brahmā)—their soul was not innately Āsuaric. But this Virochana is verily a true Āsura, so I shall give the teaching in such words that Virochana might not be enlightened and my words should not also be untrue. While Indra owing to the purity of his mind (Bhāva) will certainly come back again to me for further knowledge. Thus intending, Brahmā taught that Hari was in the eye. Virochana, on account of his non-eligibility understood the doctrine to mean that the picture in the eye was Brahman, and thus wrongly understanding, he asked "is the reflection seen in the water and in the mirror also the Ātman ?" To that question, the Four-faced, replied "yes, that which is seen there, is verily Brahman, in the sight of the True-knower" this he said, referring to Viṣṇu ; for Brahmā thought of Viṣṇu when he said so for the wise see Him everywhere.

EIGHTH KHANDA

MANTRA 1.

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे
 प्रब्रूतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच
 किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं
 पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥ १ ॥

उदशरावे Udaśarāve, in a vessel full of water आत्मानम् Ātmānam, the
 Self The body, अवेक्ष्य Avekṣya, having looked at यद् Yat, what, लम्s, &c
 आत्मनः Ātmanah, of the Self, of the body and its various limbs न Na, not
 विजानीथ Vijānīth, you two understand तद् Tat, that, the unknown limb, &c
 मे Me, to me प्रब्रूतम् Prabhrūtam, you two say इति Iti, thus तौ Tau, those
 two ह Ha, then उदशरावे Udaśarāve, in the pan of water अवेक्षांचक्राते Avek
 sāñchakrāte, looked into तौ Tau, they two to them two ह Ha, then प्रजापति
 Prajāpatiḥ, Prajāpati उवाच Uvācha, said किम् Kim, what पश्यथ Paśyathah,
 you two see इति Iti, thus तौ Tau, they two ह Ha, then ऊचतुः Ūchatuḥ,
 said सर्वम् Sarvam, all एव Eva, just इदम् Idam, thus आवां Avān, of us
 two भगवः Bhagavah, Sir आत्मानम् Ātmānam, the body, the Self पश्याव, Paś
 yāvah, we two see आलोमभ्य Ālomabhy-ḥ, up to the hairs आनखेभ्यः Ānakhebh
 yah, up to the nails प्रतिरूपम् Pratrūpam, picture इति Iti, thus

1. 'Having looked at your body in a vessel of water,
 tell me what you do not understand of this Self' They
 looked into the pan of water Then Prajāpati said to them
 'what do you see?' They said 'Sir we both see our full
 body in it up to the hairs and nails, a complete picture'

—560

Note—Prajāpati now wants to teach them that the visible reflection of the body is not
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 the mistake of the reflection theory of Vedānta The Prasthābhāṣya says that soul
 (Jiva) is a reflection of Brahman meaning thereby that it is really Brahman though ap
 pearing separate The separation is a mere illusion or māyā This māyā or pratānā
 vāda is the doctrine which finds favour with asuric natures like that of Virochana They
 are not materialists for Virochana was not a materialist but believed in an after life
 and taught it to the asuras But he did not believe in a deity separate from his self or
 jiva

MANTRA 2

तौ ह प्रजापतिरुवाच साध्वलंकृतौ सुवसनौ परिष्कृतौ
 भूत्वोदशरावेऽवेक्षेथामिति तौ ह साध्वलंकृतौ सुवसनौ परिष्कृतौ
 भूत्वोदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ
 इति ॥ २ ॥

तौ Tau, to those two ह Ha, verily प्रजापति Prajāpatiḥ, Prajāpati उवाच
 Uvācha, said साध्वलंकृतौ Sādhuvalāṅkṛitau, well-adorned सुवसनौ Suvasanau,
 well-dressed परिष्कृतौ Pariskṛitau, well cleansed, well shaved, without hairs
 and nails भूत्वा Bhūtvā, being उदशरावे Udaśarāve, in the pan of water
 अवेक्ष्याम् Avekṣeyāṃ, you two look अवेक्षांचक्राते Avekṣāñchakrāte, they
 looked तौ Tau, to them two इति Iti, then प्रजापति Prajāpatiḥ, Prajāpati
 उवाच Uvācha, said किम् Kim, what पश्यथ Paśyathah, you two see इति Iti,
 thus

2 Prajāpati said to them 'adorn yourself well, dress
 yourself well and being well shaved look into the pan of
 water' They adorned themselves well, dressed themselves
 well and becoming neat and clean, looked into the pan of
 water Prajāpati then asked them 'what do you see?'
 —561

Note—This also shows that the reflection depends upon its creator the original
 and is not the original. The Lord Hari creates the reflection the Jivas. But the Jivas
 are not the Lord but His creatures His shadows. Those who take the reflection for
 the Lord and deny a separate Lord are like Virochana who hold that the worshipping
 the Jivātman is the highest end. Such persons always speak of humanity and never
 of divinity.

MANTRA 3

तौ होचतुर्यथैवेदमावां भगवः साध्वलंकृतौ सुवसनौ परिष्कृतौ
 स्व एवमेवेमौ भगवः साध्वलंकृतौ सुवसनौ परिष्कृतावित्येष
 आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ
 प्रवव्रजतुः ॥ ३ ॥

तौ Tau, those two ह Ha, then उचतु उचतुḥ, said. यथा Yathā, thus
 As एव Eva, alone इदम् Idam, this आवाम् Avāṃ, of us two भगवः Bhagavaḥ,
 Sir. साध्वलंकृतौ Sādhuvalāṅkṛitau, well adorned सुवसनौ Suvasanau, well dressed
 परिष्कृतौ Pariskṛitau, well shaved स्व Svay, same, Self एवम् Evam, thus एव
 Eva, even. इमौ Imau, these two इति Iti, thus एष Esah, this आत्मा Ātmā,
 the Self इति Iti, thus. ह Ha, then उवाच Uvācha, said एतद् Etad, thus.

अमृतम् Amritam, Immortal. अभयम् Abhayaṃ, fearless. एतद् Etat, thus. ब्रह्म Brahma, Brahman इति Iti, thus. तौ Tau, those two. इ Ha, then. शान्तहृदयो Śāntahṛdayau, with heart at peace प्रव्रजतु Pravrajatuh, went away.

3 They then said 'as the bodies of ours, O Sir, are well-adorned, well-dressed and well-cleansed, that verily 'Sir, we find here also well-adorned, well-dressed and well-cleansed' Prajāpati said 'this is the Ātman, this is the Immortal, the Fearless, this is Brahman' Then they both went away, well-satisfied in their hearts.—562

Note—Prajāpati, of course, meant that the Lord is the Creator of this universe, as the body creates its reflection in the water. As the reflection in the water is not the body, but a faint simulaera of it, similarly this universe is not the Lord but separate from Him. But Virochana, being not advanced enough to understand the conguical sense of Prajāpati, understood the reflection to be the Brahman, and thought that in worshipping one's own body, one would worship Brahman. If he reflected a little he would have found that the reflection in the water was not self-dependent, but changed with the change of the original and so could not be Brahman free from death and doer and sorrow

MANTRA 4

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य व्रजतो
यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्य-
न्तीति सह शान्तहृदय एव विरोचनोऽसुराज्जगाम तेभ्यो हैतामु-
पनिषदं प्रोवाचात्मैवेह मह्य्य आत्मा परिचर्य आत्मानमेवेह
मह्यन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चामुं चेति ॥ ४ ॥

तौ Tau, to them two, at them two (going away under the impression that they have been fully taught) इ Ha, then, अन्वीक्ष्य Anviksya, having looked प्रजापति Prajāpatiḥ, Prajāpati उवाच Uvācha, said (in order to show his impartiality) अनुपलभ्य Anupalabhya, not perceiving आत्मानम् Ātmanam, the Self अननुविद्य Ananuvidya, without knowing व्रजत Vrajataḥ, they both are going away यतर Yatare, of these two Whosoever of these two classes एतद् Etat, thus उपनिषद Upanisadaḥ, follower of the Upanisad भविष्यन्ति Bhavi-
syaṃti, will be देवा Devāḥ, Devās वा Va, or, असुरा Asurāḥ, the Asuras. वा Vā, or. ते Te, they पराभविष्यन्ति Parābhaviṣyaṃti, will perish. इति Iti, thus. स Sah, he इ Ha, then शान्तहृदय Śāntahṛdayaḥ, satisfied in his heart, एव Eva, even. विरोचन Virochanaḥ, Virochana. असुरान् Asurān, to the Asuras, जगाम Jagāma, went. तेभ्य Tebhyah, to them इ Ha, then. एतद् Etam this, उपनिषदम् Upanisadam, teaching, doctrine. प्रोवाच Provācha, said, taught आत्मा Ātmā, the Self, the Jiva एव Eva, even. इह Iha, in this world. मह्य्य Mahayyaḥ, worthy of worship. परिचर्य Paricharyaḥ, worthy of being served.

आत्मानम् Ātmanam, the Jiva एव Eva, alone. इह Iha, in this world. महयन् Mahayan, worshipping. आत्मानम् Ātmanam, the Jiva. परिषरन् Paricharan, serving. उभौ Ubhau, both. लोकी Lokau, world. आपोति Apoti, one attains. इमम् Imam, this च Cha, and. अहम् Aham, that. च Cha, and.

4. Prajâpati-looking after them said (within their hearing) 'without understanding the Ātman and without preceiving it, they are going away. Any one of these two, whether Devas or Asuras, who would follow this doctrine would become destroyed' Now Virochana (not hearing this warning, but) well-satisfied in his heart, went to the Asuras; and taught them this doctrine, namely that the Jiva is to be worshipped, that the Jiva alone is to be served, and he who worships the Jiva alone and serves the Jiva alone, attains both the worlds, this and the next—563.

Note—Thus Virochana taught the false doctrine that the Jiva was Brahman and there was no other Brahman than the Jiva. That Virochana was not a Lokiyata or materialist appears from the fact that he believes in the next world; and teaches the Asuras how to get it. He believes in "both worlds"—ubhan lokau—but does not believe in any God other than his own self. Even while he was going, Prajâpati cried out "without understanding the Ātman they are going away." Virochana, did not pay heed to his warning. Indra, however, on hearing it, stopped and began to think out what it meant.

MANTRA 5.

तस्मादप्यद्येहादानमश्रद्धानमयजमानमाहुरासुरो वतेत्यसुराणां श्वेपोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालंकारेणेति सश्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

तस्मात् Tasmât, therefore, because the Asuras worshipped the Jiva as Brahman. अदि Api, even, also अद्य Adya, now, to-day इह Iha, here अदानम् Adadanam, one who does not give alms one who does not give charity in the name of the Lord, but only for the sake of the Jiva. अश्रद्धानम् Aśrad-dāghanam, who has no faith in the existence of the Lord, and who believes that the Jiva is the Lord अयजमानम् Ayajamānam, who does not sacrifice to the Lord, but sacrifices to please the Jiva alone आहुः Ahuh, they say आसुर आसुराः Āsuraḥ, demonic वतः Bata, alas. इति Iti, thus असुरानाम् Asuranām, of the Asuras हि Ihi, because एषः Eṣa, this, such उपनिषत् Upaniṣat, doctrine पितृस्य Pretasya, of the dead, of the Jiva who has left the body शरीरम् Śarīram, body भिक्षया Bhikṣaya, by begging वसनेन Vasaneṇa, with

dress. अलङ्कारिण Alāṅkāriṇa, with ornament, इति Iti, thus. They adorn the body thinking that thereby the Jiva would be satisfied साङ्कुर्वन्ति Saṅskurvanti, adorn, worship एतेन Etena, with this, by worshipping the living body of the Jiva, as it is the reflection of the Jiva हि Hi, verily अहम् Aham, that लोकम् Lokam, world, as well as this world जेष्यन्तः Jesyantaḥ, will conquer. मन्थन्ते Manthante, think

5 Therefore, even now, here a man who does not give alms or who has no faith or who does not sacrifice is called an Asura, for this is the doctrine of the Asuras. They adorn the body of the dead with dresses and ornaments, obtained by begging, thinking that by thus (worshipping the Jiva and its casket the body) they will conquer the next world (as well as this).—564.

Note.—Since the Jiva is the God of the Asuras they preserve this body, even when the Jiva has left it, because it had come in contact with God, and therefore they carefully guard it

MADHYA'S COMMENTARY

Any person of small understanding would have found out that the reflection in the water could not be the unchangeable Lord. For this reflection changed with the change of the body, if the body was well-dressed, it appeared well-dressed, and so on. But Virochana could not understand this simple truth. This showed that he was one of the eternally damned souls, one of the ineligible.

To demonstrate that eligibility is the stronger factor (in understanding the Truth), and to show the faults of the picture-theory, Prajapati told them to look at their reflection in the water, after having adorned the body with ornaments, &c. (He meant to teach that the reflection was not Brahman) because as it gets all the good qualities of the body, when the body is well-adorned, &c., similarly it gets all its bad qualities, when the body is bad. But Virochana, owing to the impurity of his heart, misunderstood the drift of Brahmā's teaching, and went away well-satisfied in his heart, thinking that the reflection had all the attributes of the Supreme Brahman (i.e., that the Jiva was Brahman): not realising that the reflection (Jiva) had no qualities of its own but what was given to it by the Supreme Lord.

Prajapati the Grand-father of mankind, in order to remove the doubts of the Asuras, and to show his impartiality told them also that this was not a true doctrine (as understood by Virochana), for it would lead the ignorant to destruction. Brahmā said this, again and again, in a loud voice, to warn the Asuras, but he knew that the minds constituted like that of Virochana would not understand the true doctrine, and fall

into the error into which he had fallen. Still owing to the impunity of his heart, Vrochana went away without knowing the truth, and having gone to his Asuras, taught them that the Supreme Brahman is nothing but the reflection, namely that the Jiva was Brahman. He taught them, that by adorning the body, Brahman is adorned; as one can easily see. Therefore, the Asuras do not give alms, nor do they worship any one else than their own self. They all also hold the doctrine that in indulgence alone there is Supreme satisfaction. Owing to this Self-belief they hold the doctrine that they themselves are Brahman, and say "we are Brahman." Being destroyed, they fall into blinding darkness, where they suffer continually.

NINTH KHANDA.

MANTRA I.

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मि-
ज्जरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परि-
ष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्त्रामे स्त्रामः
परिवृक्त्रये परिवृक्त्रणोऽस्यैव शरीरस्य नाशमन्वेप नश्यति नाहमत्र
भोग्यं पश्यामीति ॥ १ ॥

अथ Atha then, when Vrochana had gone. इ Ha, now, इन्द्र Indrah Indra. अप्राप्य Aprāpya, without returning to, without reaching एव Eva, even देवान् Devān, the devas एतन् Etat, this भयम् Bhayam, fear, difficulty, the logical analogy which led to conclusions which were simply frightening. ददर्श Dadarśa, saw (the mistake of Vrochana's idea of truth) यथा Yathā, this, as एव Eva, alone खलु Khalu, verily. अयम् Ayam, this (body of reflection, i.e., this) reflection अस्मिन् Asmin, when this (when this original namely the body). शरीरे Śarīre, when the body, in the body साध्वलंकृते Sādhwalāṅkṛte, in being well adorned. साध्वलंकृत Sādhwalāṅkṛtaḥ, well-adorned, भवति Bhavati, becomes. सुवसने Suvasane, in being well dressed सुवसन Suvasanaḥ well-dressed. परिष्कृते Pariṣkṛte, in being well cleansed, shaved, &c. परिष्कृत Pariṣkṛtaḥ, well-cleansed एवम् Evam, thus एव Eva, and अयम् Ayam this. अस्मिन् Asmin, in this अन्धे Andhe, being blind अन्ध Andhaḥ, blind. भवति Bhavati, becomes स्त्रामे Śrame, in becoming lame. One who has flowing discharges from his eyes and nose, catarrh श्रामः Śramaḥ, lame. He whose eyes and ears are weak (Srama—flowing). परिवृक्त्रये Parivṛkṭrāye, crippled, whose hands or legs are mutilated परिवृक्त्रण Parivṛkṭraṇaḥ, in being crippled. अस्य Asya,

of this एव Eva, even. शरीरस्य Śarīrasya, of the body नाशम् Naśam, destruction अनु Anu, after एष. Esah, this नश्यति Naśyati, is destroyed, न Na, not अहम् Aham, I. अथ Atha, in this knowledge भोग्यम् Bhogyam, desirable, the release पर्याप्ति Parīyāpti, I see. इति Iti, thus.

1. But Indra, before he had reached the Devas, saw this terrible analogy. As this shadow becomes well-adorned when the body is well-adorned, well-dressed, when the body is well-dressed, well-cleansed, when the body is well-cleansed, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled and will perish when the body perishes. Therefore I do not see the final good in this doctrine.—565.

MANTRA 2

स समित्पाणिः पुनरेयाय तद् ह प्रजापतिरुवाच सध्वन्यच्छान्तहृदयः प्रात्राजीः सार्धं विरोचनेन किमिच्छन् पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्नामे स्नामः परिवृक्ष्ये परिवृक्ष्योऽस्यैव शरीरस्य नाशमन्वेप नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

स Sah, he समित्पाणिः Samitpāṇiḥ, with sacred fuel in his hand. पुन. Punah, again एयाय Eṣāya, came back (in order to verify from Brahma's own words that Jiva was not Brahman and to further learn that the Lord was the maker of the Dream-state and master of the Muktaḥ even) तद् Tam, to him. ह Ha, then प्रजापतिः Prajāpatiḥ, Prajāpati उवाच Uvācha, said सध्वन् Maghavan, Maghavat, O Indra. यद् Yat, that शान्तहृदयः Śāntahṛdayaḥ, satisfied in heart प्रात्राजी Prātrājīḥ, thou didst go away सार्धम् Sārdham, along with विरोचनेन Virochanena Virochanā किम् Kim, what इच्छन् Ichchān, desiring पुन Punah, again आगमः Āgamaḥ thou hast come इति Iti, thus सः Sah, he. ह Ha, then उवाच Uvācha, said यथा Yathā, ~. एव Eva, even. खलु Khalu, verily अयम् Ayam this shadow भगवः Bhagavah sa अस्मिन् Asmiṁ, when this. शरीरे Śarīre when the body साध्वलंकृते Śādhvalāṅkṛte, in being well-adorned साध्वलंकृतः Śādhvalāṅkṛtaḥ, well adorned भवति Bhavati, becomes सुवसने Suvasane, in being well-dressed सुवसनः Suvasanaḥ, well-dressed परिष्कृते Pariskṛte, in being well cleaned, shaved &c परिष्कृतः Pariskṛtaḥ, well cleaned एवम् Evam, thus. एव Eva, alone अयम् Ayam, this. अस्मिन् Asmiṁ,

into the error into which he had fallen. Still owing to the impurity of his heart, Virochana went away without knowing the truth, and having gone to his Asuras, taught them that the Supreme Brahman is nothing but the reflection, namely that the Jiva was Brahman. He taught them, that by adorning the body, Brahman is adorned; as one can easily see. Therefore, the Asuras do not give alms, nor do they worship any one else than their own self. They all also hold the doctrine that in indulgence alone there is Supreme satisfaction. Owing to this Self-belief they hold the doctrine that they themselves are Brahman, and say "we are Brahman." Being destroyed, they fall into blinding darkness, where they suffer continually.

NINTH KHANDA.

MANTRA I.

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मि-
 ष्ङ्गरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परि-
 ष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्वामे स्वामः
 परिवृक्णे परिवृक्णोऽस्थैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र
 भोग्यं पश्यामीति ॥ १ ॥

अथ Atha, then, when Virochana had gone, इ हा, now, इन्द्र Indrah
 Indra, अप्राप्य Aprapya, without returning to, without reaching एव Eva,
 even देवान् Devān, the devas एवम् Etat, thus भयम् Bhayam, fear, difficulty,
 the logical analogy which led to conclusions which were simply frightening,
 ददर्श Dadarśa, saw (the mistake of Virochana's idea of truth) यथा Yatha, this;
 as एव Eva, alone खलु Khalu, verily, अयम् Ayam, this (body of reflection,
 i.e. this) reflection, अस्मिन् Asmin, when this (when this original namely the
 body), शरीरे Śarīre, when the body, in the body साध्वलंकृते Sādhvalāṅkṛte,
 in being well-adorned, साध्वलंकृत Sādhvalāṅkṛtaḥ, well-adorned, भवति Bhavati,
 becomes, सुवसने Suvasane, in being well dressed सुवसन् Suvasanaḥ well-
 dressed, परिष्कृते Pariṣkṛte, in being well cleansed, shaved, &c. परिष्कृतः Pari-
 ṣkṛtaḥ, well cleansed एवम् Evam, thus एव Eva, also अयम् Ayam, this,
 अस्मिन् Asmin, in this अन्धे Andhe, being blind, अन्धः Andhaḥ, blind, भवति
 Bhavati, becomes स्वामे Svāme, in becoming lame. One who has flowing
 discharges from his eyes and nose, cataract, स्वामः Svāmaḥ, lame. He whose
 eyes and ears are weak (Srama=flowing), परिवृक्णे Parivṛkṇe, crippled, whose
 hands or legs are mutilated परिवृक्णः Parivṛkṇaḥ, in being crippled, अथव Aya,

of this एव Eva, even. शरीरस्य Śātrasya, of the body नाशम् Naśam, destruction अन्तु Ann, after एष Esah, this नश्यति Naśyati, is destroyed. न Na, not अहम् Aham, I अथ Atta, in this knowledge. भोग्यम् Bhogyam, desirable, the release पश्यामि Paśyāmi, I see इति Iti, thus.

1 But Indra, before he had reached the Devas, saw this terrible analogy As this shadow becomes well-adorned when the body is well-adorned, well-dressed, when the body is well-dressed, well-cleansed, when the body is well-cleansed, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled and will perish when the body perishes Therefore I do not see the final good in this doctrine —565

MANTRA 2

स समित्पाणिः पुनरेयाय तद्दृष्ट्वा प्रजापतिरुवाच मध्वन्यच्छान्तहृदयः प्रात्राजीः सार्धं विरोचनेन किमिच्छन् पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्नामे स्नामः परिवृक्षणे परिवृक्षणोऽस्यैव शरीरस्य नाशमन्वेप नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

स Sah, he समित्पाणिः Samitpāṇiḥ with sacred fuel in his hand. पुनः Punah, again एयाय Eyaḥ, came back (in order to verify from Brahma's own words that Jiva was not Brahman and to further learn that the Lord was the maker of the Dream-state and master of the Muktaḥ even) तन् Tam, to him इ Ha, then प्रजापतिः Prajāpatiḥ, Prajāpati उवाच Uvācha, said मध्वन् Maghavan, Maghavat, O Indra. यत् Yat, that शान्तहृदयः Śāntahṛidayah, satisfied in heart प्रात्राजीः Prātrājīḥ, thou didst go away सार्धम् Sārdham, along with विरोचनेन Virochaneṇa, Virochana किम् Kim, what इच्छन् Ichchān, desiring पुनः Punah, again आगमः Āgamaḥ thou hast come इति Iti, thus सः Sah, he, इ Ha, then उवाच Uvācha, said यथा Yथा १०. एव Eva, even. खलु Khalu, verily अयम् Ayam this shadow भगवः Bhagavaḥ an अस्मिन् Asmin, when this. शरीरे Śātrīre when the body साध्वलंकृते Śādhvalāṅkrīte, in being well-adorned साध्वलंकृतः Śādhvalāṅkrītaḥ, well adorned भवति Bhavati, becomes. सुवसने Suvasane, in being well-dressed सुवसनः Suvasanīḥ, well-dressed परिष्कृते Pariskṛīte, in being well cleaned, shaved &c परिष्कृतः Pariskṛītaḥ, well cleaned एवम् Evam, thus एव Eva, alone अयम् Ayam, thus, अस्मिन् Asmin,

in this अन्धे Andhe, being blind. अन्ध आन्धि, Blind भवति Bhavati, becomes
 श्रमे Śrame, in becoming lame. श्रम Śramah, lame, he whose eye and ears are
 weak (śrama-flowing). परिवृक्ते Parivṛkṣe, crippled. परिवृक्य Parivṛkṣya,
 in being crippled अस्त Asya, 'of this एव Eva, even एरित्य Īritasya, of the
 body. नाशम् Nāśam, destruction अनु Anu, after. एष. Esah, this, नरव्यति
 Nāśyati, is destroyed न Na, not अहम् Aham, I अत्र Atra, in this knowledge-
 योग्यम् Bhogyam, desirable, the release परव्यति Praśyām, I see इति Iti, thus.

Taking fuel in his hand he came back again. Prajâ-
 pati said to him 'O glorious one, as you went away along
 with Virochana, well-satisfied in your heart, why have you
 come back, desiring what object?' He said 'as this shadow
 becomes well-adorned when the body is well-adorned, well-
 dressed, well-cleansed when the body is well-cleansed, that
 self will also be blind, if the body is blind, lame if the body
 is lame, crippled, if the body is crippled and will perish
 when the body perishes; therefore, I do not see the final
 good in this doctrine —566.

MANTRA 3.

एवमेवैव मध्वन्निति होवाचैतं त्वेव ते भूयोनुव्याख्यास्यामि
 वसापराणि द्वात्रिंशत् वर्षाणीति स हापराणि द्वात्रिंशत् वर्षा-
 श्युवास तस्मै होवाच ॥ ३ ॥

इति नयनः खण्डः ॥ ९ ॥

एवम् Evam, thus एव Eva, alone. एष Esah, this मध्वन् Māghvan, O
 glorious one इति Iti, thus इ Ha, verily, then. उवाच Uvācha, said एतम्
 Etam, this त्वु Tu, but. एव Eva, even, indeed ते te, to thee भूय Bhūyah,
 again. अनुव्याख्यास्यामि Anuvyākhyasyāmi, I shall explain, according to thy
 capacity. वस Vasa, dwell अपराणि Aparāni, another द्वात्रिंशत् Dvātrīṁśatam,
 thirty-two. वर्षाणि Varsāni, years इति Iti, thus स Sah, he. इ Ha, then.
 अपराणि Aparāni, another. द्वात्रिंशत् Dvātrīṁśatam, thirty-two. वर्षाणि Varsāni,
 years. उवाच Uvācha, dwelt तस्मै Tasmai, to him इ Ha, then. उवाच Uvācha,
 said

3 'O glorious one, this shadow is even indeed thus
 as thou sayest; but I shall explain it to thee more fully,
 according to thy capacity. But dwell thou here for another
 thirty-two years' He lived there for another thirty-two
 years, and then Prajâpati said —567

MĀDHVA'S COMMENTARY.

Indra knowing the true doctrine, acted as if he had understood the teaching of Brāhmā in the same light as Virochana. Thus he did in order to delude the Asuras. He went away, like Virochana, but he came back again, as if, he had found out the defect in the teaching. Again and again, he came back, in order to delude the Asuras and the ignorant, so that they may think that Indra had not understood fully.

TENTH KHANḌA

MĀNTRA 1.

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतम-
भयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रववाज सहाप्राप्यैव देवाने-
तद्भयं ददर्श तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स भवति यदि
स्वाममस्वामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥

य Yāh, who एष Esah, he, dwelling in the throat. स्वप्ने Svapne, in the dream state of the Jīva महीयमान Mahīyamānah, being glorified by the Devas of the senses, such as Prāna &c. चरति Charati, causes to move; makes one perceive, the objects created by him in dream such as horses &c एष Esah, he. आत्मा Ātmā, is the Ātman. इति Iti, thus. इ Ha, then. उवाच Uvāch, said. एतद् Etat, thus अमृतम् Amṛtam, immortal. अब्रह्म Abhayaṁ, fearless. एतद् Etat, thus. ब्रह्म Brāhma, Brahman. इति Iti, thus. स Sah, he, Indra इ Ha, then शान्तहृदय Śāntahṛdayah, satisfied in heart प्रववाज Pravavāja, went away. ए Sah, he. इ Ha, but अप्राप्य Aprāpya, without reaching. एव Eva, even देवान् Devān, to the Devas एतद् Etat, thus- दयम् Bhayam, fear, difficulty, fearful logical analogy, ददर्श Dadarśa, saw तद् Tat, that यदि Yadi, if अपि Api, though. इदम् Idam, this शरीरम् Śarīram, body अन्धम् Andham, blind भवान् Bhavati, becomes अन्धम् Anandham, not blind स Sah, that भवति Bhavati, becomes यदि Yadi, if स्वामम् Svāmam, lame. असामम् Asāmam, not lame. न Na, not. एव Eva, alone, even एष Esah, thus अस्य Asya, his दोषेण Doṣeṇa, with the fault दुष्यति Duṣyati, becomes faulty

1. Then Prajāpati said, "He who is glorified (by the Devas of the Senses) in dream, causes (the Jīva to perceive) all dream objects, (He, the Lord of dream) is the Ātman, He is Immortal, the Fearless, the Brahman." Then Indra went away, satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is

true, that that self does not become blind, when the body becomes blind, that dream body does not become lame when this physical body becomes lame, and that this dream body does not become tainted with faults of the physical body.—568.

MANTRA 2.

न वधेनास्य हन्यते नास्य स्त्राम्येण स्त्रामो घ्नन्ति त्वेवैनं
विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदित्तीव नाहमत्र भोग्यं
पश्यामीति ॥ २ ॥

न Na, not वधेन Vadhena, by being slain. अस्य Asya, of this physical body. हन्यते Hanyate, is slain. न Na, not. अस्य Asya, of the physical body. स्त्राम्येण Srāmyeṇa, by the becoming lame. स्त्राम Srāmaḥ, lame. घ्नन्ति Ghnanti, they kill, तु tu, but, एव Eva, even, as if, like. एनम् Enam, this. विच्छादयन्ति Vichchādāyanti, (as if) they cut into pieces, they throw him into a pit Another reading is Vichchādāyayanti "make shadow-less," i. e. kill. इव Iva, as if. अप्रियवेत्ता Apriyavettā, conscious of non pleasant things. इव Iva, like, as if. भवति Bhavati, becomes. अपि Api, moreover, further. रोदिति Roditi, weeps. इव Iva, like, as if. न Na, not. अहम् Aham, I. अत्र Atre, in this. भोग्यम् Bhogyan, good. पश्यामि Pasyāmi, I see इति Ihi, thus.

2. Nor is the dream body struck when the physical body is struck; nor does it become lame, when the physical body is lame; but it appears to be struck (like the physical body), it appears to be mutilated (like the dense body), it is conscious of unpleasant feeling, it appears to shed tears, therefore I see no good in this.—569.

MANTRA 3

समित्पाणिः पुनरेयाय तद् ह प्रजापतिरुवाच मधवन्यच्छान्त-
हृदयः प्रावाजीः किमिच्छन् पुनरागम इति स होवाच तद्यद्य-
पीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्त्राममस्त्रामो
नेवैपोऽस्य दोषेण दुष्यति ॥ ३ ॥

समित्पाणिः Samitpāṇiḥ, with fuel in his hand. पुनः Punāb, again. एयाय Eyāya, he came back. तद् Tam, to him. इ Ha, then. प्रजापतिः Prajāpatiḥ, ajāpati, उवाच Uvācha, said मधवन् Maghavan, Maghavat. O Indra. वद्

Yat, that. शान्तदयः Śāntahṛdayah, satisfied in heart. प्राजापती. Prajāpati, thou didst go away. किम् Kim, what. इच्छन् Ichchhan, desiring. पुनः Punah, again. आगतः Āgamaḥ, thou hast come. इति Iti, thus. स. Sah, he. इ Ha, then. उवाच Uvācha, said. तत् Tat, that. यदि Yadi, if. अपि Api, even, though. इदम् Idam, this. भगवः Bhagavaḥ, Sir. शरीरम् Śarīram, body. अन्धम् Andham, blind. भवति Bhavati, becomes. अन्धः Anndhah, not blind. सः Sah, that भवति Bhavati, becomes. यदि Yadi, if. श्रामम् Śrāmam, lame. अश्रामः Aśrāmah, not lame. न Na, not. एव Eva, alone, even. एष Eṣah, this. अश्वः Aśvaḥ, his. दोषस्य Doseṣya, with the fault. दुष्यति Duṣyati, becomes faulty.

3. Taking fuel in his hands Indra went again to Prajâpati. Prajâpati said to him "Maghavat you went away satisfied in heart, with what purpose have you come back again?" He replied, "though it is true, that that dream body does not become blind, when this body becomes blind; that it does not become lame, when this body becomes lame, and that body does not become tainted with the faults of this body."—570

MANTRA 4

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं
विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदित्वा नाहमत्र भोग्यं
पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्या-
स्यामि वसाऽपराधि द्वात्रिंशतं वर्षाणीति स हाऽपराधिद्वात्रि-
ंशतं वर्षाण्युवाच तस्मै होवाच ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

न Na, not. वधेन Vadhena, by being struck. अस्य Asya, of this physical body. हन्यते Hanyate, is struck. न Na, not. स्राम्येण Srāmyeṇa, by being lame. स्रामः Srāmah, lame. घ्नन्ति Ghnanti, they strike you. तु Tu, but. एव Eva, as if. एतम् Etam, this body. विच्छादयन्ति Vichchādayanti, they throw him into a pit. इव Iva, like, as if. अप्रियवेत्ता Apriyaveitā, non pleasant perceiving, conscious of pain. इव Iva, like, as if. भवति Bhavati, becomes. अपि Api, further also. रोदिति Roditi, weeps. इव Iva, like, as if. न Na, not अहम् Aham, I. अत्र Attra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyāmi, I see. इति Iti, thus. एवम् Evam, thus. एव Eva, alone. एष Eṣah, this. मघवन् Maghavan, O glorious one. इति Iti, thus. इ Ha, verily then. उवाच Uvācha, said. एतम् Etam, this. तु Tu, but. एव Eva, even, indeed. ते Te, to thee. भूयः Bhūyah, again. अनुव्याख्यास्यामि Anuvyākhyāsyāmi, I shall explain according to thy capacity. वस Vasa, dwell.

अपरमि अपरमि, another. द्वाविंशत् Dvāṁśatam, thirty-two वर्षाणि Varsāni, years इति Iti, thus स Sah, he इ Ha, then अपरमि अपरमि, another द्वाविंशत् Dvāṁśatam, thirty-two. वर्षाणि Varsāni, year- उवास Uvāsa, dwell. तस्मै Tasmai, to him इ Ha, then उवाच Uvācha, said

4 Nor is the dream body struck when the physical body is struck, nor does it become lame when the physical body is lame, but it appears to be struck, it appears to be mutilated, it is conscious of unpleasant feeling, it appears to shed tears. Therefore I see no good in this.

Prajāpati said —“O glorious one, this is even indeed thus as thou sayest, but I shall explain it to thee more fully, according to thy capacity. But dwell thou here for another thirty-two years.” He lived there for another thirty-two years. And then Prajāpati said —571

MADHYA'S COMMENTARY

An objector says “the undeserving person Virochana had gone away while the deserving Indra had come back for the true doctrine. But to Indra the Prajāpati taught in parables, telling him that the Self seen in dream was Brahma. Why did he teach Indra in such ambiguous phrases? Why did he not teach him more explicitly, as there was no danger of an Asura getting hold of the Doctrine. To this objection the Commentator replies

Brahma also spoke, again and again, words capable of producing delusion in order to show to all, that Indra was a fit person to be taught, because he always had the middle of Brahm. (The whole object of Brahmā was to show that the highest quality in a disciple was fitness to understand obscure teachings, through the development of intuitive faculties) Brahmā, the child of Ātman, therefore, taught Indra, in ambiguous phrases, in order to show that Indra was a fit person. He told that He who shows the Jīva dreams and is worshipped by all the Devas, He is Viśnu. This was the purport of Brahmā's teaching. But Indra's Parmātmā, seeing as if he was possessed of Āsūric brain, said “the being seen in dream appears to be slain appears to be injured, therefore, this Jīva seen in dream cannot be the Supreme Haṁ.

The masters of occultism always clothe their teachings in mystic phraseology not that they love obscurantism but because their object is to develop the intuition of their disciples. They do not aim at developing intellect but they have in view the evolution of that higher faculty called Buddhi or intuition. This can only be done by ‘dark sayings’ capable of being interpreted in a two-fold sense spiritual and material. If the person has got intent on or what Madhya calls if he is a Yogya or elect then he understands these sayings in their true sense. If he is not then he puts a material garb on these teachings. Thus Brahmā said —“the being glorified in dream is Brahma” which may mean

the astral body of the Jiva, seen in dream is Brahman or the producer of dream state is Brahman. Indra acts as if he understood the teaching in the first sense. But his intuition soon warns him and he comes back to Prajapati with his objections and difficulties. Whether it was a mere acting on the part of Indra as Madhva holds it or whether Indra really misunderstood Brahman's teaching at first and came back for further explanation we leave it to our readers to judge.

ELEVENTH KHANDA

MANTRA I.

तद्यत्रैतत् सुप्तः समस्तः सप्रसन्नः स्वप्नं न विजानात्येप
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रव-
व्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेव सप्रत्या-
त्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवा-
पीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

इत् इत, that यत्र Yatra, in that state where, in whom. In the Lord called Prājña एतत् Etat, this, Jiva सुप्त Supta, being in dreamless sleep समस्त Samastah, fully, reposing, all sense activity stopped सम्प्रसन्न Samprasannah, at perfect rest, enjoying the happiness of one's own self स्वप्नम् Svapnam, dream न Na not विजानाति Vijānati, perceives एव Esah, this आत्मा Ātmā, the Ātman इति Iti, thus इ Ha, then उवाच Uvācha, Prajāpati said एतत् Etat, this अप्रृतम् Amritam, Immortal अभयम् Abhayam, fearless एतत् Etat, this ब्रह्म Brahma, Brahman इति Iti, thus ए Sah, he इ Ha, then शान्तहृदय Śāntahṛdayah, satisfied in heart प्रवव्राज Pravavraja, went away ए Sah, he इ Ha, then. अप्राप्य Aprāpya, without reaching एव Eva, even, alone देवान् Devān, Devas एतत् Etat, this भयम् Bhayam, fear, difficulty ददर्श Dadṛśā, saw न Na, not, अहम् Aham, I खलु Khalu, verily अयम् Ayam, this एवम् Evam, thus सम्पति Sampati, in this state of dreamless sleep आत्मानम् Ātmānam, the Supreme Self जानाति Jānāti, knows अयम् Ayam, this supporter of the Jiva अहम् Aham, I, अस्मि Asmi, we इति Iti, thus नो No, not एव Eva, alone इमानि Imāni, these भूतानि Bhūtāni, beings विनाशम् Vināśam, without (vina) joy (śam) the state of joylessness एव Eva, alone अपीत Apatah, merged into भवति Bhavati, becomes न Na, not अहम् Aham, I अत्र Atra, in this भोग्यम् Bhogyam, good पश्यति Pasyāmi, I see इति Iti, thus

1 'When in deep sleep, in perfect rest, he sees no dreams, this is the Self, this is the Immortal, the Fearless, this is Brahman' thus said Prajapati

Then India went away satisfied in heart. But before he had reached the Devas, he saw this difficulty — 'In this dreamless state, I do not know the Self as my refuge, nor does the Self reveal Himself to me as "this am I," nor do these creatures know the Self in dream state. If the Jīva has entered the Lord in this state, he has done so without the consciousness of joy. I do not see any good in this —572.

MANTRA 2

स समित्पाणिः पुनरेयाय तः ह प्रजापतिरुवाच मघवन्य-
च्छान्तहृदयः प्रात्राजीः किमिच्छन्पुनरागम इति स होवाच नाहं
स्वल्पयं भगव एव संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवे-
मानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्या-
सीति ॥ २ ॥

स Sah, he समित्पाणिः Samitpāṇiḥ, with fuel in hand पुनः Punah, again
एयाय Eyāya, came back तद् Iam, to him इ हा, the प्रजापतिः Prajāpatiḥ,
Prajāpati उवाच Uvācha, said मघवन् Maghavan, O Indra यद् You, what
छान्तहृदयः Śāntahṛdayah, satisfied in heart प्रात्राजीः Prātrājīḥ thou didst go
away किम् Kim, what इच्छन् Ichchhan des:ing पुनः Punah again आगम
Āgamah, thou hast come back इति Iti, thus स Sah He इ हा, then उवाच
Uvācha, said न Na not अहम् Aham I, अत्र Atre, verily अयम् Ayam this-
भगवः Bhagavah sir एवम् Evam, thus समपतिः Sampati, in the state of dream-
less sleep आत्मानम् Atmānam, the Supreme Self जानाति Jānati, he knows अयम्
Ayam this अहम् Aham I अस्मि Asmi, am इति Iti thus न Nah not एव
Eva, alone इमानि Imāni these भूतानि Bhūtāni being विनाशम् Vināśam,
without joy (Vat=without Śam=Joy or place) एव Eva, alone अपीत
Apatah merged into भवति Bhavati becomes न Na not अहम् Aham, I अत्र
Atre in this भोग्यम् Bhogyam good पश्यामि Pashyāmi I see इति Iti, thus

2 Taking fuel in his hand, he went again to Pra-
jāpati. Prajāpati said to him 'O India you went away satis-
fied in your heart, for what purpose have you come back?'
He said 'Sir I do not find, in this dreamless state, that Self,
as my refuge, nor does the Self reveal Himself to me as
'this am I.' Nor do these creatures know the Self, in that

state If the Jīva has entered the Lord, in this state, he has done so without the consciousness of joy I do not see any good in this."—573

MANTRA 3

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्या-
स्यामि नोएवान्यत्रैतस्माद्द्वसाऽपराणि पञ्च वर्षाणीति सहापराणि
पञ्च वर्षाण्युवास तान्येकशतं संपेदुरेतत्तद्यदाहुरेकशतं ह वै
वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ ३ ॥

इत्येवाद्दशः ऋण्डः ॥ ११ ॥

एवम् Evam, thus एव Eva, alone, eve एष Esah, this मघवन् Maghavan,
O Indra इति Iti, thus इ Ha, verily, then उवाच Uvācha, said एतम् Etam,
this तु Tu, but, एव Eva, even, indeed ते Ic, to thee भूय Bhūyah, again
अनुव्याख्यास्यामि Anuvyākhyāsyāmi, I shall explain according to thy capacity.
नो No not एव Eva, alone, eve अन्यत्र Anyatra, anything else एतस्मान्
Etasmāt, than thus वस Vasa, dwell अपराणि Aparāni, another, पञ्च Pañcha,
five वर्षाणि Varṣāni, years स Sah, he इ Ha, then अपराणि Aparāni, another,
पञ्च Pañcha, five वर्षाणि Varṣāni, years उवास Uvāsa, dwelt तानि Tāni, those
एकशतम् Ekasātam, one hundred and one संपेदु Sampedul, became in all
एतन् Etat, thus तत् Tat, that यत् Yat, that आहु आहुः Āhuḥ, they say, एकशतम्
Ekasātam, one hundred and one इ Ha, verily, then वै Vai, verily वर्षाणि
Varṣāni, years मघवान् Maghavān, Indra प्रजापतौ Prajāpatāu, with Praja-
pati ब्रह्मचर्यम् Brahmacharyam, the vow of studentship उवास Uvāsa dwelt
तस्मै Tasmai, to him इ Ha, verily उवाच Uvācha, said

3 "So it is indeed O Indra," replied Prajâpati, "but I shall not explain this to you, unless you have passed some further period of Brahmacharya Live here another five years" He lived there for five years more, this made in all one hundred and one years, and therefore, it is said, that India Maghavan dwelt one hundred and one years, as Brahmachîrî with Prajâpati Then Prajâpati said to him—574

MADHYA'S COMMENTARY

Being thus addressed by Indra Brahmî told him of the Lord pre-
siding over the state of deep sleep When in the Lord the Jīva enters
in deep sleep and does not know that he has so entered, that state was

Then Indra went away satisfied in heart. But before he had reached the Devas, he saw this difficulty:—‘In this dreamless state, I do not know the Self as my refuge, nor does the Self reveal Himself to me as “this am I,” nor do these creatures know the Self in dream state. If the Jiva has entered the Lord in this state, he has done so without the consciousness of joy. I do not see any good in this—572.

MANTRA 2

स समित्पाणिः पुनरेयाय तश्च ह प्रजापतिरुवाच मघवन्य-
च्छान्तहृदयः प्रात्राजीः किमिच्छन्पुनरागम इति स होवाच नाहं
स्वल्पं भगव एवञ्च संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवे-
मानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्या-
मीति ॥ २ ॥

स Sah, he समित्पाणिः Samitpāṇiḥ, with fuel in hand पुनः Punah, again
एयाय Eyāya, came back तश्च Iam, to him इति Iti, then प्रजापतिः Prajāpatiḥ,
Prajāpati उवाच Uvācha, said, मघवन् Maghavan, O Indra चत् Yat, what,
शान्तहृदयः Śāntahṛdayah, satisfied in heart प्रात्राजीः Prāvrājīḥ, thou didst go
away, किम् Kim, what इच्छन् Ichchān, desiring पुनः Punah, again आगमः
Āgamah, thou hast come back इति Iti, thus स Sah, He इति Iti, then, उवाच
Uvācha, said न Na, not, अहम् Aham I, खलु Khalu, verily अयम् Ayam this
भगवः Bhagavah sir एवञ्च Evam, thus, सम्प्रति Samprati, in the state of dream-
less sleep आत्मानम् Ātmānam, the Supreme Self जानाति Jānāti, he knows अयम्
Ayam this अहम् Aham, I अस्मि Asmi, am इति Iti, thus न Naḥ, not एव
Eva, alone इमानि Imāni, these भूतानि Bhūtāni, beings, विनाशम् Vināśam,
without joy (Vina=without, Śiva=joy or place) एव Iva, alone, अपीति
Aptiḥ, merged into भवति Bhavati, becomes, न Na, not, अहम् Aham, I अत्र
Ati, in the भोग्यम् Bhoḡyam, good पश्यामि Paśyāmi, I see इति Iti, thus

२ Taking fuel in his hand, he went again to Pra-
jāpati Prajāpati said to him ‘O Indra you went away satis-
fied in your heart, for what purpose have you come back?’
He said ‘Sir I do not find, in this dreamless state, that Self,
as my refuge, nor does the Self reveal Himself to me as
‘this am I’ Nor do these creatures know the Self, in that

state If the Jiva has entered the Lord, in this state, he has done so without the consciousness of joy I do not see any good in this "—573

MANTRA 3

एवमेवैप मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्या-
स्यामि नो एवान्यत्रैतस्माद्दत्ताऽपराणि पञ्च वर्षाणीति सहापराणि
पञ्च वर्षाण्युवास तान्येकशतं संपेदुरेतत्तद्यदाहुरेकशतं ह वै
वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ ३ ॥

इत्येकादशः खण्डः ॥ ११ ॥

एवम् Evam, thus एव Eva, alone, eve एष Esah, this मघवद् Maghavan,
O Indra इति Iti, thus इ Ha, verily, then उवाच Uvācha, said एतद् Etam,
this तु Tu, but एव Eva, even, indeed ते Te, to thee भूय Bhiyah, again
अनुव्याख्यास्यामि Anuvyākhyāsyāmi, I shall explain according to thy capacity.
नो No, not एव Eva, alone, even अन्यद् Anyatā, anything else एतस्मात्
Etasmāt, than this वस Vasa, dwell अपराणि Aparāṇi, another पञ्च Pañcha,
five वर्षाणि Va sāṇi, years स Sah, he इ Ha, then अपराणि Aparāṇi, another,
पञ्च Pañcha, five वर्षाणि Varṣāṇi, years उवास Uvāsa, dwelt तानि Tāni, those
एकशतम् Ekasatam, one hundred and one संपेदु Sampeduh, became in all
एतद् Etat, thus तद् Tat, that यत् Yat, that आहुः Ahuḥ, they say एकशतम्
Ekasatam, one hundred and one इ Ha, verily, then वै Vai, verily वर्षाणि
Varṣāṇi, years मघवान् Maghavan, Indra प्रजापतौ Prajāpatau, with Praja
pati ब्रह्मचर्यम् Brahmacharyam, the vow of studentship उवास Uvāsa dwelt
तस्मै Tasmai, to him इ Ha, verily उवाच Uvācha, said

3 "So it is indeed O Indra," replied Prajâpati, "but I shall not explain this to you, unless you have passed some further period of Brahmacharya Live here another five years" He lived there for five years more, this made in all one hundred and one years, and therefore, it is said, that India Maghavan dwelt one hundred and one years, as Brahmachâri with Prajâpati Then Prajâpati said to him —574

MADHYA'S COMMENTARY

Being thus addressed by Indra, Brahmā told him of the Lord presiding over the state of deep sleep When in the Lord, the Jiva enters in deep sleep and does not know that he has so entered, that state was

described by Brahmā. When Brahmā taught him the Lord called Prajāna, the maker of the state of deep sleep, Indra said.—“I do not know myself in this condition of deep sleep any one separate from me, I do not realize that I am supported by Him or any one is supported in me. Nor does the Supreme Lord show Himself to the Jīva and tell him, “I am the Lord.” Nor do the creatures see any body in this condition. If in deep sleep the Jīva entered into the Supreme Self or the Supreme Self entered into the Jīva, even then also the merging is without any perception of happiness.

Note—When Prajāpati taught Indra, that the Lord was the Maker of the condition of deep sleep also, Indra objects to it saying: “In this condition one does not know either one's own self or the Supreme Self. Nor does the Lord show Himself to the Jīva in this condition, telling to the Jīva “here I am.” If it be said, that there exists no Supreme Self, the support of the Jīva. In the condition of deep sleep, because He is not perceived, that is wrong. In the condition of deep sleep, the Jīva and the Supreme Self merge into each other, and that is the reason why one does not perceive the container and the contained, the supporter and the supported. This answer, however, is not right because, if that were the case, that the Jīva and the Lord, had merged into each other, then it ought to be a condition of *Vināsam*, i.e., joylessness, (*Vinā*—without, *Sam*—joy). If the Jīva had merged into the Supreme Self, then it would be so merged without any perception of joy, just as people who go to another's house do not feel comfortable there, as much as they feel in their home. The Jīva, however, perceives joy in deep sleep, for on arising he remembers “I slept very soundly and happily.” This shows that there is a perception of joy in deep sleep, consequently, it is not a condition of Jīva entering into Brahman, in the sense of being merged into it. If on the other hand the Supreme Self be merged in the Jīva, in the condition of deep sleep, then He also would be without joy, for the same reason that going into another's house is always a state of discomfort.

But this would contradict all scriptural texts, which say that the Lord is always full of joy and joy is His essential nature. Therefore, it follows, that the deep sleep is not a condition in which either the Jīva merges (*Apāta*) into the Lord, or the Lord merges into the Jīva. This also refutes the doctrine of the Advaitins who hold that in deep sleep, there is a dissolution of *Ahaṁkāra*, and all psychic activities, and who hold that the word *Vināsa* means annihilation, and that the deep sleep is an annihilation of personality.

The whole thing depends upon getting a clear idea of merging. If a lower consciousness could ever merge into a higher, it could do so only on losing its separate consciousness. A lower consciousness can never merge into a higher and still retain its own consciousness. But the Jīva retains its consciousness in deep sleep, for he remembers on waking that he had slept well. Therefore in deep sleep the Jīva does not merge into the Lord. Nor does the Lord merge into the Jīva. For when a higher consciousness merges into a lower—if there could be such a thing—then it would lose its higher nature and become the lower. Thus the Lord would be no Lord but become a Jīva.

TWELFTH KHANḌA.

MANTRA :

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीर-
स्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरी-
रस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव शन्तं न प्रियाप्रिये
स्पृशतः ॥ १ ॥

मघवन् *Maghavan*, O Indra मर्त्यं *Martyaṃ*, mortal, subject to death. वै *Vai*, verily इदं *Idam*, this शरीरं *Śarīraṃ*, body of the Jīva आत्तं *Āttam*, held मृत्युना *Mṛtyunā*, by death तद् *Tad*, that, body in which the Jīva dwells अस्य *Asya*, of this, अमृतस्य *Amṛtasya*, of the Immortal अशरीरस्य *Aśarīrasya*, of the Bodyless, आत्मनः *Ātmanah*, of the Self अधिष्ठानं *Adhiṣṭhānam*, the abode आत्तं *Āttam*, held वै *Vai*, verily. सशरीरः *Saśarīrah*, the embodied, namely the Jīva प्रियाप्रियाभ्याम् *Priyāpriyābhyām*, by pleasure and pain. न *Na*, not वै *Vai*, verily. सशरीरस्य *Saśarīrasya*, of the embodied, of the Jīva. सतः *Satah*, so long as they be. प्रियाप्रिययोः *Priyāpriyayoḥ* from pleasure and pain. अपहति *Apa-hatiḥ*, release, freedom. अस्ति *Asti*, is. अशरीरं *Aśarīraṃ*, to the non-embodied, to the Supreme Self. वाव *Vāva*, verily सन्तं *Santaṃ*, being. न *Na*, not. प्रियाप्रिये *Priyāpriye*, pleasure and pain, (dependent upon another). स्पृश-
śah, touch

I. O Indra! this body of the Jīva is mortal and held by death. It is the abode of the Immortal, the bodyless Lord. The embodied Jīva is verily held by pleasure and pain. Nor is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain.—574.

MANTRA 2.

अशरीरो वायुरभ्रं विद्युस्तनयित्पुरशरीराण्येतानि तद्यथै-
तान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन स्वेन
रूपेणाभिनिप्पद्यन्ते ॥ २ ॥

अशरीर *Aśarīrah*, without body, not absolutely, but compared with their knowledge. वायु *Vāyuh*, the Chief Vāyu, अम्रं *Abhram*, *Brahmā*, because He is supported (*Bhṛ*) by the Lord *Vishu* (*Ap*=all-pervading). विद्युर् *Vidyur*, Lightning, the wife of *Vāyuh*, because she is very (*Vi*) luminous, (*Dyut*) the highly luminous. सनयित् *Sanayitub*, Thunder, the wife of *Brahmā*, because

she has all sound-. अशरीरानि Aśarīraṇi, without body, because they have superabundance of wisdom, एतानि Etāni, these. तद् tad, that. यथा Yathā, as. एतानि Etāni, these. अमुष्माद् Amuṣmāt, from that. आकाशात् Ākāśāt, from All-luminous, Supreme Self, through the grace of Ākāśa. समुत्थाय Samutthāya, coming out of the body. परम् Param, Supreme. ज्योतिर् Jyōtir, Light, the Supreme Brahman. उपसम्पद्य Upasampadya, having approached. स्वेन Svena, in his own. रूपेण Rūpeṇa, with his form, with his proper form of Joy &c. अभिनिष्पद्यन्ते Abhinispadyante, completely attain.

2. The Chief Vāyu is without body, Brahmā, and the wife of Vāyu and the wife of Brahmā these are also without body. As these through the grace of the All-luminous come out of their body, and attain the Highest Light and remain in their own form.—575.

MANTRA 3

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरूपसंपद्य
स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षन्क्री-
डन्ममाणः स्त्रीभिर्वा यनैर्वाज्ञातिभिर्वा ज्ञातिभिर्वा नोपजन-
स्मरन्निद- शरीर- स यथा प्रयोग्य आचरणे युक्त एवमेवाय-
मस्मिच्छरीरे प्राणो युक्तः ॥ ३ ॥

एवम् Evam, thus. एव Eva, just. एष Eṣah, this, namely the Mukta Jiva. सम्प्रसाद Samprasādaḥ, having obtained the grace of Viṣṇu completely. अस्मान् Asmān, from this. शरीरात् Śarīrāt, from the final body समुत्थाय Samutthāya, coming out. परम् Param, highest. ज्योतिर् Jyōtir, light उपसम्पद्य Upasampadya, having attained. स्वे Svena, in his own रूपेण Rūpeṇa, form. अभिनिष्पद्यन्ते Abhinispadyate, appears, is restored to. स Sah, he. उत्तम उत्तम, the best. पुरुष Puruṣah, being स Sah, he. तत्र Tatra, there, in the world of Lord. पर्येति Paryeti, moves about. जक्षन् Jaksan, eating, or laughing क्रीडन् Kṛīḍan, playing रममाण Ramamāṇah, rejoicing. स्त्रीभिः Strībhiḥ, with women. वा Va, verity. अज्ञातिभिः Ajñātibhiḥ, with non relative, Muktas of previous Kalpas. यानैः Yānāiḥ, with carriages. वा Va or. ज्ञातिभिः Jñātibhiḥ, relatives, namely Muktas of the same period. वा Va, or. न Na not. उपजनन् उपजानन्, persons near them स्मरन् Smaran, remembering इदम् Idam, this. शरीर- Śarīraṁ, body. स- Sah, he. यथा Yathā, as प्रयोग्य Prāyogyā, the charioteer. आचरणे Ācharaṇe, in the carriage. युक्त Yuktah engaged by his master एवम् Evam, thus एव Eva, just. अयम् Ayam, this अस्मिन् Asmīn, in this. शरीरे Śarīre, in the body. प्राण- Prāṇah, the prāna, the Chief Vāyu. युक्त Yuktah, appointed by the Lord Viṣṇu.

3. He through whose grace this released soul, arising from his last body, and having approached the Highest Light, is restored to his own form is the Highest Person. The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages with other Muktas of his own period or of the past Kalpas (So great is his ecstasy) that he does not remember even the person standing near him, nor even his own body. And as a charioteer, is appointed by his master, to drive the carriage, just so is this Prāṇa appointed to drive this chariot of the body.—576

MANTRA 4

अथ यत्रैतदाकाशमनुविप्रणं चक्षुः स चाक्षुसः पुरुषो
दर्शनाय चक्षुरथ यो वेदेदं जिघ्रायीति स आत्मा गन्धाय घ्राण-
मथ यो वेदनमभिव्याहरायीति स आत्मऽभिव्याहाराय वागथ
यो वेददं शृण्वानीति स आत्मा श्रवणाय श्रोत्रम् ॥ ४ ॥

अथ Atha, now. यत्र Yatra, where, in Visnu एतद् Etat, this आकाशम् Āka-
śam, Luminous of form अनुविप्रणम् Anuvipraṇam has entered चक्षुः Chakṣuh,
eye. स Sah, that, चाक्षुसः Chakṣusaḥ being using the eye पुरुष Puruṣaḥ,
person. दर्शनाय Darśanāya, for the sake of seeing चक्षुः Chakṣuh, eye अथ
Atha now य Yā, who वेद Veda, knows, thinks इदम् Idam, this जिघ्रायि
Jighrāṇi, may I smell इति Iti, thus स Sah, he आत्मा Ātmā, the Self. गन्धाय
Gandhāya, for the sake of sm || घ्राणम् Ghrāṇam, the nose. अथ Atha, now. य
Yā, who वेद Veda, know- इदम् Idam, this अभिव्याहरायि Abhivyāharāṇi, let
me speak. इति Iti thus. स Sah, he. आत्मा Ātmā, the Self. अभिव्याहराय
Abhivyāharāya, for the sake of speaking. वाग् Vag, speech, tongue. अथ Atha, now.
य Yā, who. वेद Veda, knows. इदम् Idam, this शृण्वानीति Śṛṇavāni, my I hear.
इति Iti, thus. स Sah, he. आत्मा Ātmā, the Self. श्रवणाय Śravaṇāya, for hear-
ing. श्रोत्रम् Śrotam, ear

4 Now that, in Whom this luminous form has entered, to Him belongs the eye. That Being is the Lord of the eye, for the sake of His seeing is the eye. So He Who says let me smell this, He is the Self, the nose is the instrument of smelling. He Who says 'let me say this,' He is the Self, the

tongue is the instrument of saying. He Who says "let me hear this," He is the Self: the ear is the instrument of hearing—577. :

MANTRA 5

अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः स
वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥ ५ ॥

अथ Atha, now. य Yah, who. वेद Veda, knows. इदम् Idam, this. मन्वानी Manvāni, let me think. इति Iti, thus. स Sah, he. आत्मा Ātmā the Self. मनः Manah, the mind. अथ Asya, is. दैवम् Daivam, divine, illumined. चक्षुः Chakṣuḥ, eye. स Sah, he. वै Va, verily. एष Eṣah, this. एतेन Etena, through, this दैवेन Daivena, through the Divine. चक्षुषा Chakṣuṣā through the eye. मनसाḥ Manasā, through the mind. एतान् Etān, these कामान् Kāmān, objects of desire. पश्यन् Paśyan, seeing. रमते Ramate, he rejoices.

5. He Who knows let me think this, He is the Self, mind is His illumined eye. He the Self seeing these objects of pleasure through His illumined eye rejoices—578

Note—These two Mantras show that it is the Lord who creates by His will Eye, Ear, Nose, &c., in order to enable the Jiva get experienced. The Lord is the Uttama Purusa of the third Mantra, and the last two verses describe in detail His glory and Majesty. The Jiva, with Prana and Senses, is supported by the Lord and exists through Him. These two verses show, that the real enjoyer of all the experiences, is the Lord, and that the Jiva enjoys secondarily after the Lord.

MANTRA 6

य यते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मा-
त्तेषां सर्वे च लोका आप्ताः सर्वे च कामाः स सर्वाश्च
लोकानाप्नोति सर्वाश्च कामान्यस्तमात्मानमनुविद्य विजाना-
तीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ ६ ॥

इति द्वादशः खण्डः ॥ १२ ॥

य Yah, those desires एत Ete, these desires ब्रह्मलोकः Brahmaloke, in the world of the Lord, namely the Lord experiences those desires only which are holy and which exist in Heaven world. तम् Tam, him. वै Va, verily. एतम् Etam, this. देवा Devah, the Devas namely, Vāyu, Brahmā and their spouses. आत्मानम् Ātmānam, the Lord the Supreme Self उपासते Uपासते, meditate, worship. तस्मात् Tasmāt, through the grace of that Lord obtained through meditation. तेषां Teṣān, of those Devas सर्वे Sarve, all. च Cha, and लोकान् Lokān, worlds and men. आप्ताः Āptāḥ, are obtained सर्वे Sarve, all. च Cha,

and कामां kāmāḥ, desires सः Sah, he सर्वान् Sarvān, all च Cho, and लोकान् Lokān, world आप्नोति Āpnōti, obtains सर्वान् Sarvān, all च Cho, and कामान् kāmān, desires यः Yah, who तद् Tam, him आत्मानम् Ātmanam, the Supreme Self. अनुविद्यः Anuvīdya, having intellectually understood विज्ञापति Vijñāpati, realizes through intuition इति Iti, thus हः H, verily प्रजापतिः Prajāpatiḥ, Prajāpati उवाच Uvācha, said प्रजापतिः Prajāpatiḥ, Prajāpati उवाच Uvācha, said

6 (The Lord enjoys all holy pleasures only), which exist in the Brahmā world That Supreme Self is worshipped verily by the Devas Therefore, they obtain all worlds and all desires He who knows that Self and realises Him also, obtains all worlds and all desires Thus said Prajāpati, verily thus said Prajāpati —579

MADHYA'S COMMENTARY

When thus addressed by Indra Brahma told him the truth in plain and simple words, namely know thou that to be the Jiva who has always connection with body and the Jiva has always some body or mother. While He who has no connection with any body either in past present or future He is called the bodyless the Supreme Verily the Immortal, the Eternal Form Thou, It thus unembodied the Lord dwelling within the body, remains controlling it for the Lord is He who controls the body, free from old age, &c while the Jivatma is bound with the body and suffers old age and death Because it is the concert of body

The Commentator now explains the meaning of the word Prīya and Aprīya

The learned call that to be prīya which depends upon another, my happiness which is not self dependent is Prīya or pleasure, (Prīya meaning another and Yā meaning to come) Similarly any pain which comes from another that is called Aprīya the word A meaning evil

The Jiva is always subject to Prīya and Aprīya to pleasure caused by another to pain given by another A Jiva can never under any condition (whether free or Mukti) be above pleasure and pain In Mukti he has pleasure, given to him by God in non Mukti he has both pleasure and pain, according to his Karma But the Supreme Brahman is Ashrita (bodyless) therefore He has no pleasure nor pain These can never touch Him His pleasure is Self originated not like the Prīya dependent upon another, while pain He never has

The Commentator now explains the words Abhra Vidyat and Stanayitau which generally mean the cloud the lightning and the thunder But he shows that these words mean here Brahma the wife of Vayu and the wife of Brahma respectively

Brahmā is called Abhira, because he is supported (bhira = to support) by the Supreme Lord, who pervades everything, namely, by the God Vishnu, who is called Ap or all pervading. Thus Abhira is a compound of two words (अप् + ब्रि).

Ap and Bhira means literally "supported by the all pervading."

Note — When meaning cloud Abhira is analysed as Ap = water, Bhira = carrying, water carrying, water bearing.

The wife of Vāyu is called Vidyut, because she causes special (Vi) enlightenment, specific giver of light. The wife of Brahmā is called Stransyānu, because she consists of all sounds, and Stransyānu literally means "the maker of all sounds."

These (Vāyu and Brahmā with their spouses) are said to be without body, not because they have absolutely no bodies, but because knowledge preponderates in them, and their body is no hindrance to their knowledge. These also are not afflicted by pleasure and pain, much less then will the Supreme Brahmā be affected by pleasure and pain.

How do you say that Brahmā and Vāyu have no pleasure caused by another. Their pleasure is caused by Vishnu himself and it is not self-originated, so they cannot be said touched by pleasure. To this the Commentator replies —

The pleasure of Vāyu and Brahmā, is caused directly by Vishnu, while that of their wives by the one who are their lords. This pleasure cannot be said to be caused by another, for the pleasure caused directly by God is not Pāya, as above defined. Therefore they are said to be devoid of pleasure.

As these, Vāyu, Brahmā and their wives have emerged from the Supreme Ether namely Vishnu, and from nothing else, and as they enter back into Him and merge into Him in Mukta, and thus obtain their own happiness and bliss, so the other Mukta, through the full grace of Vishnu, obtain their self-bliss by reaching Vishnu called also Keshava. When the Mukta reaches Vishnu, he rejoices there with women and eunuchs, and kinsmen. As the charioteer is placed in the carriage, to drive it so is Vāyu appointed by the Lord, to drive this chariot of the body. And as in the chariot is seated the Master of the chariot, so the Lord Vishnu sits in the body the master of the body, and as a chariot may carry other passengers also so is the Jiva a mere passenger in this body, neither the driver nor the master of it.

Refused in Him are all the senses and the sense Devas, the great Prāṇa is also refused in Him, in Him is refused even the Jiva. He the Supreme Vishnu knows all their workings, their seeings, their hearings, their smellings, their tastings and thinkings as well. He verily fully

knows, without any effort, all the objects of all the senses. That Viṣṇu must be known as the Supreme, greater than all the Devas of the senses, and the senses. He the Lord Viṣṇu, the Unborn, experiences all joys through these senses. Though He is capable of enjoying everything by His own glorious form, yet the Lord Hari when dwelling in the body of a Jiva, enjoys all objects through the senses of the Jiva by pervading those senses with his own divine senses.

If the Lord within the Jiva, enjoys through the senses of the Jiva, then He would suffer the pain of the Jivas and experience evils as well. To this the Commentator replies -

The Lord Viṣṇu, by pervading the Jiva and his senses and Prāṇa enjoys all the auspicious experiences of the Jiva but never any evil.

Him the Supreme Lord worship all the Devas, Vayu, and the rest, under His control, verily all the worlds subsist, all desires, and all Jivas. Any one who knows this ancient Viṣṇu, according to his capacity, and sees Him in his true light, obtains all desires, and all worlds, according to his will. Thus it is in the Śānta Sūktāḥ.

Prajāpati taught Virochana the true doctrine but the latter through his incapacity, and weakness understood as if Brāhmiṇ was teaching the theory of Māyā namely that the Jiva is a reflection of Brahman the reflection and the original are identical, and that therefore the Jiva and the Brahman are the same and consequently the Jiva is to be worshipped. In fact the theory of the Māyavadins is the theory of all the āstras and is not the true doctrine. Indra however, understood Prajāpati rightly. He knew that the Lord is the producer of the three states of consciousness, waking, dreaming and deep sleep, that He is above all conceit of body, that He is untouched by necessary pain and pleasure, that He is the goal of the Mukta, that He is the Lord of the Chariot of the body, that He is the supporter of the Jiva with his Prāṇa and senses, that He is the enjoyer of all auspicious experiences, that He is adored by Vijn and others, that He alone is the Ātman. While the Jiva is just opposite of it. Thus Indra understood the teaching of Prajāpati in its true light namely that he had taught the doctrine of duality, and not of identity and illusion. Indra taught this doctrine to the Devis, as Virochana taught Māyavādī to the Āsuras. So no say that the doctrine taught to the Virochana, or rather was understood by him was not Māyavāda but materialism or Lokāyatī namely, that this body is the Ātman, there is no other soul than this body, and that this body alone ought to be worshipped. This, however is not the doctrine taught to Virochana. For Lokāyatīs are materialists and do not believe in after life. They do not believe that the souls survive bodily dissolution. That this doctrine was not taught is thus proved by the Commentator -

The Śruti says that Virochana taught to the Āsuras "he obtains both worlds, this and the next" this shows that the Lokāyatī doctrine was not taught by Virochana for they (the Lokāyatīs) do not believe in the existence of the next world. Virochana, however, believed in the existence of the next world and he did not misunderstand Prajāpati as teaching materialism, but as teaching Māyavāda. For Virochana,

when he went back to his Āsuras, taught them that the Jīva is to be worshipped, that the Jīva alone is to be served, and he who worships the Jīva alone, and serves the Jīva alone, attains both the worlds this and the next (Khanda VIII, Verse 4). Thus this teaching of Virochana to the Āsuras shows that he did not teach materialism, for he taught the existence of the next world. He taught the identity of the reflection with the reflected, the Supremacy of the Jīva; in short the doctrine of the Māyāvāda.

But while Virochana understood the word Ātman, as meaning Jīva, Ātman, Indra understood it in its true sense, namely the Supreme Lord. He understood that Prajāpati by using the word Ātman referred to the Supreme Lord and not to the Jīva Ātman. In fact, the word Ātman is used in the subsequent passages, unmistakably for the Supreme Lord; thus as below "O Indra, this body is mortal and held by death. It is the abode of the immortal, the bodyless Ātman. The embodied is verily held by pleasure and pain. Not is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain" (Khanda XII-1).

The above texts show that a sharp difference is drawn between the Jīva and the Īśvara, the human soul and the Lord.

But may it not be that the Jīva is also, above pleasure and pain, in its state of Mukti, and then this verse will apply to the Jīva. In ordinary conditions, the Jīva is not above pleasure and pain, but in Mukti it is. To this the Commentator replies:—

Except the Jīva no one else has the perception of priya (pleasure) and apriya (pain)

For if every Jīva whether Mukti or Bound, were free from pleasure and pain, then who or what is it that is affected by pleasure and pain? The answer must be the body. If the soul does not suffer, then the suffering is in the body, but that is not the opinion of my side. If the bound soul only suffers and the released soul is above all suffering, then it is against all teachings which show that in release also the soul is bound to enjoy happiness, it cannot get rid of joy.

Even the released soul is not free from pleasure, it has the enjoyment of pleasure in that state.

Says an objector:—"If the released soul is not free from suffering (2) joy then the Lord is also not free, for his joy is eternal and He can never be free from joy." To this the Commentator replies:—

The word priya or pleasure of this passage is not intended to include the joy of the Lord Viṣṇu. For we have already said above, that by priya is meant that pleasure, the attainment of which depends upon another, the joy of the Lord is not such a priya, it is self-dependent. The bliss of the released, being dependent upon the Lord, is priyam, in the true sense of the word. (As says the following text) The Jīvas

whether released or bound, can never be free from *prīya*, because their joy is ever dependent upon another. But the joy of the Lord Hari, being independent of all, is not called *prīya*. Because the wise say, that the *prīya* is that joy which depends upon another. But though the joy of Brahmā and Vāyu are also dependent upon another, namely upon the Lord Hari, yet that joy is not called *prīya*, because it depends upon no one else than the Lord. Then joy, therefore, falls under the category of *apriya*. It is only in a secondary sense that their joy is called *apriya*, strictly speaking their joy is also *prīya* or dependent joy. This secondary use of *apriya* is like the use of the word *Svarāt* or the Self-ruler or autocrat as applied to the king, (for the true Autocrat is the Lord alone). Or as the word *Īśvara* or Lord is applied to Rudra, or as the word *Indra* is applied to Śakra. (India or the Powerful One is the name of the Lord primarily). In the same way the word *apriya* is applied to Brahmā and Vāyu then joy is not absolutely self dependent. Similarly the joy of the consorts of Brahmā and Vāyu is called *apriya*, though it is dependent on the Lord and on their respective lords, just as the word *rājñī* or sovereign is applied to the queen, or the *Īśvari* or Lady is applied to Umā. It is in this secondary sense only, that the word *apriya* is used in connection with Vidyut the wife of Vāyu and Saṅgīyitā the wife of Brahmā. Thus it is written in the *Pañcama Śruti*. Moreover, the very text of the *Chhāṅdogya Upaniṣad* also shows that the joy of the released is dependent upon the grace of the Lord and is not any self produced joy. Thus in verse 3 of *Khanda 12* it is said — "This released soul, having obtained the full grace of the Lord, and having approached the highest light, appears in his own form." This shows that the experiencing of the *nijānanda* or the self-joy is obtained by the released soul, by the grace of the Lord.

Moreover in the same verse the Lord is described as the Best Person *Uttama Purusa* or the Highest Spirit. This also differentiates the Lord from the *Jiva*.

But cannot the words *uttama purusa* be applied to the *Jiva* also? In the state of *Mukti*, the *Jiva* may well be called the best person, as compared with *saṁmatte* matter. To this the Commentator replies —

The word *uttama purusa* the Highest Person always presupposes that there are other persons compared with whom, this is the highest. If the comparison was only between him and the *saṁmatte* nature, then the word highest would have been enough, and not the words highest person.

The *Advaita* theory is that there is only one person or *Purusa*. The spirits are not many but one. In this view, the use of the word *uttama purusa* is wrong, for the word

Highest Spirit, always implies the existence of other spirits lower in grade. That there are other purusas is taught by the Gita also.

"The Uttama Purusa is another called the Supreme Self,' (Gita XV-17) 'That Supremacy and uniqueness which Brahma or Rudra cannot obtain, is Thy essential nature O Lord! How thou alone art the Highest Person" So also in the Rig Veda we find that the Lord Visnu is described the Highest. As the following Rik will show

परोमात्रयातन्वा वृधान न ते महित्वमन्वद्भुवन्ति ।

उमे ते विद्म रजसी पृथिव्या विष्णो देव त्व परमस्य वित्से ।

पर Parah, beyond मात्रया Matraya, all bound and measure तन्वा Janva, with thy body वृधान Vridhana, Oh thou who growest न नः, not ते ते, thy महित्वम Mahitvam, majesty अन्वद्भुवन्ति Anvadbhuvanti, come nigh उमे Ume, both ते ते, thy विद्म Vidma, we know रजसी Rajasi, the heaven पृथिव्या Prithivyā, beginning with the earth विष्णो Visno, O Visnu देव Deva, O God इम Iam, thou परमस्य Paramasya, the highest वित्से Vitse, knowest

Men come not nigh Thy majesty, who growest beyond all bound and measure with Thy body. Only Thy two regions the heaven and the earth O Visnu we know, but Thou God knowest the highest also. (Rig Veda VII 99 -1)

The same idea is expressed in the following lines of the Gita. (11)

Being refuged in this wisdom and having reached similarity with my nature' So also in Tatt II 2 —"He who knows the Supreme Brahman as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman' So also in Tatt III 10 5, it is said "The Mulajiva leaving this world, reaches the Ānandamaya (the Supreme Lord consisting of Bliss) after having travelled through these regions, eating whatever he likes to eat and taking whatever food he wishes to take, sits down singing this hymn" So also —"Where Maya (Prakriti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari, honoured by Devas and Asuras. Similarly Krishna is worshipped by the released souls free from delusion. Similarly Chband VIII 12 3 'He moves about there laughing playing and rejoicing with women with carriages with other Mukta of his own period or of the past Kalpas. (So great is his ecstasy) that he does not remember even the persons standing near him nor even his body. This also shows that the Jiva in the state of Mulajiva, retains his separateness from the Lord and does not become identical with Brahman. In fact the word Upa meaning near, and the word Antara different found in the verse already quoted show that there are other souls near the Mulajiva.

Similarly in that very verse we find that Mukta Jiva stands in the presence of the Supreme Light. All this shows that the Mulajiva is not identical with the Lord.

The word *Antara* does not occur in the text of the Chhand VIII 12, 3 as we have got it. It must be the reading of some other recension.

Similarly in Chhand VIII 12, 6, we read, the Devas worship the Ātman. Now, if the Ātman meant the Jiva, then the verse would mean that the Devas worship the Jiva. But Devas never worship any Jiva as Jiva only.

Devas may worship a Jiva merely as a symbol, but never as the Supreme Jiva, as such, is never worshipped by any Deva. The object of the worship of the Devas is Vishnu alone.

Because the following text of the Rigveda shows that the Devas worship Vishnu alone.

पुनर्दाय ब्रह्मजायाम् कृत्वी देवैर्निकिल्बिषम् ।

ऊर्जं पृथिव्या भक्त्वापोऽहगायमुपासते ॥

पुनर्दाय *Punardāya*, having restored ब्रह्मजायाम् *Brahmajāyam*, the wife of the Brāhmana कृत्वी *Kṛtvī*, having made her देवैः *Devaiḥ*, by the devas निकिल्बिषम् *Nikilbisam*, free from sin ऊर्जम् *Ūrjam*, fulness, food पृथिव्या *Prithivyā*, of the earth भक्त्वाय *bhaktvāya*, in order to enjoy उहगायम् *Uragāyam*, Lord Vishnu of the great glory. उपासते *Upāsate*, worship.

The Devas restored the Brahmana's wife having purified her from sin and worship the Lord of great glory, in order to enjoy the fulness of the earth. (A. 100 7)

Similarly the following verse of the Bhagavata Purana shows that the Uttama Purusa of Chhand VIII 12, 3 is Lord Vishnu and not any Mukta Jiva. "The Lord must be worshipped, as the Highest Person (Uttama Purusa) is separate from the Jiva, as possessing full knowledge, as the agent unattached by any action, &c."

Says an objector —

In the Chhand VIII 12 4 it is said "That being is the Ātman of the eye, for the sake of his seeing is the eye. So he who says let me say this. He is the Ātman the tongue is the instrument of saying &c." This shows that the Ātman referred to here is the Jivātman and not the Lord for he does not require any sense organs to enjoy external objects. This is wrong. For though the Lord is perfect yet as a matter of sport (*Līla*) he enjoys external objects through the senses of the Jivas. As says the following verse of the Bhagavata Purana —

Because the Lord having created these bodies with the elements Mahat &c. has entered into them, and rests in them, He is called Purusa (literally he who rests in Puru or body). Thus dwelling in the bodies of the Jivas, He enjoys all good and auspicious experiences of sixteen kinds, by being a witness of the sixteen organs. May that Lord beautify these words. This shows that enjoyment is stated with regard to the Lord done, through the senses.

The sixteen organs are the five senses of cognition the five organs of action the five internal organs (mind) and the rest and Jiva as the sixteenth. In other words there are six and five of feelings.

Similarly in Katha Up III 1 —“There are the two (aspects of the Lord) the drinkers of truth, existing in the body obtained by good works both dwelling in the cavity of the heart, in the most highly splendid Param (Vayu)”. The dwelling in the cavity are both aspects of the Lord, as we learn from the words of Biduṣyana in the Vedānta Sūtra I 2-11 —“The two (who have entered) into the cave, are indeed, both Ātman (the Lord) from this very well known characteristic, and from scripture to that effect”.

But verse 4 of Khanda 12 says that the eye is for his seeing the ear for his hearing and which are indications of the Jiva. Therefore he who enjoys the objects is the Jiva and the Supreme Lord. To this the Commentator replies that even with regard to the physical objects the Jiva does not see taste &c. the true objects but the appearances only. The real object is known only to the Lord.

Even with regard to seeing and smelling &c., when the Jivas say “I see this, I smell this” the Jivas really do not know, because they do not apprehend the things by themselves the substances underlying the sensations, only the Supreme Spirit knows them. Therefore, the words “Sa uttamaḥ paraśh” do not refer to the Jiva but to the Lord, (in verse 3 Khanda 12) Lord Biduṣyana understands it also in this sense. In the Vedānta Sūtra I 3 20, he says —“the reference in the Chāndogya Up VIII 12, 3 is to the Supreme Ātman and not to the Jiva”. Similarly in the Gītā the word Uttama Puruṣa is applied to the Lord —“But the Uttama Puruṣa is another called the Supreme Self (Gītā 15, 17)”.

The Mukta Jiva is not all powerful, nor Omnipotent like the Lord. This fact is stated by Lord Biduṣyana himself in his Vedānta Sūtra (IV 4 17) —“The Mukta Jiva obtains all his wishes but does not possess the power of creating or destroying the world”. Therefore the being by reaching whom the Jiva is restored to its essential nature is the Lord called the Uttama Puruṣa or the Supreme Spirit. The verse 3, of Khanda 12, therefore should be explained thus. He by whose grace the Jiva leaving his last body and approaching the highest Light, is restored to its own form is the Highest Person the Uttama Puruṣa.

The previous passages also where it is said, he moves in his glory in his dream (Khanda 10 1,) and the reference to deep sleep in Khanda 11 verse 1 show that the Lord is meant there and not the Jiva. For these passages describe attributes which are not applicable to the Jiva. Thus for example the phrase *Mubhyanantah churati* shows that Jiva could not have been meant for it means he moves in his glory, namely, while he is glorified by the Devas. Now the Jiva is never glorified in his dreams (in fact he has no control over his dreams, and dreams are

sometimes very painful) the Lord alone is always glorified and returns His Majesty, even in dream

The word Prīyogya in verse 3, Khanda 12, means the driver of the carriage, for he who is in charge of (Prīyogya) of the carriage is called Prīyogya. The Lexicon also gives this meaning — "The words yantā, sārthi, āncti, and prīyogya all mean the driver in charge of the carriage"

The words Daivam cakṣuh in verse 5 Khanda 12 are ambiguous. The Commentator explains the word daiva thus — The manas is called daivam cakṣuh because it is illumined by others

The word daivam is to be taken in its etymological sense here namely the eyes, &c., of the Jiva is illumined by the eyes, &c. of the Lord. The Lord has His own eyes &c. but when He works through the Jiva He uses the eyes &c., of the Jiva but illumines them and makes them daivam or illumined

The words Ye, etc., brahmaloke should be completed by tesu ramite and means he takes delight in those pleasures which exist in the Brahma world. In the same mantra (6, Khanda 12,) occur the words anuvidya vijānāti. The anuvidya means having understood through teachers and scriptures, that is, second-hand knowledge. While vijānāti means face to face or direct knowledge, or aparokṣa. As says the following verse — vedanam means knowledge through scriptures, while vijñanam means seeing the Lord (Brahmadarśana)

THIRTEENTH KHANDA

MANTRA I.

श्यामाच्छवलं प्रपद्ये शवलाच्छयामं प्रपद्येऽश्व इव रोमाणि
विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धृत्वा शरीरमकृतं
कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥ १ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

श्यामान Śyāman, after worshipping the Lord as Śyāma coloured शवल् Sabalam, the Lord having various colours in 11 forms प्रपद्ये Prapadye, I worship शवलान् Śabalāt, after worshipping the Lord as having all forms and colours श्यामान् Śyāman, as having the Śyāma colour or dark colour प्रपद्ये Prapadye, I worship, I come to अश्व Aśvā horse इव Iva, like रोमाणि Romāni, hairs विधूय Vidhūya, shaking off पापम् Pāpam, sins चन्द्र Chandrah, moon इव Iva, like राहो Rāhoh, of Rāhu मुखान् Mukhāt from the mouth प्रमुच्य Pramuchya, being free धृत्वा Dhṛtva, having shaken of शरीरम् Śarīram, the body अकृतम् Akṛitam, without action कृतात्मा Kṛitām having fulfilled the object of the

Self. ब्रह्मलोकम् Brahmalokam, the world of Brahman, अभिसम्भवामि Abhisambhavamī, I obtain. इति Iti, thus अविद्यमानम् Abhisambhavamī, I obtain इति Iti, thus.

I take refuge with the Lord having all colours through meditation on Him as having no colour. I take refuge in the Lord having no colour by meditating on Him as having all colour. Shaking off all evil as a horse shakes his hairs or as the moon frees herself from the mouth of Rāhu, shaking off the body, I obtain the uncreated realm of Brahma, having obtained the Self—580.

MADHYA'S COMMENTARY

In Khanda thirteen is taught the method of worshipping Viṣṇu in His different colours as residing in the heart, &c. One colour of Viṣṇu as residing in the heart is Dark called by *niṣa*. It may be violet colour or pure black. The colour of Viṣṇu as dwelling in the heart is also *śābala* or variegated. The commentary mentions this—

The colour of Viṣṇu as dwelling in the heart is Dark (*Śyama*) as well as variegated (*Śābala*) or having various and manifold colours. (The *Śābala* is a collection of all colours.)

These two forms of Viṣṇu—One Dark and one White (for white is an aggregate of all colours, and Dark is absence of all colours) both dwell in the heart. A man must worship and meditate on these forms of the Lord. But there is no order in which he may meditate on these two forms. He may begin with *śyama* meditation and end with *śābala* or begin with *śābala* and end with *śyama*. The order is immaterial.

The Lord has other colours also than these two.

The Lord as dwelling in the Jiva has also the colour of the Jiva. He is red coloured as dwelling in the Eye. Thus it is in the *Mantra*—

The colour of the Lord varies also with the colour of the *niṣa* of the Man. In fact the Lord has primarily three dwelling places in man. In the eye of man—in the physical body He is red coloured—or of the colour of blood. In the Astral and mental bodies—in the Jiva par excellence—He has the colour of the *niṣa* of the Jiva. In the heart—in the *Gāyatrī Vidyā* is Jiva-colour. In fact, the Lord has to be meditated upon as having these colours when meditated in those places. The formula that he should utter while meditating on the Lord in the Heart is thus given in this *Khanda*—*Āra Iva Romāni Vidyāya Paṇam Chandra Iva Rāhor Muktat Pramuchya, Dhruvi Sarvām Akṛitām Kṛitām* shakes off dust from his hairs, and being freed from all *prarabdha* sins (after suffering for a short time the effects of those *Karmas*) as the moon is freed from the mouth of *Rāhu*, abandoning my dense and subtle bodies but manifesting my own essential nature (by functioning in my *Svarūpa* body), may I reach the eternal world of Brahman.

Now an objector says—this prayer is put in the mouth of the author of the *Upaniṣad*—who is no other than the Lord Himself. Or if the secondary author is taken then *Itanā* is the Heiavior of it to mankind. In the case of both these, the above prayer is inappropriate. The Goddess *Ramā* is an Eternally Free and can never stand in need of such a prayer. To this the Commentator replies—

Ramī saw (heard?) the words that came out from the mouth of the Lord Hayagrīva, those very words saw Brahmā, then even did see Nārada. (In this Upaniṣad) words which are inappropriate in the case of Viṣṇu (such as) prayers and the rest must be understood to be the words uttered by those next to Him (such as Nārada and the rest). The Lord Hanu taught these (prayers, &c.) for the future beings. Thus also spoke Ramī, thus also spoke Brahmā—and this is the Chhāndogya Upaniṣad. Thus it is in the Śama Saṁhitā.

Thus the prayer "asva iva romaṁ, &c.," was uttered in the past Kalpa by Nārada and others. The future generations will also utter these prayers. Thus this is not the prayer uttered either by Ramī or Brahmā—they merely passed on the words as they heard it from the Lord Hanu. They simply transmitted the words of the Lord of the wisdom—
Pace the Hayagrīva.

FOURTEENTH KHANḌA.

MANTRA 1.

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म
तदमृतञ्च स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि
ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं
यशसां यशः श्वेतमदत्कमदत्कञ्च श्वेतं लिन्दुमाभिगां लिन्दुमा-
भिगाम् ॥ १ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

आकाश आकाश, the all-luminous. वै Vai, verily. नाम Nāma, Named
नामरूपयो Nāmarūpayoh, of the name and form. निर्वहिता Nirvaha, creator,
revealer. ते te, they, the name and form यद् Yat, what. अन्तरा Antarā, within
तद् Tat, that ब्रह्म Brahmā, Brahmanः नत् Tat, that अमृतम् Amṛtam, Immortal.
स Sah, he. आत्मा Ātma, the Ātman. प्रजापतेः Prajāpateḥ, Of the Lord Viṣṇu.
सभाम् Sabhām, meeting वेश्म Veśma, hall. प्रपद्ये Prapadye, may I obtain. यद्
Yaśah, glory. अहम् Aham, I भवामि Bhavāmi, may I become. ब्राह्मणाणां Bra-
hmanyanām, among the Brahmans. यद् Yaśah, glory. राज्ञां Rājānām, among
the princes and Kṣatriyas यद् Yaśah, glory विशां Viśām, of Vaiśya- यद्
Yaśah, glory. अहम् Aham, I अनुप्रापत्सि Anuprāpatsi, obtain. स Sah, he. ह
Ha, verily अहम् Aham, I यशसां Yaśāsām, of the glorious यद् Yaśah,
glory. श्वेतम् Śvetam, mover in breath, existing in breath अदत्कम् Adatkam,
cater of joy, the Supreme Brahman who is all bliss अदत्कम् Adatkam, cater of
joy. श्वेतम् Śvetam, mover in breath लिन्दुम् Lindum, the giver of joy. हा Ḍ,
always. अभिगाम् Abhigam, I have obtained, may I obtain always (A) लिन्दुम्
Lindum, the giver of joy हा Ḍ, always अभिगाम् Abhigām, may I obtain.

1. He who is called the All-luminous is the revealer of names and forms. Those names and forms which are intermediate (which are not well known) He is creator of those also, He who is without name and form. He is Brahman, He is immortal, He is self. May I enter the meeting hall of the Lord of all creatures. May I become glorious among Brahmans, glorious among Kṣatriyas, glorious among Vaiśyas. May I obtain him who gives glory to all glorious beings. May I obtain the dweller in breath. The enjoyer of all joys and the giver of all joys, may I obtain the enjoyer of all joys and giver of all joys—581.

MADHVA'S COMMENTARY.

This Khanda teaches another method of worshipping Brahman called Ātma dwelling in the Lotus of the Heart. The Commentator explains this Khanda by quoting an authority:—

He is called akāśi, because He is all prakāśa—or All-luminous. He exists without name and form. He who is called Brahman is the Lord Viṣṇu. May I obtain His palace.

The phrase to yad antaraḥ of the text mean "above name and form;" antaraḥ means without, and ta refers to nāma rāpo. Prajāpati veśma means the palace of the Lord Viṣṇu; Prajāpati here does not mean Brahman but Viṣṇu.

May I become famous among all castes: let others derive their fame from me. May I get fame from the grace of Him who is the Most Highly renowned among all celebrities, from the Lord Brahman the giver of fame to me.

The Supreme Brahman is called Śveta, because this word literally means He who moves in the Breath (or dwells in Vāyu). He is called adātka because He is the Eater (adat) of joy (Kāma)—He who constantly experiences the bliss of His own Self-realisation. He is called Indu because He gives joy to others (Indu = Indu = Indu = joy: इ and र are interchangeable. May I always obtain this Lord (called Śveta, adātka, and Indu).

FIFTEENTH KHANDA.

MANTRA 1

तद्धेतद्ग्या प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य
 आचार्यकुलाद्देदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमा-

वृत्त्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि
 सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिः सन्त्सर्वभूतान्यन्यत्र तीर्थेभ्यः स
 खल्वेवं वर्तयन्त्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते
 न च पुनरावर्तते ॥ १ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

इत्यष्टमः प्रपाठकः समाप्तः ॥ ८ ॥

ओं प्राप्यायन्तु ममाङ्गानि वाग्भ्याश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि
 सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मामा ब्रह्म निराकरोदनिराकरणमेस्त्वनिराकरणं
 मेऽस्तु तदात्मनि निरते य उपनिषस्तु धर्मोस्ते मयि सन्तु ते मयि सन्तु ॥ ओ शान्तिः शान्तिः
 शान्तिः ॥

इति छान्दोग्योपनिषत्संपूर्णा ॥ ९ ॥

तत् That, that Brahman described above. इ Ha, verily एतत् Etat, this.
 ब्रह्म Brahma, Brahma namely Visnu. प्रजापतये Prajāpataye, Prajāpati. To
 Prajāpati i.e., to the four-faced. उवाच Uvācha, said. प्रजापति Prajāpatiḥ, Prajā-
 pati मनेष Manave, to Svayambhuva, Manu. मनु Manuḥ, Manuḥ. प्रजाभ्य
 Prajābhyah, to people प्राचार्यकुलम् Āchāryakulat, from the home of the tea-
 chers. वेदम् Vedam, Veda अधीय Adhīya, having learnt. यथाविधानम् Yathā-
 vidhānam, according to the rules गुरोः Gurōḥ, of the teacher. कर्म Karma,
 duties such as service of the Guru giving him Dakṣiṇā. अविशेषेण Atiśeṣeṇa,
 without leaving anything behind. अभिसमावृत्य Abhisamavṛitya, having returned
 home कुटुम्बे Kutumba, become a householder शुचौ Śūchau, in sacred देशे
 Deśe, in the land, in a spot स्वाध्यायम् Svādhyāyam, sacred study. अधीयान्
 Adhīyanāḥ, reading. धार्मिकान् Dhārmikān, sacred duties विदधत् Vidadhat,
 performing. आत्मनि Ātmani, on the Supreme Lord सर्वेन्द्रियाणि Sarvendriyāni,
 all senses. संप्रतिष्ठाप्य Sampṛatiṣṭhāpya, having centered, having placed.
 अहिंसन् Ahīnsan, not injuring, not giving pain. सर्वभूतानि Sarvabhūtanī, any
 creature. अन्यत्र Anyatra, except. तीर्थेषु Tīrthebhyah, in sacred places,
 sacrifices सः Sah, he. खलु Khalu, verily एवम् Evam, thus. वर्तयन् Vartayan,
 behaving. यावद् Yāvad, so long as आयुषम् Āyusam, life. ब्रह्मलोकम् Brahma-
 lokam, to the world of Brahman अभिसम्पद्यते Abhisampadyate, reaches, attains.
 न Na, not. च Cha, and पुनः Punah, again. प्रावर्तते Āvartate, returns. न Na,
 not च Cha, and पुनः Punah, again. आवर्तते Āvartate, returns

1. Verily this doctrine Visnu taught to the four-faced
 Brahmā, Brahmā taught to Svayambhuva Manu, Manu to
 his people One should learn the Veda in the family of
 his teachers and making presents to his Guru according to
 law and doing his works fully one should return home and

enter into household life. In a sacred spot he should recite the holy scriptures, and perform good deeds concentrating all his senses on the Supreme Self, he should not injure any living creature except in sacrifices. He verily thus passing his life attains on death the world of Brahman and never returns therefrom, never returns therefrom.—582.

MADHYA'S COMMENTARY.

This Upaniṣad must be respected as an authoritative work. To prove its authority the Veda Puruṣa mentions the various persons who promulgated it, and shows the ability of it. The phrase in the last Khanda "may I be famous among all varṇas" is ambiguous. It is not apparent, who is the speaker of those words. It cannot apply to every worshipper for any body and every body cannot become supremely famous. Who is then the speaker of this prayer? The Commentator answers this:—

The four-faced Brahmā being thus taught by the Supreme, cried out: "may I become famous, &c" Brahmā taught to Manu this Vidyā, and Manu taught it to mankind. Therefore, concentrating all senses in the Lord the Supreme Spirit, and seeing the Supreme Viṣṇu, one obtains the region of the Lord. No one ever, for any reason, comes back from that place at all.

The God is the great ocean of bliss unbounding, is Higher than the highest, is the Eternal, the Omniscient, the perpetual Ruler of all, and the store-house of every auspicious quality. He is a joy for ever to His knowers and is the Greatest of all. He is my most Beloved—yea the most desired of all desires, my best Friend. May my God be pleased with me.

The Commentator now shows, by quoting scriptures, that his coming is prophesied in the Vedas, and therefore this commentary written by him is authoritative because he is one of the Aptas or the perfect. He is in fact an incarnation of Vāyu or Christ.

In the verses of the Veda there are described three Divine forms (incarnations) of Vāyu (see Rigveda I 141 1, 2, 3,) the third of those forms has composed this commentary explaining it as describing Hari. The archetypal form of Vāyu of which these are the various avatāras consists of power and wisdom. By the command of God these qualities appear fully in the avatāra-forms of Vāyu the mighty, the supporter and mover in the universe. His first form or avatāra is as Hanumat who carried the message of Rāma (to Sitā) or who ever obeys the words of Rāma. The second form is that of the warrior Bhīma who destroyed the army of the Kurus. His third form is that of Ānandavīrtha called also Madhya who has composed this commentary.

These three forms of Vāyu are allegorical. Hanumat represents the messenger of God, standing near his throne, ever ready to do his commands. He brings the message of

hope to the desponding soul (Sītā) when she is frightened by the terrors and temptations of the world, namely of the lower nature of man. This is the first manifestation of Vāyu or Christ in the soul of man. He encourages her and tells her not to lose heart! The soul thus encouraged and hopeful becomes stronger and assumes the sterner aspects of a Draupidi. The second manifestation of Vāyu takes now. It is when the soul has reached the stage of Draupidi, who no longer is capable of being snatched away by RĀVANA or DARYODHANA, that the second manifestation of Vāyu takes place. The Christ comes now not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic host. He is no longer Gabriel the gentle, but Michael the terrible. This aspect of Vāyu helps the soul in completing her conquest over her enemies. It is then that the third manifestation of Vāyu takes place. When the passions are hushed and the lower nature is subjugated, comes then the Vāyu in his best and the sweetest form as Madhva, the sweet wisdom as Ānandārtītha, the bliss giving saviour, as Pārnāprajña the perfect wisdom. In this aspect, the Vāyu teaches the soul the mysteries of God head and ultimately leads her to the presence of her Lord. In fact, the exoteric forms given in the sacred books also conceal this allegory. The first form is that of Hanumat or a big simi human ape, docile but ferocious, the second is that of a man as warrior, Bhīma the destroyer of the army of the Kurus. The third is that of Pārnāprajña the perfect wisdom, the teacher who is superman.

Madhva now explains the three verses of the RĪGVEDA and shows how they refer to the three forms of Vāyu. Generally these verses are taken to mean three forms of Agni — the celestial fire as manifested in the sun, astral fire as seen in the lightning and the terrestrial fire as we find it on the altar and hearth. These verses as explained by Śhāyān hardly give any sensible meaning. We give Griffith's translation below —

Yes, verily, the fair effulgence of the God for glory was established, since His spring from strength. When He inclines thereto successful is the hymn, the songs of sacrifice have brought Him as they flow.

Wonderful, rich in nourishment, He dwells in food, next in the seven auspicious Mothers is His home. Thirdly that they might drain the treasures of the bull, the maidens brought forth him for whom the ten provide.

What time from out the deep from the steers wondrous form, the chiefs who had the power produced him with their strength, when Matarisvan rubbed forth him who lay concealed in mixture of the sweet drink, in the days of old.

The translation of these verses according to Madhva are given below —

घटिस्था तद्वपुषेधायि दर्शितम् देवस्य भर्गः सहस्रो यतोऽग्निः ।
यदीमुपहृते सायते मतिर्ऋतस्य धेना अनयन्त सद्भुतः ॥

Of the powerful God Vāyu, the root form consists of strength and wisdom, which supports the world and moves through it. He thus for the sake of three-fold forms, was born under the command of the Lord. His first form is called wisdom (Hannumat) who stands near the throne of the Lord and fulfils all his commands and who carries the life-giving words of the True to Satā or to mankind.

Note —The first function of Vāyu or Christ is that of Hannumat or wisdom. It is the angel that brings the message of hope to the despairing soul as Hannumat carried the words of Rāma to Sītā.

पृथो वपुः पितुमाग्नित्व आशये द्वितीयमासप्तशिवामु मावसु ।
द्वतीयमस्य वृषमस्य दोहसे ददाप्रमतिं जनयन्तयोपयः ॥

पृथ Prikshā, the destroyer of the hostile army. (pri army, pritana, kshā, destroyer ksaya kārakāh) वपु Vapuh, body incarnation पितुमात् Pītumāt, rich in nourishment दिव्य Nityāh, always. आशये Āśāye, dwelling, sleeping, in the home, who ponders over constantly द्वितीय Dvityāh, the second form. सा Ś, always सप्तशिवामु Saptsāśivām, in the seven auspicious. मावसु Māvāsū, in the measurers. द्वितीय Dvityāh, the form अशय Asya, of him of Vāyu. वृषमस्य Vṛṣabhāsya, of the bull of the best of the strong one दाहसे Dohase, for the sake of milking out wisdom दशममति Dāśapramati, ten wisdom, infinite wisdom called पृषप्रमत् Pṛṣapramat produced योषय Yōsanāh, women, virgins.

His incarnation as the destroyer of the hosts is his second form, rich with food this eternal one sleeps in the home of the seven measurers.

The third form of this powerful Vāyu is assumed in order to give the milk of wisdom to mankind, this is the ten measured form called the Dāśaprajā, which the virgins immaculately conceive.

Note The second Avatar of Vāyu is Bhima the Terrible, the Destroyer of the army of the Satanic host. In this form he governs the Seven Worlds called the seven Measurers. Heating in the seven worlds, He fights incessantly with all the evils thereof and keeps it fit for beings to dwell. This form is called rich in food, for it nourishes the seven bodies of man. This is the Christ as world soul. The third aspect of Vāyu or Christ is that which is called Madhya or Purnaprajā or Ānanda (earth). This is the human aspect or incarnation of Christ born of women purvāh joyanāh. This incarnation is called dāśapramati or Ten measured or full measured, for it is the Perfect manifestation for ten is the perfect number. This incarnation is called the Vṛṣabha or the Bull of God, as the Christians call the Christ the Lamb of God.

निर्यदो बुध्नामहियस्य वर्षस ईशानासः शवसा क्रान्तसूर्याः ।
यदीमनुप्रदिवो मध्व आधवे शुद्धासन्तं मातरिद्वया मथायति ॥

नि Nih (a particle to be joined with the verb kranta) यद् Yat, because

ईश Im, alone, even बुध्नाद् Budhnāt, from the wisdom महिषस्य Mahiṣasya, of the mighty Lord possessed of the six attributes वर्षस Varpaśah, the attributes of adorableness (var varanīya) protectiveness (pa palaka) ईशानात् Iśānāśah the devas called Rudra &c शवसा Śavāsā, with ease, with joy क्रान्त Kranta, or akranat, knew सूर्य Sūryāh, the wise one. यद् Yat, who. ईश Im alone अद् Anu, after शवस Pradivah, of great refulgence मध्व Madhvah,

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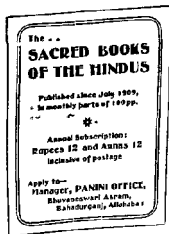
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Vol. I.

Humanity *and* Hindu Literature

OUR OBJECTS are wholly non secular and non political. We publish only such papers as are calculated to promote an interest in the study of Hindu Literature and Life, and prepare the way for Comparative Philosophy and Sociology



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४—" " द्वितीय खण्ड—संस्कृत शिक्षा, चारिभाग विभक्ते, मूल्य ३॥ ।

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"The old method has done its part so long and will remain inevitable in the case of higher and thorough study. But if quicker method of acquiring language living or dead be discovered and introduced, humanity will bless him whose inventive genius can succeed to achieve the object which every well wisher of learning has at heart

"At the very outset the attempt looks somewhat revolutionary. But in other fields it is such revolutionary departures from the old track that has hastened the advance of arts and sciences."

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OUR OBJECTS are wholly non-sectarian and non-political. We publish only such papers as are calculated to promote an interest in the study of Hindu Literature and Life, and prepare the way for Comparative Philosophy and Sociology.

The Propagation of Hindu Literature*

By MAJOR B. D. BASU, I.M.S. (RETIRED)

IT was during the Governor-Generalship of Mr. Warren Hastings that the Bhagawat Gita was translated into English by Sir Charles Wilkins. In recommending to the Court of Directors of the East India Company the publication of 'Sir Charles Wilkins' translation, Mr. Warren Hastings wrote —

"Every accumulation of knowledge and specially such as is obtained by social communication with people over whom we exercise a dominion, founded on the right of conquest is useful to the State, it is the gain of humanity, in the specific instance which I have stated, it attracts and consolidates distant affections. It lessens the weight of the chain by which the natives are held in subjection, and implants in the heart of our own countrymen the sense and the obligation of benevolence.

Bhagawat Gita was the first work that was translated from the original Sanskrit into English. Its contents as well as the manner in which it was translated attracted the attention of the English people to India. A nation which produced the Gita could not be classed amongst savages as the natives of India were believed to be by many English people of that time.

Mr. Warren Hastings also helped in the establishment of the Asiatic Society of Bengal, which marks a new era in the history of thought. This Society gave an impetus to the study of Sanskrit amongst Anglo-Indian officers. Sir William Jones, in his inaugural address as president, very rightly observed that by the establishment of the Society "the treasure of Sanskrit we may now hope to see unlocked."

But unfortunately for India, Lord Macaulay's diatribe against the languages of the East turned the minds of Anglo-Indian officers as a class from the study of Sanskrit. Macaulay in his well-known Minute on Education wrote —

"The whole question seems to me to be which language is the best worth knowing; I have no knowledge of either Sanskrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the best Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongue. I am quite willing to take the oriental learning at the

* Read at a meeting of the Darjeeling Branch of the Society for the Propagation of Hindu Literature held in the Lewis Jubilee Sanitarium Hall on 18th June 1911, under the chairmanship of the Hon. Mr. Rai Bahadur Kishore Lal Goswami, M.A., B.L., Member of the Executive Council, Bengal.

HUMANITY AND HINDU LITERATURE

valuation of orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia.

"I certainly never met with an orientalist who ventured to maintain that the Arabic and Sanskrit Poetry could be compared to that of the great European nations * * * *"

"In every branch of physical or moral philosophy the relative position of the two nations is nearly the same - (i.e. the superiority of the Europeans is 'absolutely immeasurable'.)

Macaulay, who did not know a word of any of the classical languages of the East, declared in a flippant manner, in a State document, that

"A single shelf of a good European library was worth the whole native literature of India and Arabia."

He tolled the death knell of Sanskrit scholarship amongst his countrymen and thus rendered disservice to the cause of science, especially to comparative philology and comparative mythology, which without Sanskrit could never have come into existence.

Sir Henry Sumner Maine says that India

"May yet give us a new science not less valuable than the sciences of language and folklore. I hesitate to call it comparative jurisprudence, because if it ever exists, its area will be so much wider than the field of law. For India not only contains (or to speak more accurately, did contain) an Aryan language older than any other descendant of the common mother tongue, and a variety of names of natural objects less perfectly crystallised than elsewhere into fabulous personages but it includes a whole world of Aryan institutions, Aryan customs, Aryan laws, Aryan ideas in a far earlier stage of growth and development than any which survive beyond its borders."

Without Sanskrit the science of what Maine hesitated to call comparative jurisprudence cannot come into existence.

Fortunately for the progress of the world, Macaulay's contempt for Sanskrit was not shared by the peoples of other countries of the West. Of all the modern nations Germans stand foremost in the cultivation of different branches of science and arts. If to day comparative philology has found a place of recognition in the domain of science, it is in no small measure due to the labours of the savants of Germany.

The philosophical basis of comparative philology was laid by the publication in 1808 A.C., of Frederik Von Schlegel's remarkable essay on the Indian language, literature and philosophy. That scholar went to Paris in 1802 to study Sanskrit and was so struck with its beauty and importance, that he wrote in the essay referred to above —

"I must therefore, be content in my present experiments to restrict myself to the furnishing of an additional proof of the fertility of Indian literature and the rich hidden treasures which will reward our diligent study of it, to kindle in Germany a love for, or at least a prepossession in favour of that study, and to lay a firm foundation, on which our structures may at some future period be raised with greater security and certainty."

"The study of Indian literature requires to be embraced by such students and patrons as in the 15th and 16th centuries suddenly kindled in Italy and Germany an ardent appreciation of the beauty of classical learning and in a short time invested it with such prevailing importance that the form of all wisdom and science and almost of the world itself was changed and renovated by the influence of that re-awakened knowledge. I venture to predict that the Indian study, if embraced with equal energy, will prove no less grand and universal in its operation and have no less influence on the sphere of European intelligence."

Regarding the manner in which the study of Sanskrit was calculated to benefit comparative philology, he said —

"The old Indian language Sanskrit that is the formed or the perfect, * * * * has the greatest affinity with Greek and Latin as well as the Persian and German languages. This resemblance of affinity does not exist only in the numerous roots, which it

has in common with both these nations, but extends also to the Grammar and internal structure, nor is such resemblance a casual circumstance easily accounted for by the intermixture of the languages. It is an essential element, clearly indicating community of origin. It is further proved by comparison that the India is the most ancient and the source from whence others of later origin are derived.

"The great importance of the comparative study of language in elucidating the historical origin and progress of nations, and their early migration and wanderings will afford a rich subject for investigation * * *

"Of all the existing languages there is none so perfect in itself, or in which internal connexion of the roots may be so clearly traced as in the Indian.

"The Indian grammar offers the best example of perfect simplicity, combined with the richest artistic construction."

The regular and systematic study of Sanskrit in Germany dates from the time of Schlegel. That country has no political interest in India, so the scholars of the German Fatherland have taken to the study of Sanskrit from quite disinterested motives.

Frederick Von Schlegel has observed —

"An attachment to foreigners and a desire to visit distant countries seems like an innate and almost instinctive impulse implanted in the German character.

"Their inquiring spirit consequently expands itself in a restless yet laudible activity, ever seeking with unwearied diligence to bring to light new sources of truth and beauty, to discover the neglected treasures of other nations and reproduce them in new vigour and animation, as incorporated elements of their native literature. If Germans persevere in the course they have hitherto adopted all the literary treasures of other lands will ere long be associated with their own.

It is because German scholars have taken to the study of Sanskrit from disinterested motives and out of love, therefore, they have been able to widen the horizon of human thought and render signal service to the cause of humanity.

Professor Max Müller, the best known of German Sanskrit scholars, was so enamoured of the literature of our sacred land that in one of his well known lectures he said —

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solution of some of them which well deserve the attention of those who have studied Plato and Kant I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and one Semitic race, the Jewish, may draw the corrective which is most wanted to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India.

One of the best known German philosophers of modern times, Schopenhauer, was indebted for his system of philosophy to India. Regarding the Upanishads he said —

"They have been the solace of my life and they will be the solace of my death."

Professor Deussen, a living German Sanskritist, says regarding the Vedanta —

"The Gospel is quite correctly as the highest law of morality — love your neighbour as yourself. But why would I do so since by the order of nature I feel pain and pleasure only in myself not in my neighbour? The answer is not in the India (this venerable book being, not yet quite free of Semitic religion), but it is in the Veda. It is the great formula. Tat tvassahi which gives in three words metaphysics and morals together. You shall love your neighbour as your own self. You are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourself. And so the Vedanta in its unfalshahi form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death — Indians keep to it!"

HUMANITY AND HINDU LITERATURE.

But while foreigners have duly appreciated the importance of Sanskrit and the literature contained in it, what are we, whose ancestors created that literature, doing for its preservation and propagation? Some forty years ago, it was very confidently predicted by a well-known Anglo-Indian member of the Viceroy's Council that in fifty years more, Sanskrit scholarship would be as rare in India, as Greek scholarship in the land of Plato and Aristotle. Although happily, that prediction of Mr. Stokes has not come to be true, yet unfortunately, the present state of Sanskrit scholarship in this country is not what it ought to be. Several thousands of Sanskrit MSS have been removed from India. Only the other day, the Nepal Durbar presented about 6,000 rare Sanskrit manuscripts to the Oxford University. Is it conceivable that such treasures would have been suffered to be exported out of India had there been patriotic indigenous Sanskrit scholars or an organization interested in their preservation in their own country?

During the last forty years, there has been a systematic search for Sanskrit MSS throughout the length and breadth of this country. Lovers of Sanskrit literature cannot feel sufficiently thankful to the Government of India for this great undertaking. The search has revealed several thousands of Sanskrit MSS concealed in the libraries of monasteries and private individuals. A very small fraction only of this vast literature has been yet printed and thus made available to the public. No organised attempt has yet been made to edit and publish all the works of Sanskrit literature which are still in MSS. What a flood of light would be thrown on the past history of India if these works were printed and published! There is at present no comprehensive history of Sanskrit literature, and this task cannot be undertaken unless works which lie at present buried in MSS are critically edited and printed.

Under the Mahomedans, Sanskrit scholarship was necessarily at a discount. Ancient Hindu civilisation would have become as extinct in India, as were the Egyptian, Babylonian and Greek in their respective countries, but the kingdom of Vijayanagar in the South saved the culture and civilisation of the ancient Aryans. For centuries till its destruction in 1565 by the combined hostility of several Mahomedan States around it, it stood as a bulwark against the inroads of Islam, and so under its fostering care, protection and patronage, Hindu scholars and philosophers kept up the genial current of ancient Aryan life and thought. This explains why the great Hindu thinkers and reformers of the mediæval ages hail from the South. The commentator of the Rig Veda—Sayana, Vaishnava reformers like Ramananda and Vallabhacharya and many others were the products of this "forgotten Empire". To the existence of that Empire must also be attributed the fact of the greater abundance of Sanskrit MSS. in Southern than in Northern India. The Government Oriental Manuscripts Library of Madras and the Adyar Library founded by the late Colonel Olcott are trying their best to recover and preserve Sanskrit MSS in the South. But these treasure houses have not yet been ransacked for the publication of critical editions of Sanskrit texts.

India gave the religion of Buddha to one-third of mankind. What Mecca is to the Muhammadans and Palestine to Christians, India is to the Buddhists, whose pilgrims from far distant lands came in numbers to

India In this way, the literature of ancient India found its way to China, Tibet and Siam. Translations of many Sanskrit works are to be found in those countries but the original works are not in India. Recovery of these works will help us in elucidating many points in the history of ancient India. I am sorry to say that hardly any attempt has yet been made in this direction.

There is hardly any part of the English speaking world where the sacred literature of Christians is not accessible to the poorest of its inhabitants. That literature has been brought to the door of the meanest and humblest because of its marvellous cheapness. It cannot be denied that among the various factors which have contributed to bring them to that eminence which the English speaking countries at present enjoy their sacred literature has played the most important part. No nation can be called great no people can be called civilised who are ignorant of their sacred literature. Righteousness uplifteth a nation. To know what is righteousness and how to practise it are enjoined in the sacred literature of every religion. To attain the very summit of civilised existence moral and religious training is absolutely necessary. Much of the evils which are at present visible in the character of the present generation of the English educated Indians and especially of the Hindus may be justly ascribed to their want of religious education, to their ignorance of their sacred literature. Why do the educated Hindus show this indifference to their sacred books? The answer is not far to seek. The sacred literature of the Hindus is not at present within the easy reach of educated Indians of average means. To make them conscious of what glorious legacy they inherit to incite them to still more glorious works it is necessary to bring within their reach their past literature. Nothing to my mind appears to be a greater and nobler task than disseminating broadcast the teachings of the Vedānta, the Upanishad and the Bhagavat Gītā. The Society for the Propagation of Hindu Literature is established with these objects in view. That there is need for such an institution is evident from what the *Times of India* of Bombay, 'the leading paper of Asia' wrote —

'We welcome the idea of establishing a Society for the Propagation of Hindu Literature which has been started in Allahabad. The literature referred to is the ancient sacred literature of the Hindus. All thinking men will admit that every race and religion may have a valuable contribution to make to the civilisation of the future. Every system has to learn something from others as it has to in part something to others. The ambition to contribute one's best to the common stock of human civilisation is a noble ambition. That the sacred literature of the Hindus contains some valuable spiritual truths is being generally recognised thanks to the disinterested labours of European and American scholars. It is a healthy sign that Indian scholars have begun to take up the work of publishing correct versions of their ancient classics. The Panjab Office of Allahabad has undertaken the issue in a cheaper form than the Sacred Books of the East series of the Hindu scriptures with an English translation by competent Indian gentlemen. The proposed Society for the Propagation of Hindu Literature will be associated with the project.'

The Society cannot accomplish its objects unless it is supported by persons of light and leading in this country. I am confident that the objects of the Society will appeal to the sympathies of all well wishers of India and every one of us will consider it his duty to join it and make the organisation a force in the country calculated to elevate its inhabitants in the scale of nations.

The Society for the Propagation of Hindu Literature.

IT is an acknowledged fact that the Vedānta has influenced the thoughts of Western Philosophers and thinkers and is destined to influence them more and more in future. The Hindus have the choice before them to be the religious teachers of humanity. To fit themselves for that task it is necessary that every educated Hindu should understand the religion and philosophy of his country. But the times are changed, and the struggle for existence does not give much leisure to busy men to study their books in original; to meet this want, the Pāṇini office has undertaken to publish the Sacred Books of the Hindus with Sanskrit text and word meaning. It is truly "a gigantic task," as says a Reviewer, and can be properly done not by an individual, but by an association. Therefore, "the Society for the propagation of Hindu Literature" has been formed with its Headquarters at Allahabad. It is in contemplation to establish a Museum in connection with this society. So the co-operation of all persons interested in this attempt is cordially invited.

The following are the provisional rules of this Society :—

Rules.

(1) Every Hindu is entitled to become a member of this Society provided he is in sympathy with its aims and objects.

(2) Every member will have to pay Rs 10 as Entrance fee and an annual subscription of Rs 12. The Entrance fee will go to form the nucleus of a permanent fund for the publication of the Sacred Books of the Hindus, of which every member will get a copy free as it is published month after month by the Pāṇini Office.

(3) The Executive Committee of the Society will consist of a President, a Vice-President, a Secretary and seven members.

(4) The meetings of the members will be held, from time to time, to read papers on subjects of Indian religion, science and philosophy.

(5) The society will not attack any religion or enter into any controversy regarding religious matters with any sect of Hindus or non-Hindus.

(6) All the funds of the Association will be deposited in a Bank approved by the members.

(7) Any one paying Rs 500 or more as donation will be a life member, and will have to pay nothing monthly, and in all meetings of the Society will possess *five votes* *five times*, however small, will be thankfully received.

(8) Non-Hindus, who are sympathisers with the movement, can become Associate members on the same conditions as ordinary members. They will have the right to attend the meetings but will have no votes.

All communications to be addressed to—

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